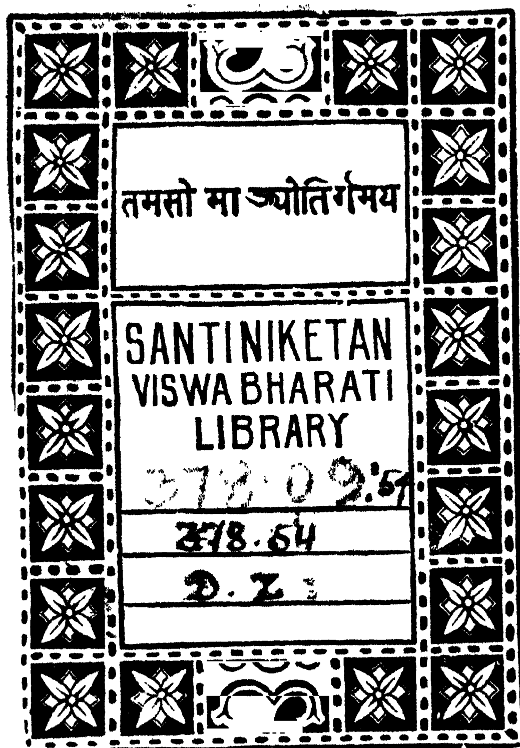


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THE
HISTORY
OF THE
DECCAN EDUCATION SOCIETY

Compiled And In Part Written

BY

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by Anant Vinayak Patwardhan.

PREFACE.

A History of the Deccan Education Society was for a long time felt to be a desideratum by the life-members of the Society as well as by the public, on account of the value and national significance of the work it had accomplished. When plans for the celebration of the Golden Jubilee of the Society and the Fergusson College were, therefore, being formulated, the publication of the History of the Society was resolved upon, and the duty of writing it was entrusted to me by the Joint Board of Life-members by its resolution of 11th March 1933. This resolution was followed by another of 6th November 1933, constituting an Editorial Committee consisting of Profs. V. B. Naik, G. B. Kolhatkar, M. K. Joshi, P. V. Bapat, G. S. Mahajani, D. G. Karve, and D. D. Karve to collaborate with me in the production of the History.

I set my hand to the work thus entrusted to me by my colleagues, and made a beginning with the actual writing of the manuscript in the Christmas vacation of 1933. I found it to be a task of much greater difficulty than I had imagined. Old records had to be laboriously gone through, and the circumstance of their being kept at the headquarters in Poona, while I was working at Sangli, caused a good deal of inconvenience. It was also necessary to read up the newspapers and magazines of olden days—to be only found in Poona—in order to reproduce for myself the spirit and atmosphere of the times in which the New English School was started, and the D. E. Society founded. My own duties as Professor and Principal of the Willingdon College left me only a little time—though Prof. V. N. Kumbhare relieved me of a good deal of administrative work—to devote to the History while the College was in session, and thus serious work could be done only during vacations. To add to all this, two domestic calamities came upon me just at this time and left me incapacitated for writing for a long period. I relate these circumstances to explain—I have no wish to excuse myself—the delay in the publication of the book. I should have been more glad than anybody else to have the complete volume out on the Jubilee Day, but that could not be.

This History goes forth to the public in the name of the D. E. Society. The Editorial Committee and others outside it went through the manuscript as it was being written and I have immensely benefited by the suggestions and criticisms offered by them. Some of the important chapters also have had the advantage of Dr. R. P. Paranjpye's perusal. I on my own part have made the treatment as objective and judicial as I could. But after all this is said, it is hardly to be expected that every statement and judgment contained in this book can win the assent of every one officially connected with the Society. Even a co-operative literary production of this character cannot help being coloured by the individual views of one having the major share in it. The Editorial Committee obviously cannot undertake to set everything right. I am prepared to bear the responsibility for anything that may be considered particularly misjudged or biassed, while thankfully acknowledging my indebtedness to members of the Committee for all the merit that the book may be found to possess.

It now remains for me to tender my thanks to those connected with the preparation of the manuscript of the book. I must first mention the help received from the Editorial Committee in general and Prof. D. G. Karve in particular, in the shape of valuable suggestions and criticisms. Principal G. S. Mahajani interested himself in every aspect of the work, and Prof. M. K. Joshi placed at my disposal the services of the clerical staff in the Society's office, for the purpose of making records and other information easily accessible. I attach the highest importance to notes on different institutions contributed by gentlemen intimately connected with them. I have to thank those that wrote these notes for considerably lightening my burden. I invite the reader's special attention to the notes on Fergusson and Willingdon Colleges written respectively by Dr. R. P. Paranjpye and Principal G. C. Bhate. Everybody, I am sure, will share my regret at Prof. V. B. Naik's inability to write about the Poona New English School, on account of his ill-health. Profs. V. A. Apte and R.S. Joag laboriously collected materials for the life-sketches of life-members and teachers, and the latter with the assistance of Prof. M. G. Bhate worked up these materials into finished sketches. My thanks are due to friends and relatives of the subjects of the life-sketches for supplying us with photos and

facts about their lives for life-sketches. I believe that Reminiscences of past students will prove the most interesting portion of the book, and the writers of the reminiscences deserve warm thanks for this distinctive feature of the History. Prof. R. V. Barave undertook the responsibility for photos and illustrations in the History and the Jubilee Souvenir, and I take this opportunity to acknowledge the great effort put forth by him. Prof. S. R. Sharma helped me to collect, sift and arrange statistical and other material for Apppendices in Part III. Profs. V. G. Paranjpe, C. R. Deodhar, M. V. Patwardhan, V. K. Gokak, M. G. Bhate, R. S. Joag, D. D. Vadekar, V. V. Gokhale, and S. R. Sharma did proof-correcting at different stages of the progress of printing. Prof. M. G. Bhate has supplied the index and the list of errata.

In the course of the general narrative, reference has been made to the names of some of our past students, who specially distinguished themselves in the academic sphere. I must make the admission, however, that I have not succeeded in making the list exhaustive; it was not possible for me, with the limited sources of information at command, to make it so. An effort on altogether a different scale would have been required to give completeness to this part of the work, and it is doubtful if the result could have been incorporated in its entirety in the present History. The compilation and publication of an exhaustive descriptive Directory of our past students must be taken up and carried out as a separate undertaking. I have, for the present, to content myself with tendering an unreserved apology to such as may have been omitted through oversight, and earnestly requesting them to take my wish for the deed.

The photographs in the Golden Jubilee Souvenir (enclosed in the cover pocket of this book) and the History must be regarded as forming a complete set, in combination. Photos in the Souvenir have not been reproduced in the History, and *vice versa.*

The management of the Aryabhushan Press have done everything to facilitate the printing of the book. They were prepared to bring out the complete book in a fortnight in time for the Jubilee; and when that plan was given up they did not mind allowing a

good deal of matter to remain in type for a long time. Messrs. Vamanrao Patwardhan, Vithalrao Barve and their staff always showed the greatest willingness to accommodate me in every way. Mr. S. B. Sahasrabuddhe of the Balodyan Press made all the blocks and worked hard to bring out the Souvenir in fine style on the day of the Jubilee Celebration viz. 21st April 1935. My best thanks are due to Mr. R. B. Tilak for allowing me to use his old files of the *Kesari* and the *Mahratta*.

In conclusion, I have to request readers to point out to me any error or inaccuracy that may come under their notice. By doing so, they would be helping me to build up a record thoroughly accurate in every detail.

FERGUSSON COLLEGE, POONA,
15th September, 1935.

P. M. LIMAYE

As we go to press, there comes the happy news of the grant of a donation of Rs. 10,000 by His Exalted Highness the Nizam of Hyderabad in connection with Golden Jubilee of Fergusson College. The Society is grateful for this generous Jubilee Gift from the premier Indian State to the premier Indian College of the Bombay Presidency.

1st October. P. M. L.

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Institutions, Reminiscences & Life-Sketches.

PART III

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CHRONOLOGICAL TABLE

1879	December 15th	Prospectus of the New English School issued by Vishnushastri Chiplonkar.
1880	January 1st	The New English School opened in Moroba Dada's Wada, Chiplonkar and Tilak being present on the opening day and Namjoshi joining a little later.
"	July	V. S. Apte joins the School.
1881	January	Agarkar joins the School.
"	"	The Mahratta (January 2) and the Kesari (January 4) started.
1882	January	Prosecution for defamation instituted by M. V. Barve against Agarkar and Tilak.
"	March 17th	Death of Chiplonkar.
"	July 18th	Agarkar and Tilak sentenced to 4 months simple imprisonment for defamation.
"	September	Apte's evidence before the Education Commission.
1883	January	The N. E. School removed to Gadre's Wada.
1884	February 13th	Prize-distribution ceremony of the N. E. School at the hands of Sir James Fergusson.
"	October 24th	The Deccan Education Society formed.
	November	Some classes removed to Holkar's Wada.
"	November 24th	The New English School registered for grant-in-aid by government.
"	December 13th	Fergusson College affiliated by the Senate of the University of Bombay.
"	December	Lord Ripon becomes a Patron of the Society.
1885	January 2nd	Fergusson College inaugurated by Principal William Wordworth.
"	January 31st	The First Council of the D. E. Society formed, and the Chairman and Vice-Chairman of the Council elected.
"	January 31st	Fergusson College registered for grant-in-aid.

1885	March 5th	The cornor-stone laying ceremony of the projected School and College Building performed by Sir James Fergusson in Budhwar Garden.
„	October	Nana Wada asked for by the Society instead of Faraskhana and promised by government.
1886	March	Negotiations for the amalgamation of the Deccan and Fergusson Colleges opened by government.
„	March	The Drawing Class opened in the School.
„	June	Gokhale becomes a Life-member.
1887		The Kesari, the Mahratta and the Arya-bhushan Press become the private concern of Kelkar and Tilak.
„	July	The Society rejects government's proposal about transfer of Deccan College management.
1888		Khabutarkhana ground purchased.
„		Gadre's Wada purchased.
„		Compulsory drill introduced.
„	October	Agarkar starts the Sudharak.
1889	January	The University School Final Examination instituted.
„		Experimental sciences introduced in the school.
1890	January	First B. A. Class opened.
„	April	Possession of Nana Wada handed over to the Society.
„	October 14th	Tilak resigns his life-membership.
1891	November	37 acres of land on Chatursbingi plain taken on 99 years' lease for Fergusson College, from Rajaram Naroji Patil Shirole (Inamdar) of Bhamburda.
1892 and 1893		B. A. course extended from 3 to 4 years.
„	January	2nd B. A. class opened. 1st B. Sc. class opened.
„	January 11th	Lord Harris lays the foundation stone of the Fergusson College Main Bulding.
„	August 9th	Death of V. S. Apte.

1893		2nd B. Sc. Class opened.
1894	January	The New English School Hostel opened.
1895	February 13th	Visit of Sir James Fergusson to the College Building in course of construction.
"	March 27th (Padva Day of Hindu Calendar)	The Main Building of Fergusson College and the Bhagvatsinhji Quarters opened by Lord Sandhurst.
"	June 17th	Death of Agarkar.
1897	February	Plague breaks out in Poona.
1898	February	The New Constitution of the Deccan Education Society adopted.
1899	January	The Navin Marathi Shala opened.
"	June	R. P. Paranjpye passes as Senior Wrangler.
"	December 6th	The Satara New English School opened.
1901		Gokhale elected to the Imperial Legislative Council.
"		Poona Athletic Association (for schools) started.
1902	January	R. P. Paranjpye becomes Principal of Fergusson College.
1903		The Manual Training Class opened.
1904		The Indian Universities Act passed by Lord Curzon's Government.
"		K. V. Kane Chemistry Laboratory constructed.
"		Gokhale retires from service.
1906		The Library of Vishwanath Narayan Mandlik presented to Fergusson College by Mr. Narayan Vishwanath Mandlik.
1908		Satara New English School Building completed.
"	November	The vernacular adopted as the medium of instruction from Std. IV progressively to Std. VI, as an experimental measure in one Division of each Standard.
1909	June 10	Nana Wada Building opened at the hands of Sir George Clarke.
"		Agarkar Quarters for girl-students constructed.

1910		Chandvadkar Pavilion and Bullel Gymnasium completed.
"	March	The Fergusson College Magazine started.
1912		The Physics Laboratory constructed.
1912	September 12th	N. M. Wadia Amphitheatre opened.
1913	January	The B. A. Honours courses introduced.
"	September	Ramanbag Building purchased.
1915	February	The New Play Ground for the Poona New English School purchased.
"	June	The beginning of the academic term shifted from January to June.
1916	June 20th	Maharaja Tukojirao Holkar Biology Laboratory and Shapurji Broacha Library opened by Lord Willingdon.
1917		College students enrolled in the Indian Defence Force.
1919	April	The Mavji Madhavji English School of Umbergaon taken over by the Society.
"	June 22nd	Willingdon College inaugurated at the hands of Sir Chimanlal H. Setalvad, Vice-Chancellor of the University of Bombay.
1921	January	Principal R. P. Paranjpye appointed Minister for Education to Bombay Government.
1923	March	Navin Marathi Shala Building opened by Sir Mahadev B. Choubal.
"	July	Prof. V. G. Kale appointed a member of the First Indian Tariff Board.
1924	August 8th	Willingdon College Building opened by Sir Leslie Wilson.
1925	June	Bai Kesarbai Hostel for girl-students opened.
1926	March	Mr. G. S. Mahajani secures Smith's Prize.
"	October	Drill and Assembly Hall in Navin Marathi Shala opened.
1927	January	Dr. R. P. Paranjpye retires from service.
"	June	Shri Shahu Chhatrapati Hostel Block of Willingdon College constructed.
1929	June	Bai Jerbai Wadia Library Building completed
"	November	Dr. G. S. Mahajani appointed Principal of Fergusson College.

1930	January 2nd, 3rd and 5th	The Golden Jubilee of Poona New English School celeberated.
1931	July 22nd	Sir Ernest Hotson, Governor of Bombay, shot at during visit to Fergusson College.
1932	January	Six life-members compulsorily retired.
"	March	The number of undergraduate students in Fergusson College restricted to 1200 by Government.
"	June	Science Department added to Willingdon College.
1933	June	Ramrao Vyankatrao Bhave Biology Laboratory of Willingdon College opened.
"	December	Dravid High School of Wai formally taken over by the Society.
1934	March	Saraswati Quarters for girl-students opened.
1935	January 4th	Golden Jubilee of Fergusson College celebrated for present students.
"	April 20 and 21	Official celebration of the Golden Jubilee of the Deccan Education Society and Fergusson College.

ERRATA.

PART I.

Page	Line	For	Read
8	8	Conducte	conducted
10	1	offsprings	offspring
13	35	after their course... ...finishing	after finishing their course
21	27	years	years'
27	4	heades	heads
29	31	Articlds	Articles
30	16	Syntay	Syntax
56	21	Mahatta	Mahratta
58	20	nousing	housing
69	19	inereasing	increasing
86	2	pǝɔɐl	place
87	6	consihered	considered
88	14	in finding than	than that of finding
89	9	carry them out	carry it out
90	3	and if	and
107	16	jesuistic	jesuitic
112	31	"	"
113	23	"	"
"	35	"	"
121	29	"	"
122	2	"	"
"	6	"	"
123	32	"	"
129	13	condidates	candidates
143	top	ACTURITIES	ACTIVITIES
144	bottom	are is	are
151	5	speech of	speech at
157	7	Ayrest	Ayerst
183	9	Life-members	Life-members'
183	27	after service	after a service
186	4	'n	in
"	5	istorical	historical
204	1	30	20
"	"	1901	1910
209	4	contruction	construction
213	5	and	of

Page	Line	For	Read
217	6	convassing	canvassing
233	15	sacrifie	sacrifice
234	8	have noticed	have been noticed
245	29	deletarions	deleterious
247	18	Societty	Society

PART II

Page	Line	For	Read
9	13	fairly	fully.
12	11	the U. T. C.	later the U. T. C.
16	5	Riseley	Risley
16	7	to take	from taking
16	23	visited	invited
16	bottom	be trusted	could be trusted
19	13	honour	humour



V. K. Chiplonkar
Bronze bust by B. V. Talim.

CHAPTER I

THE NEW ENGLISH SCHOOL

On Thursday the 1st of January 1880, Vishnu Krishna Chiplonkar, the greatest Marathi writer of his time, with the collaboration of two enthusiastic young graduates and one undergraduate, opened the New English School in Poona, and thus inaugurated, as events have proved, a new era in the national life of Maharashtra.

The collaborators of Vishnu Shastri — the sobriquet under which Chiplonkar has ever been familiar to the public of Maharashtra — were Bal Gangadhar Tilak, Gopal Ganesh Agarkar, and Mahadev Ballal Namjoshi: the first two destined in their chosen fields of politics and social reform to play a rôle of epoch-making importance in the annals of modern Maharashtra. No school throughout the length and breadth of India perhaps can boast of a group of founders of such great personality. Their talents, their patriotism and their self-sacrifice entitled them to move in a sphere of more exalted national service; and such indeed was the cherished ambition of their hearts. The regeneration of the land of their birth was their goal, and they looked upon education, properly conceived and properly conducted, as the surest way leading to it. School-mastering in their view was to be a means of rousing the intellect, the drooping will and the slumbering conscience of their fallen countrymen. They thought it wise to keep the higher aims to themselves and put the modest object of "cheapening and facilitating education" in the forefront of their programme. They were herein true to the Mahratta genius of silent unostentatious endeavour.

Practical considerations, too, would have counselled the same course of wise caution. What these men were attempting had no parallel in the Maharashtra of that day. Their venture could not but be regarded as a wild-goose chase calculated to bring discredit and discomfiture on the heads of the Don Quixotes who set out upon it. People were bluntly contemptuous, or sagely sceptical. It was all right for disappointed third rate men to start private schools as a means of filling the belly; but why should men of ability with

high university degrees leave the royal road of respectable well-paid government service, or lucrative legal practice and embark upon the barren project of opening a private English school? Could it possibly have a chance of decent existence in competition with the great Poona High School conducted by government? Vishnu Shastri must have had these early discouragements in mind when he spoke the following words on the eve of the closing of the New English School for the summer-vacation of 1880. "Suffice it, therefore, to say that the New English School is a fully accomplished fact, accomplished too in the midst of a thousand difficulties, amidst popular apathy, in utter disregard of desponding opinions, in contemptuous indifference to showers of epithets like 'mad,' 'hopeless,' 'chimerical,' 'Utopian,'—the invariable lot of every one who would be so bold as to disturb the dull routine of things."

The men who had put their hands to a seemingly hopeless task, however, were too determined and too full of faith in themselves and in their mission to be depressed by apathy or deflected from their course by opposition. Vishnu Shastri gave up his post under government carrying a monthly salary of Rs. 100 because of his "supreme disgust of the drudgery of a government school-life." It is no wonder that the spirit that throbbed irrepressible in the pages of the Nibandhamala, and fired the mind of young Maharashtra with the ideas of patriotism and national self-respect chafed under the hide-bound discipline of government service and longed for the freedom of self-directed enterprise. Towards the end of September 1879 he writes to his brother: "The memorable 1st of October is fast approaching, and I shall enjoy the pleasure of kicking off my chains that day." Then again, on the memorable 1st of October itself, in a letter to a friend he says: "No wonder that my throwing up my appointment has called forth many a remark both here (Poona) and there (Ratnagiri). In these days of helplessness and subserviency Government service is looked upon in something of a heavenly light and one deliberately giving it up must consequently be looked upon as little short of a madman or a suicide. But for my own part I have thought differently of the matter. Rather than bend the knee to tyranny I would snap asunder the chain once and forever. I am resolved to try what might be done for public good with the potent instrumentality of a press establishment worked by a vigorous hand. I have said,

I believe, enough to assure you that it was in no momentary freak that I resolved to bear the chains no longer." Tilak in a passage of his famous letter of resignation of 1890, gives us a glimpse into the genesis of the school-project as also into his conception of the essential conditions of its success in these words: "It was in July or August 1879, when I was living at the Deccan College for studying for the LL. B. Examination, that Mr. Agarkar and myself first discussed the importance and practicability of establishing private schools on the model of the Missionary institutions. There was no difference of opinion as to the necessity of native enterprise in education, but the question was how to make it successful. Self-sacrifice was evidently the only means for men in our circumstances......After many private and prolonged discussions, the conclusion at which we arrived was that, if we applied ourselves to the task with the determination of carrying out our idea *at any sacrifice*, it was not an impossibility, though it might be a long time before it was accomplished." The present writer very vividly remembers the words in which in December 1919 Tilak described Agarkar's thoughts and his own during their college-days.* "We were men" he said, "with their brains in fever-heat with the thoughts of the degraded condition of their country, and after long cogitation we had formed the opinion that the salvation of our motherland was to be found in Education alone." Agarkar's self-dedication to the mission of educating his countrymen appears to have been very early and deliberately made. To him, ignorance was the upas tree that shed evils innumerable upon our unfortunate country. Annihilation of ignorance was the passion of his life, and he would pursue it, howsoever high the sacrifice. He wooed and won knowledge through grinding poverty. Because he could afford only one shirt for sometime while at college, he washed it in the evening and put it on again in the morning. Lure of worldly prize had no power over him. As soon as he had taken the Master's Degree he wrote a letter to his mother and besought her therein not to entertain the fond hope that her son would rise to a high position in government service and earn a fat salary, for he was determined to live a poor man's life on Rs. 30 or 40 a month with the object of educating his ignorant countrymen.

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* "आम्ही निरुष्ट देशस्थितीच्या विचारांनीं भणाणलेल्या डोक्याचीं माणसें होतों; आणि पुष्कळ विचारानंतर शिक्षणांतच आमच्या देशाचा उद्धार आहे असें आमचें मत बनलें होतें."

Of such temper were the men that founded the New English School. The student world of Poona was strongly agitated by reports about the impending opening of a new school under the direction of the great Vishnu Shastri of Nibandhamala fame. What spirited youth would not revel in the prospect of sitting as a pupil at the feet of the hero of his patriotic dreams and drinking deep at the very fountain head of that inspiration, the galvanizing touch of which he had experienced even from afar? Many a household had its peace disturbed by conflict between the young and the old: the young hopeful of the family asking to be withdrawn from his old school to be put into the new one, which the dominant instinct of caution in the old prompted them to keep at arm's length. Happy were they who could satisfy the longing of their hearts to be students of the New English School! Cases were not wanting in which students even gave up their scholarships in government schools in order to cast in their lot with the school of Vishnu Shastri.

Vishnu Shastri had issued the prospectus of the school in the middle of December 1879. At last the New English School, so eagerly awaited by the student world and curiously looked for by the educated public, was inaugurated in Morobadada's Wada, on the New Year's Day of 1880. Vishnu Shastri addressed a few words of welcome to the assembled students and explained to them the aims and objects with which the school was started. Regular class-work was begun from the next day. Of the founders Chiplonkar, Tilak and Namjoshi alone were able to take a hand in the teaching and management during the first year. Agarkar was reading for his M. A. examination and he took up his post of duty in January 1881. Narayan Krishna Dharap associated himself with the founders almost from the outset. Among the other teachers in the school the more prominent were Gopal Raghunath Nandargikar, Vasudev Shastri Khare, and Hari Krishna Damle. Namjoshi had no University degree to his credit, but his capacity for management and organization, and his diplomatic skill were of the most remarkable character. He deeply interested himself in municipal and industrial problems and his love of journalism amounted to a passion. He soon became something of a Foreign Minister to the management of the school. Nandargikar developed into a renowned teacher of Sanskrit and Khare won fame as a litterateur and historian. All these men had the idealism and enterprise of pioneers in



Gadre-Wada Quadrangle.

[To face page 4

Matriculated in 1880



B. N. Dhekne



B. R. Arte



V. K. Rajwade

them. The school was certainly fortunate in respect of its teaching staff.

The most precious acquisition made by the school in the course of the year was Vaman Shivram Apte. His was a most precocious and penetrating intellect, and his record of academic achievement was most distinguished. Sanskrit was his special forte. He was a born teacher and a strict disciplinarian. The founders recognized his pre-eminent merit, and invested him with the office of Superintendent, while Chiplonkar continued to be the Head Master of the school. In his report on the working of the school for the first year Chiplonkar gives us the following conspectus of teaching arrangements. "During the year under report Mr. Bal Gangadhar Tilak had charge of the Mathematical studies, Mr. Mahadev Ballal Namjoshi taught history and geography, Mr. Gopal Raghunath Nandargikar taught Sanskrit, while I had charge of English and Marathi in the upper school. The other teachers on the staff had charge of the lower school. In addition to his duties of superintendence and management Mr. Dharap had to teach for some hours every day......Later on during the year Mr. Waman Shivram Apte, M. A. a distinguished scholar, joined us and his labours have borne speedy fruit inasmuch as the school has carried off one of the two Sanskrit scholarships at the last Matriculation Examination."

The success of the school was phenomenal. Its strength rose from 35 on the 1st of January to 336 on the 31st of December 1880. The school also passed 8 students* out of 12, sent up for the Matriculation examination, and in the very first year of its career one of its pupils Bhaskar Ramchandra Arte annexed the blue ribbon of academic distinction at that examination, viz. the first Jugonnath Sunkersett Sanskrit Scholarship. This was indeed a matter for self-congratulation to the mariners who had launched their little boat on a none too friendly sea twelve months ago. They had not, however, to wait for their first foretaste of success even so long. At the end of the very first academic term Vishnu Shastri could speak of the school-project "as having been consummated within a quarter of a year, almost with the rapidity of the prophet's gourd."

* Their names are given in ppendix E.

The address delivered by Chiplonkar to his pupils on the eve of their summer-vacation, from which the above sentence is extracted, breathes the spirit of thankfulness for the overflowing measure of success achieved and of confident optimism about the future. As it also sets forth the distinctive features of the working of the school, as conceived by. the father of the school himself, no apology is needed for printing it in full (See Appendix A, Chapter I). It would appear from a perusal of it that, the first step was the most difficult one in the career of the school. The determined spirit of service and sacrifice of the managers conquered later difficulties as they arose. The sacrifice demanded of the managers, however, almost amounted to self-immolation. During the first year Chiplonkar and Tilak took no salaries at all, and their colleagues received no more than Rs. 30 or 40 per mensem. They stood this ordeal without flinching, and thus laid the foundation of that reputation for determined self-sacrifice which always remained the greatest moral asset of the managers of the New English School.

It would be convenient to carry the account of the growth and progress of the school down to the end of 1884, i. e. to the point of the next great advance made by the managers of the school, by founding the Fergusson College in January 1885. The career of the school during these five years can justly be described as a triumphant march from success to success. The number of boys on the 1st of January of 1881, 1882, 1883, 1884 and 1885 stood respectively at 336, 501, 593, 732, and 1009. Matriculation results, the outward sign and popular test of the efficiency of instruction in the school, were consistently satisfactory, nay even brilliant, both in quality and quantity. In the examination of 1884, 89 p. c. of the students sent up (34 out of 38) came out successful, a percentage higher than that of any school in the Presidency, government or private. This result shown by a school of only five years' standing arrested the attention of everybody and elicited the following encomium from His Excellency Sir James Fergusson, the Governor of Bombay. The Private Secretary to the Governor wrote to the Superintendent of the School:—"His Excellency desires me to convey to you his cordial congratulations on the success attained by the New English School at the University Examination, and his best wishes for its continuance and increase." One or the other of Jugonnath Sunkersett Sanskrit Scholarships was won by

the school for seven consecutive years from 1880, and both fell to its share in 1883. This record of achievement secured public confidence for the school, and completely vindicated the faith of the promoters in private educational enterprise. The spirit of self-reliance and self-sacrifice shown by the founders, and the level of educational efficiency reached and maintained by them were regarded on all hands as remarkable revelations of Indian character and Indian capacity for action. In short, the school attained an all-India significance as a bold experiment in the democratization of education, calculated to show the way to the effective solution of India's educational problem. During his visit to the school on 8th September 1882, Dr. W. W. Hunter, President of the Education Commission, testified to the good work done by the school in these generous words of appreciation :—

"With regard to this institution, I see it is the work of some zealous, able and intelligent educated youths, actuated by ideas of self-support and self-dependence, to promote the cause of education among their countrymen, and I am glad to see that by your strenuous efforts and those of your coadjutors this institution has risen to such a prosperous state that I can with certainty affirm that throughout the whole of India I have not yet witnessed a single institution of this nature which can be compared with this establishment. This institution, though not receiving any aid from government, can rival and compete with success, not only with the Government High Schools in this country, but may compare favourably with the schools of other countries also."

The invitation extended to the Superintendent of the school to place his views before the Education Commission bore testimony to the commanding position that the school had come to occupy in the educational world. The evidence tendered by V. S. Apte before the Education Commission need not be referred to here as it will form the subject matter of a separate Chapter. It need only be said that it embodies the ideas and ideals of the promoters of the New English School, and adumbrates a complete and comprehensive scheme of secondary education by private agency. The President of the Commission characterized it as "the most thoughtful and practical evidence that we have hitherto heard in Poona."

The New English School became from the very outset a place of intellectual pilgrimage for the intelligentsia and the aristocracy of the country. Among the distinguished visitors of these early years was His Highness Jaysingrao Abasaheb Ghatge, Chief of Kagal and Regent of Kolhapur, who was presented with an address by the managers of the New English School on 18th September 1883. The address set forth the progress made by the school and mentioned "the higher object—the establishment of a College, solely condudcte by Natives," that the founders had in view. It concluded by appealing to the Chief Saheb "in the interests of National Education" to lend a helping hand to the school. In the course of his reply the Chief Saheb complimented the managers on the success of their efforts, and graciously remarked: "Mr. V. S. Apte, one of the managers of the school, was my class-fellow while I was being educated in the Rajaram High School, now Rajaram College." He at the same time announced an endowment of Rs. 500 for the foundation of a prize to be called "The Kagal Prize," and to be awarded to the student who passed the matriculation from the New English School with the highest number of marks. The Kagal Prize was the first endowed prize in the New English School, and it was symbolical of the good-will of the Royal House of Kolhapur, and of the Ruling Princes of the Southern Mahratta Country generally, towards the New English School and its later offshoots.

The most signal recognition of the good work of the school came, however, when His Excellency the Governor of Bombay consented to preside over the annual prize-distribution ceremony of the school on 13th February 1884, and made use of this occasion to announce the inauguration of a new government policy in regard to private enterprise in the field of education. That the prize-distribution ceremony of a private unaided school should have been chosen as the occasion to announce the intention of government to aid private educational enterprise in future with a more liberal hand was a flattering tribute, indeed, to all that the school had done to produce a change in the official attitude towards private effort in education. The ceremony was organized on a scale befitting the visit of the head of the province. The first quadrangle of Gadre's Wada, where since January 1883 the school had been housed, was tastefully decorated. Among those present at the ceremony were Sir William Wedderburn, a future president of the Indian National

Congress, and Mahadev Govind Ranade. Their Excellencies arrived at 8-30 A. M. and the function began with the reading of the school report for 1883 by the Superintendent, V. S. Apte. After giving away the prizes the Governor delivered a speech that has been reproduced elsewhere (Appendix B, Chapter I), on account of its importance as embodying an authoritative statement of its educational policy by the government of the day. His Excellency observed:—"I think, the time has come when the regulations governing the government grants to educational institutions must be made more liberal, and above all that due encouragement shall be given to that private enterprise which it is at once most valuable to evoke, and which it would be most erroneous to discourage or undervalue." With regard to the school itself he proceeded to say:—"Within a few years it has achieved a standard of excellence comparable to institutions more highly favoured and I say that certainly it has established a claim to public assistance which is undeniable. I do not believe that the promoters of this institution are anxious for its adoption by the public. I think, possibly they would be content to wait some years longer until it has achieved even higher success; but I think it would be not only unjust to it but discreditable to ourselves were we not to extend to it a helping hand, and gain for ourselves some portion of the credit that the promoters have achieved for themselves." Sir James Fergusson followed up the expression of the above-quoted kindly sentiment by donating a sum of money sufficient to produce in interest Rs. 50 a year, to be given in prizes at the discretion of the managers. By contributing Rs. 1250 for the foundation of the prize, Sir James became the First Patron of the New English School, and therefore automatically of the Deccan Education Society when it was later on constituted.

The self-sacrificing exertions of the promoters of the New English School began to evoke from very early days an active response from the public in the shape of monetary contributions to the funds of the school. Though formally the school was the proprietary concern of the promoters, they never thought of it as a private or money-making business. Vishnu Shastri in his first report on the working of the school asks the public to look upon the school as a national institution and not as a mercenary enterprise; "the wants of the promoters are limited," he said, "but this circumstance increases the wants of the institution itself." The wants of the

parent institution and its numerous offsprings have indeed gone on multiplying at a rate unforeseen by the prophetic vision of Vishnu Shastri, but they have always been satisfied in full measure by a public, moved to appreciative generosity by solid and convincing results, achieved in the most economical manner imaginable. The first gift ever made to the school was in 1880 by Baba Gokhale, the proprietor of a once prosperous but then defunct private High School. It took the shape of "a few good wall-maps and a few black-boards amounting in value to about Rs. 100." Vishnu Shastri had once served in Baba Gokhale's school. That school later on foundered on the rock of financial difficulties, and a part of the wreckage came as a legacy into Vishnu Shastri's hands.

Another encouraging gift was made by four gentlemen from far-off Berar. The letter in which the donors conveyed their kindly intention to the Superintendent is reproduced below :—

Sir,

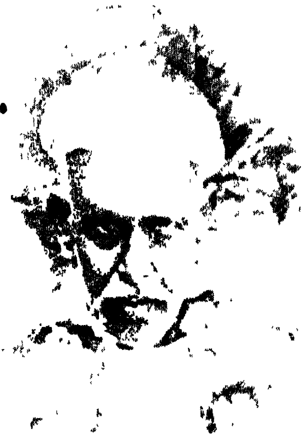
In behalf of myself and Messrs. Deorao Vinayak, Rangnath Narsinv Mudholkar, and Dattatraya Vishnu Bhagwat, I beg to offer to your institution the sum of Rs. 1200, made up of contributions, of Rs. 300 from each of the above gentlemen, my brother pleaders in the Hyderabad Assigned Districts and from myself; and trust you will kindly accept our humble offer, subject to the following conditions:-

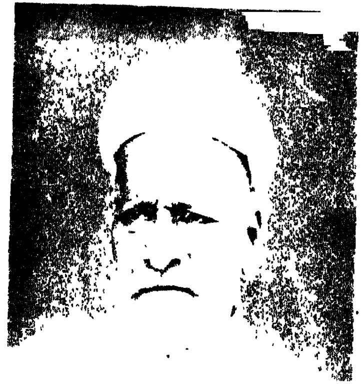
Of the 1200 Rupees offered, books should be purchased for the use of your school. We have learnt that the New English School of Poona has no library ; while the revenues of the School are so small that you could not hope to remove the desideratum without assistance. We affectionately appreciate the zeal, disinterestedness, public spirit and unanimity with which you work ; and in recognition of meritorious work, we intend to form the nucleus of a library for the use of your teachers and pupils. The new Library should be called "The New English School Berar Library," and the books we have given should be placed in it.

Trusting you will kindly accept our offer with the conditions attached to it.

AKOLA
22nd December 1882.

I beg to remain
Sir,
Your most obedient Servant
Pandurang Govind Vakeel.

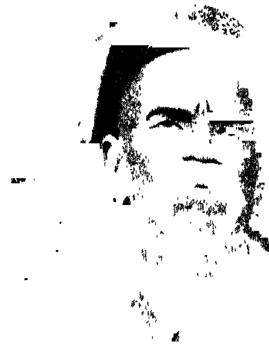




Deorao Vinayak Digambar
(Akola)



[illegible] Mudholkar
(Amraoti)



D. V. Bhagwat
(Akola).

First four Fellows of the D. E. Society.

[To face Page 10.



Holkar-Wada
Rented to the Society by Indore Durbar since 1884.

The managers of the school must have experienced a thrill of joy at this demonstration of public appreciation and public confidence. Such recognition of their efforts was the only recompense they looked for.

It is time now to turn to the internal organization and management of the school, and see how the two-fold object of cheapening and facilitating education was sought to be achieved. To make education the cheapest possible in the existing circumstances was the cardinal aim of the founders and it has always remained the guiding principle of action with their successors. Efficiency, at least as high as that maintained in similar government institutions, was of course to be coupled with cheapness; cheapness would not be worth while otherwise. To achieve this two-fold object the founders relied upon the resources of self-sacrifice. They would pinch themselves in order to endow the institution with the requisite educational appliances; they would go to the public with their begging bowl on the strength of their achievement; they would supply the deficiency of material equipment, if any, with their own fervour and the enthusiasm of their pupils; but they would not add to the cost of education if they could avoid it. Cheapness had to be given a place of imperative importance in view of the poverty of those classes that would be anxious to profit by the new educational facilities offered by the school.

The rates of fees charged in the Poona Government High School and the New English School were as under :—

Standards	Poona High School	New English School
VI & VII	Rs. 3	Rs. 2
IV & V	Rs. 2	Rs. 1½
I, II, & III	Re. 1	Annas 12.

The scale was 3/4 of the government rate in the first five standards and 2/3 in the upper two standards. In order to secure the object of cheapening education still further, free studentships were liberally awarded to poor and deserving students, the proportion of free places being 15 p. c. of the total number, as against only 5 p. c. in the government schools. The School could not, of course, afford at the outset to grant scholarships on a scale comparable with

that maintained in government institutions. But this drawback was gradually made up by spontaneous contributions received for the purpose from an appreciative public. The amount of money spent on scholarships in a year rose from Rs. 144 in 1881 to Rs. 588 in 1884. Rs. 560 were contributed by the public during the years 1881, 1882 and 1883 towards payment of scholarships, of which Rs. 100 came from Baba Gokhale and Rs. 50 from Mahadev Govind Ranade. Other equipment was also being accumulated. We hear of books worth Rs. 100 being presented by Anna Kirloskar of dramatic fame, and of books of the value of Rs. 100 and 75 coming from N. K. Dharap, and L. G. Mane respectively. Kashinath Trimbak Telang donated Rs. 50 for the purchase of chemical apparatus.

"By facilitating education, I mean, making the course of a student smooth and easy"; thus speaks the Superintendent of the school, in his report for 1881. All the necessary and desirable reforms in the substance and methods of education were, in the view of the promoters, covered by the object of "facilitating education." In the reports for early years we do not find much comment on the then existing courses of studies, but there is a good deal of discussion about the best way of putting students through such courses of instruction as were prescribed. The Superintendent in his report for 1881 observes: "Though there is no great difference in the ultimate knowledge to be acquired by a boy in the seventh standard in our school and that acquired by a boy in Government Schools, yet a suitable adjustment of studies is made in our standards—an adjustment which lessens the load of studies where it cannot be borne, and transfers it to those places where it may conveniently, and without detriment to the student's mental development, be borne." The main object proposed to themselves by the school-authorities on the intellectual side was to take up the existing curricula and train their own pupils in them as well as or better than in government schools, but always at a much lower cost to the parents.

Chiplonkar speaks in the report for 1880 of three reforms introduced in the school. Teaching in the upper standards was done by different teachers in different subjects, and not by the same class-teacher in all subjects. The advantage of this arrangement, as

far as effectiveness of teaching goes, is obvious. The teaching of the vernacular was more closely attended to. The third reform referred to is the discouragement of unintelligent cramming, and the development in its place of habits of intellectual self-help and independence.

The report for 1881 penned by Apte gives us more details about this matter. Geometry was begun in standard V instead of in IV, because in the lower standard its study reduced itself to cramming by a mere mechanical process, and elementary Algebra was taught instead. Easier Marathi books were adopted for standards I and II instead of the departmental Serial Books No. V and VI, because the latter were full of difficult lessons on abstruse scientific subjects. To avoid mechanical memorizing, history was altogether dropped in standard I and Geography taught from the map only. Lethbridge's Manual History of India was read in standards III and IV as an additional reading book in English, and also as a text-book of Indian History. In standard V the history of Greece was read and history of Rome in standard VI though these no longer formed the subjects of examination for matriculation. The school-curriculum in force at the time is given in Appendix C for the information of the curious reader. The managers were conscious of the disadvantage of adopting a foreign language as the medium of instruction, and they emphatically expressed their dissatisfaction with the arrangement, in their evidence before the Education Commission. It was not possible, however, for an institution inaugurated to meet a practical popular demand for English education to stake its all on a reform so much in advance of public opinion. It was wise to go on with the business of broadcasting education far and wide. The greatest need of the day was the spread of education, and wrangling over the details of its technique must have appeared futile when western education in every shape and form was to be devoutly welcomed.

A Preparatory Class was opened in the school in January 1882 for such boys as had passed the sixth vernacular standard, with the object of completing the studies of standards I and II in the course of one year. Quite a number of students came to Poona from the moffussil after their course of primary education, finishing and the Preparatory Class saved them the loss of one whole year. The Superintendent, says in his report for 1881 : "If the Preparatory Class be a success I have no doubt the main end of our institution — which is

lessening the period of a student's course without marring his efficiency, will be considerably accomplished."

The success of the class exceeded all expectations. Of the 30 boys presented for the standard II examination in October 1882, 17 passed in all heads and the students were in no sense inferior in English to boys of other classes in the same standard. In 1883 the scope of the Preparatory Class was extended by covering the first three standards in one year. Of the 38 boys presented for the standard III examination 23 were promoted. So striking was the result of this experiment that in 1884 three Preparatory Classes had to be formed. The credit for their success is specially assigned by the Superintendent to Devasthali's energy and care.

Among the minor innovations introduced in the school, the "Student's Year Book" may be mentioned. The class-teacher was to record from month to month the boy's progress in the Student's Book, which the boy was expected to present to his guardian for endorsement. This was certainly an effective way of keeping the guardian in touch with his ward's work and progress. The report for 1881 claims that the Student's Book had drawn the parents of boys and teachers more closely together.

The ideas of the promoters in regard to class-management, instruction and discipline are best reflected in the "Rules for the information of parents and students" issued in 1883. They are succinct, clear and rigorous. The managers were intensely serious about their work, and they were determined that their pupils also should approach it in the same spirit. We reproduce the Rules referred to above:—

RULES FOR THE INFORMATION OF PARENTS AND STUDENTS.

I. Every student, who is admitted into the school, must be present for 4/5 ths of the school-days from the date of his admission. Students that may be already in the school at the beginning of the school-year, will count their term from the commencement of such year.

II. As regards absence from school, any body that may be ill, or may want leave, must inform his class-master accordingly.

Omission to do this will subject him to being marked *absent* in the roll; and a student that is marked *absent* in this manner for more than five days, will lose the whole month.

III. There will be two Exercises at least every week; one in English and the other in the Second Language. Failure to submit the exercises on the days appointed, without a satisfactory excuse, will expose the defaulter to being marked *absent* in the roll, in addition to the usual punishment for such irregularity.

IV. There will be examinations every week on days specified for each different Standard. Any absence at such an examination, without giving satisfactory explanation to the examiner, will subject him to being marked *absent* on that day.

V. Every free student must keep his monthly rank within upper one-third, and a half-free student within one-half of the number of boys in his class. Otherwise he will have to pay the usual class-fee. Paying students if they are found to make no progress whatever, will be reported to their parents or guardians, and transferred to the lower standard.

VI. The rates of Fees are Rs. 2 for Standards VII and VI Rs. 1-8 for V and IV; and 12 As. for III, II and I. The Entrance Fee is one Rupee, and a student who wishes to be re-admitted, is treated as a New Comer.

VII. Every student will have to pay his class-fee on or before the 12th of every month.

VIII. Every student that desires to be admitted into the school will be examined by the Superintendent or the teacher of the class into which he may wish to be admitted, and then put in the Standard for which he may be deemed fit.

IX. Every student must keep a book, called the *Student's Year-Book*, (to be had from the School clerk)—in which will be noted his monthly rank, days of attendance, and progress during the month—and get it signed by his parent or guardian every month, within such time as may be reasonably allowed by the teacher.

X. The Annual Transference or permission for Matriculation will depend upon :—

(1) Keeping the term (according to Rule I)

(2) Results of the Weekly, Terminal and Annual or Preliminary examinations, and

(3) The remarks in the Year-Book.

XI. 21 Scholarships of the value of Rs. 45, each varying in value from Rs. 3 to Re. 1, are given (for 1883) to boys every month in the 5 upper standards, according to the results of Weekly Examinations and daily marks ; and *Prizes* are given at the end of the year according to regularity and general efficiency during the year.

XII. Any mischievous or wantonly impudent conduct, that may be calculated to break the school-discipline, will be punished with summary expulsion from the school.

Considered, therefore, as an organization for the purpose of imparting instruction to the pupils under its care, the school had proved itself equal to the best institutions in the Presidency. Was there anything in the moral and spiritual atmosphere of the place, however, to distinguish it from other places of instruction ? As far as curricula, subjects, and methods went there was nothing unusual. The school did not make any provision for moral or religious instruction. Though the promoters were all Hindus — and Brahmins into the bargain — and the pupils almost all Hindus, there was no thought of preaching dogmatic Hinduism. The promoters worked on a perfectly secular basis with all the disinterestedness and fervour of religion dissociated, however, from every sort of dogma and symbolism. Sectarian and denominational appeal had no place in the armory of the founders. They believed in serving their motherland by spreading enlightenment among the mass of their countymen, and they were prepared to justify their faith by sacrifice. We can most confidently say of the founders that they breathed and lived patriotism, and they hoped to influence the life and mould the character of their pupils by the example of their own lives. There was not much need to talk about service and sacrifice in the cause of the motherland when in their own persons they held before their pupils' eyes an example of both. Their silence itself must

have been more eloquent than speech. We know as a matter of fact from their pupils, however, that Chiplonkar and Agarkar in particular were wont to dwell upon the bearing of general principles upon the practical problems and actual conditions of the day, and to appeal to them to do something, each according to the measure of his own capacity, for the service of the country. How powerful was the magnetic influence of personality will be realized from the circumstance that a large number of students from the Ratnagiri High School, where Vishnu Shastri had served for two years, came all the way to Poona to join the New English School, just for the pleasure and privilege of learning in the school of which he was the presiding genius.

The national significance of the work that had been inaugurated in the New English School was of course recognized by the public of Maharashtra. It also caught the attention of discerning Englishmen. The Times of India of 20th February 1884, when reporting the Prize-Distribution Ceremony of 13th February, made the following remarks of penetrating insight about the school and its founders :

"This school is one of the most remarkable results of our English education. It is entirely managed by native graduates, it is self-supporting, and it gives a liberal education at a small cost to eight hundred boys. The founders of the school feel what the Jesuits have always felt and acted on—that real power lies with those who educate and mould the young. Like the Jesuits the Superintendent of the school and his colleagues give their services for the love of education and only take a pittance from the revenue of the school to support themselves. They are men who have taken good degrees and might be enjoying handsome salaries if they had entered government service. They, however, preach the doctrine—and they practise what they preach—that graduates of the University, if they possess self-respect and patriotism, ought not to look to a foreign government for place and pay, but it is their duty to achieve a name and place of their own in education, in literature, in commerce or at the bar. No doubt these enthusiastic men will preach love of country to these disciples, but it is better after all to have patriotism preached by educated men than wandering mendicants. We have given the people of India education, and now it is

for us to do all we can to have the moral energy created, on our side and not against us."

Wise words and true! The founders had not merely opened a school; they had created a fountain-head of patriotic inspiration.

It is pleasing to record that the success of the New English School, and the infectious enthusiasm evoked by its example led to the establishment on 1st January 1883 of the Nutan Marathi Vidyalaya, out of which have grown the Shikshan Prasarak Mandali and the Sir Parashuram Bhau College of Poona. The school was founded in memory of Vishnu Shastri, by a band of youthful vernacular teachers inspired to patriotic effort by the magic of his pen. The object of the founders was to give a sound Vernacular education to their pupils, from standard I to VI. It appears that their idea was to try the experiment of giving to students in Marathi the knowledge of all those subjects that are required for the Matriculation before they began their English course. The New English School authorities welcomed this new venture, and declared their willingness to turn the Nutan Marathi Vidyalaya into a feeder of the New English School, if a satisfactory level of efficiency was reached. The further hope was expressed that in case the experiment contemplated by the founders proved successful it might be possible to save not only " years, but a large waste and misdirection of youthful energies."

In the midst of its prosperity and success, the N. E. School was visited by a terrible calamity in the death of Vishnu Shastri on 17th March 1882. It was a cruel blow of fate to the school and to its surviving promoters. He was the most widely known and experienced person among the founders of the school, and it is no wonder that his death stunned his colleagues for a time, and made the public doubt whether the enterprises lanuched by him could be successfully conducted by the youthful enthusiasts who had gathered round him. Two of them—Agarkar and Tilak—were already in grave difficulties on account of legal proceedings for defamation instituted against them by the Karbharee of Kolhapur. Would these young men weather the storm brewing over their heads? Or would they falter and fail? The obituary article in the Kesari of 21st March sets out to put these doubts and misgivings at rest in the following words:

"Our good friends sometimes used to call the five of us in jest by the name of Graduate-Panchaytan—Graduate-Quintette—or Graduate-Pandavas. Cruel Death has carried to his domain our eldest brother, Dharma; the head-bead of the string is lost. But we are hopeful that our firm and deliberate resolve to strive to elevate our country will not relax.......We feel that our courage and sense of duty are on trial. So long as even a single one of us is at his post of duty, he will do his level best to carry forward without intermission the undertaking on which we embarked in common."

Vishnu Shastri's comrades completely redeemed the pledge to the public conveyed in the above-quoted words. The death of one of the makers of modern Maharashtra so early in life cannot but be regarded, however, as an irreparable loss to Maharashtra in general and in particular to the school and the papers he had helped to found. Vishnu Shastri once described himself as the Shivaji of Marathi language; and the unanimous verdict of posterity has been that the claim was amply justified. He was the first, and he will always be counted among the most distinguished of those that have used modern Marathi as the vehicle of great and fruitful ideas, and stirred the hearts of men to their utmost depth. He served his apprenticeship to letters under his father Krishna Shastri, himself the leading litterateur of the day, and signalled his graduation at the age of 21, by a brilliant series of essays on Sanskrit poets. He entered government service as a teacher in 1873 and initiated his magnum opus, the Nibandha-Mala, in January 1874. The Nibandha-mala revealed to the Marathi reading public altogether a new world of literary technique and literary ideas. He used the language with a force and effectiveness undreamt of before. Says the obituary article referred to above: "As the result of his steady devotion for seven years he held the Marathi language spell-bound as it were. Just as the great French writer Voltaire made every one from Stockholm to Rome, and Petersberg to Lisbon tremble in his shoes when he took up his pen, so did Shastriboa make the Raosahebs, the Rao Bahadurs, the Reverends and the Saraswatis squirm and squeak under his literary lash." Satire was, however, only the handmaid of his patriotism. He satirized servility in order to exalt independence and he ridiculed the craze for western tinsel in order to recall men's minds to the solid native gold of Indian life

and Indian ways. He had a just appreciation of the many private and public virtues of the people of the West, but he was firmly convinced that they had their own deficiencies and vices, and therefore an apish imitation of the West was bound to prove disastrous. We must engraft the good that there may be in the West on our Eastern stock. It is hardly possible to improve upon the words of the obituary article in describing the social and political creed of Vishnu Shastri.

" Nothing preyed upon the heart of Vishnushastri so much as our country's political bondage and poverty. The degradation of our countrymen agonized his heart. He used to say that the best cure for political subjection was knowledge, and that it was steady industry for poverty. His mind constantly dwelt on the thoughts of a future political organization most conducive to the happiness of the people. His devout wish was that he might live to see the glorious day when an enlightened India would grasp and act upon the true principles of political reconstruction. His exasperation at the sight of the ubiquitous helplessness, the selfishness, the cowardice, the toadyism, the callousness, the shamelessness and the rest of the vicious brood of political thraldom, knew no bounds. He had a deep-seated aversion to Englishmen as aliens, but his admiration for their ability, their tenacity, their resourcefulness and their industry was of the highest. He was full of pride for the Hindus, for their religion and their institutions, for everything, in short, that could claim to be ' Hindu '. At first sight, his views on widow-marrige, child-marriage, women's education, women's rights, caste-system etc. appeared to be orthodox , but, really speaking, he thought and felt on these matters like an advanced reformer. Whoever reads his recent essay on the ' Uplift of our Country ' will easily see for himself what views he held on the subject of caste-distinctions. In short, he was not the man to hesitate to use any means calculated to destroy the country's political dependence, and lead her into the haven of happiness under political Swarajya. "

Such was the man who departed from the scene of life leaving to his colleagues the responsibility of carrying great projects to completion.

APPENDIX A.

Address by Vishnu Shastri Chiplonkar to his colleagues and pupils on the closing day of the 1st term of 1880:—

"My colleagues and my pupils,—It is customary with Heads of Educational Institutions to conclude the business of a term with an address, retrospecting the work done during the time and concluding with a word of parting advice to the pupils before they are dismissed for the vacation. Such an address is generally delivered orally, and I might have done the same, as I did on the occasion of opening the present Institution; but I feel that the solemnity of the present moment requires something more fitting the occasion. It was not generally expected that I should have the gratification of addressing as full a hall as I see at present before me; but since under favour of a gracious Providence our cup has been already full even to overflowing, it is befitting that something more formal and more substantial than the speeches, which usually notify the welcome advent of the longest vacation in the year, should be forthcoming on such an occasion.

In the first place, then, let us congratulate ourselves on the splendid success which has already attended this magnificent enterprise; an enterprise on which so many varied interests are staked. It is more than fifteen months since I first conceived definitely the idea of a project which has in so short a time been so fully consummated, almost I might say, 'with the rapidity of the prophet's gourd'. With so many diverse institutions, educational, social, religious, and what not, lying in mouldering ruins around us, and others at best dragging on but a miserable life, it is surely no small matter for congratulation to behold this young institution, but a quarter of a year old, not only out-stripping in its rapid career similar enterprises of many a years standing, but already threatening, at least such is the report, to prove no contemptible rival even to the Government Institution, supported as it is by the munificence of Government, by a long prestige secured under a succession of able officers, both European and Native, and no less by a strong popular prepossession in its favour.

The fact, then, of even such an institution having already begun to feel no inconsiderable perturbations in its hitherto smooth and regular course by its proximity to a new portentous birth, must be regarded as something very remarkable, and to an observer of the signs of the times cannot but present itself as fraught with no ordinary import. But I must not allow

my feelings to hurry me beyond the legitimate bounds of a School-address; suffice it, therefore, to say that the New English School is a fully accomplished fact, accomplished too in the midst of a hundred difficulties, amidst popular apathy, in utter disregard of desponding opinions, in direct defiance of official denunciation, in contemptuous indifference to showers of epithets of 'mad', 'hopeless', 'chimerical' 'Utopian,' the invariable lot of every one who would be so bold as to disturb the dull routine of things,–accomplished, I say again, in spite of desertion, in spite of calumny, in spite of paragraphs in news-papers, in spite of the little interested doings of little folks, in a word, in spite of all the mean devices of disappointed malice. Our institution triumphing over one and all of these by its innate energy is calculated to fill every one of us here, with a feeling of triumph for the present and hope for the future.

So much then, by way of retrospect of the rise of the present institution. Let me pass now to actual work done during the term. On this work it would be rather improper to make any remarks here, and that for very obvious reasons. We may however say, I believe, in all conscientiousness, that we have worked strenuously and well, and that the result of the late examination will amply prove the same. In connection with this work it is besides necessary to bear in mind two important things. The one is the necessary confusion attendant on the first establishment of all institutions, and especially of one of such a unique and anomalous character;—an institution without funds save those derivable directly from itself, without organization save what may be developed in its own progress, without character or prestige save what it may hope to secure by the manner of its working, under these circumstances it would be no matter for surprise that no greater progress was effected than has actually been done; indeed the wonder rather would be that any considerable advance has at all been made. The other important thing to be like-wise borne in mind is what constitutes the peculiar feature of this institution. It is that full measure of freedom, which is accorded both to the teachers and the taught. A teacher in our institution has to fear no hourly rounds of the Head Master, no annual bugbear of the Inspectorial visit; he has no official etiquette to observe, variable with the whims and caprices of every new head; no useless infliction of no end of catalogues, registers, books and papers to submit to. He is here something better than a living automaton ruled by the time-table on the one hand and the clock on the other; something better than a wretched slave condemned for his allowance of bread to watch the looks of that Superior Intelligence whose word is law and whose Olympian thunders he may never venture to tempt. To our pupils too we have proclaimed here the like latitude of conduct. While the terrors of the eternal ferule have not

been held in abeyance and every undue transgression is duly chastised, a boy may yet find here the rigours of the pedagogue rule considerably softened down. In the Master he may see here something less of a Bagul Bowa than he has yet been accustomed to—submitting to be questioned full as often as the querist may choose, and not willing to escape from the meshes of a difficulty in the lesson in the reverberations of angry reproof. The youngster may likewise find greater indulgence made to him in consideration of his youthful feelings, no juvenile exuberance of spirits being mistaken for deliberate impertinence, and no forwardness of youthful ambition treated as saucy presumption and repressed as such.

Now then, a few last words to the students and I have done. You have now, my pupils, a long vacation before you, a vacation extending over nearly six weeks. The question therefore that must occupy you at the present moment must naturally be how to spend this long portion of time with best advantage to yourself. I will offer a few remarks to guide your judgment in the solution of this important problem. I use the word important advisedly; for, your future success in the career you are running and in that higher career to which the shorter one is but a preparative, must in a great measure depend on the way in which you utilize the present. You cannot therefore take too much care in determining as to how you will employ yourselves during such long periods of time in which you are left entirely to yourselves. There were times when the student could afford to sleep off or play off whole vacations and live as merrily as the day was long: days when Government was as solicitous to impart education as it is at present indifferent or chary, days when scholarships at college sometimes outnumbered the pupils themselves, days when a graduate fresh from the University was a nine days' wonder. But those golden days,-golden in more senses than one-are now no more. The present is an age of stern necessities, when the struggle for life has become tenfold more arduous than it ever was. With the furious battle therefore going round you, and the din of blows given and received resounding in your ears, you cannot afford to indulge in similar sloth; you must be up and doing. While therefore a vacation is always meant for rest and recreation, you cannot ignore the stern facts I have dwelt on above. Of course I am not to be understood to advise you to observe the rigour of the Spartan discipline, nor would I willingly allow the youth to be completely merged in the student. Such a course would be as useless as it would be foolish. I cannot forget the moral of the Æsopian bow, nor need anybody remind me of how fatal has been the error of not a few among us, who have fallen martyrs to their exclusive devotion to study and morbid ambition; youthful buoyancy of mind and body must have a legitimate vent and I would not for all the world withhold an hour of

harmless jollity from a boy when he can well spare it. Keep an equal eye therefore on work and rest, on study and recreation. Those of you that will go abroad can command the pleasures of the country, those pleasures for which your classical education both Eastern and Western must have given, or ought to give you a lively relish. Those on the other hand who have their homes in the city shall have the advantage of enjoying those manifold attractions which, thanks to the energy and zeal of some of our public men, crowd together so conspicuously in the blessed month of May and invest this glorious metropolis, illustrious with a hundred historic associations, with the fresher glory of a new type of civilization".

APPENDIX B.

Speech of His Excellency Sir James Fergusson, at the Prize-Distribution ceremony of the New English School on 13th February 1884 :—

"Your Excellency,* Mr. Superintendent and Gentlemen, I am deeply interested in paying my first visit to this great English School. I am rather glad that this invitation has not been given to me, until the School had attained such a position of eminence that my first visit should be invested with a certain amount of importance; because I do feel that it is not less a privilege than a duty to visit and encourage an undertaking so important and so honourable to its promoters. I think all the gentlemen occupying high positions in English and Native Society, who are here to-day, must feel that those are entitled to the highest credit who, unaided by Government and with an amount of self-denial which must readily suggest itself from the remarks made by the Superintendent, have set themselves to raise and maintain an institution so beneficial to their fellow-countrymen and so honourable to themselves. The rules which fence in the Government grants to educational institutions have been framed with a due regard to the protection of the public purse, and to the genuineness of the undertaking to which they are devoted. It was evident that unless in those days these grants were defined within limits which gave a guarantee for the soundness of their application, the public money would be wasted; and it would be impossible to maintain in the educational institutions that high standard without which the public money should not be granted. But I think that the time has come when these regulations must be made more liberal, and above all, that due encouragement shall be given to that private enterprise which it is at once most valuable to evoke and which it would be most erroneous to discourage or undervalue. (Applause.) Now in our own country, where education has made in the last few years such giant strides, we who are well acquainted with that country, know that it has been from the first the effort of the Government to evoke private enterprise in the cause of education. The grants in fact have been made mainly by aiding private effort from whatever source it came, and it has been only of late years that schools have been founded upon the rates or upon the public charges; therefore, I do think that the time has come when we must look, almost chiefly I should say, to private enterprise, and that

* The Commander-in-Chief who accompanied Sir James Fergusson.

public funds should be given rather in aid of private or local enterprise than in substitution. Without that private enterprise it is absolutely impossible that the country can be covered with schools to the extent to which we have now committed ourselves, because it is now generally recognized that education must not be the privilege and the monopoly of the few, but education must be carried from one end of the country to the other and be the common heritage of the people of India. (Applause.) Well, when I say education, of course I do not mean that learning which would unfit a youth of the country for the humble walks of life, which must be the lot of the great majority, but that it shall be education of a solid practical kind, perhaps confined to a few and simple subjects, suitable for their avocations, which I say must be very humble in the case of the large and poor majority. But, gentlemen, when we find an Institution which starts at the commencement with a desire to give the highest education to the poor and struggling; and when we find that within a few years it has achieved a standard of excellence comparable to institutions more highly favoured, I say that certainly, it has established a claim to public assistance and support which is undeniable. (Applause.) I do not believe that the promoters of this Institution are anxious for its adoption by the public. I think possibly they would be content to wait some years longer until it has achieved even higher successes, but I think it would be not only unjust to it, but dis-creditable to ourselves, were we not to extend to it a helping hand, and gain for ourselves some portion of the credit that the promoters have achieved for themselves. As the Superintendent knows himself, these things cannot be done hastily, but must be done on a broad and settled plan; but I hope that, out of the labours of the Education Commission which have been carried on at one period in your presence, will come wider aid to schools founded entirely by private enterprise, which shall not only recognize the labours of the past, but evoke and create them for the future; and in the local self-government scheme which in this Presidency I am now glad to say is brought to completion, and is a settled fact, I trust one great reasult which will flow out of the fabric of popular local government will be the encouragement of private efforts for education throughout the country, which the State shall supplement, but not subvert. I am proud to follow in the steps of others in this respect. My old friend, His Excellency the Commander-in-Chief, who sits beside me, does not pay his first visit to this school to-day, and I am glad to know that another esteemed friend, whom I am pleased to have had the opportunity of placing in a well-deserved position of honour–the Regent of Kolhapur–has also been giving his encouragement to this Institution. I shall be glad to follow in his steps by investing a sum of money which shall secure to the school a prize or prizes to be fixed at the discretion

of the governing body for the time being. I will give certainly not less than fifty rupees a year for all time to come. (Applause.) I trust, gentlemen, that our presence to-day, and that of His Excellency the Commander-in-Chief, my colleague, and the heades of district governments and of education in this place, will prove to those Gentlemen who have sacrificed so much of their time for the foundation and success hitherto of this Institution, how much we appreciate their labour. We shall give them today, I trust, encouragement to prosecute their good work, and prove to the community of Poona and to the youths who enjoy the advantage of this Institution that Government is not insensible of the value of their exertions. (Applause.)"

APPENDIX C.

STANDARDS.

N. B. These Standards are provisional. When the School has a feeder of its own, or has good "Preparatory classes," all the standards, and more especially the first three, will have to be considerably modified.

Note. In each Standard revision of the subjects in the previous Standard is to be understood.

STANDARD I.

English.—The Primer and Royal Readers No. 1. Easy similar sentences. General rules, such as the use of *es* to form 3rd pers. sing. Pres., *ed* to form Past, *s* for plural, *will*, *shall*, for future; *To be* conjugated in the principal tenses. Pronouns; their inflections. *Copy*: Bold hand on Notebooks to be presented at the Annual Examination.

Marathi.—Grammar and Parsing complete. Reading book "Gulliver" Pt. 2 or similar other book. Modi Copy.

Mathematics.—The first four Rules, Tables of Weights and Measures, Rule of Three (Simple and Compound) with Simple Interest. Simple Vulgar Fractions.

Geography.—General idea of the World from a map only *i. e.* countries and their capitals and a more general knowledge of India; Rivers and towns.

STANDARD II.

English.—Royal Readers No. II, 100 pages. All Phrases and Idioms and easy similar sentences in the Reader to be learnt by heart. *Grammar*: Distinguishing the several parts of speech in an English sentence, with their subdivisions. Continuous Tenses and the simple uses of Articles, Participles and the Infinitive. Distinguishing Moods in sentences. Tarkhadkar's *Bhâshântarapàtha Mala* Part 1, Lessons 1—30. *Copy*: Middle-hand on fair Notebooks to be presented at the Annual Examination.

Marathi.—Distinguishing the several kinds of Principal and Subordinate Sentences; Parsing complete. Reading book "Hindusthanaka-

tharasa," or similar other book. Giving in Marathi an abstract of the part read. Modi Copy.

Mathematics.—Vulgar Fractions complete. Compound Interest. Addition, Subtraction, Multiplication and Division of Simple Decimals.

History.—Catechism of the History of India (in Marathi.) complete.

Geography.—Asia, its general features. From Bàl Gangádhar Jàmbheker's or similar other small book.

STANDARD III.

English.—Royal Readers No. III, 100 pages. All Phrases and Idioms and similar sentences written on fair Notebooks (to be presented at the Annual Examination) and learnt by heart.

Grammar.—Perfect Tenses. Definitions of all Grammatical terms. Forming of Active and Passive Voices. Simple parsing. Conjugating verbs in the tenses learnt. Forming Moods. General Inflections of the Parts of Speech. *Bhashantarapatha Mala,* Part I complete and 8 Lessons of Part II. Separating into sentences a given passage in English. Analysing particularly a simple English sentence. *Copy*: Small hand on Fair Notebooks to be presented at the Annual Examination.

Marathi.—Analysis of Marathi sentences complete. Reading book "Rasselas" in Marathi or similar other book. Explaining difficult words in the Reading Book. Abstract of the part read to be written on paper. *Copy*: Small hand on Fair Notebooks.

Mathematics.—Decimals complete. Square and Cube Roots.

History.—Chapters VIII–XII of Lethbridge's Manual History of India or similar other book, taught like a reading book.

Geography.—Geography of Europe; outline maps of England, France, Turkey, China, Japan, and Russia; particular map of India.

STANDARD IV.

English.—Royal Readers No. IV, 80 pages. Parsing complete. Tenses, Moods, Articlds, and Participles complete. *Verbs* and *Articles* under *Etymology* and *Syntax* from the *Manual Grammar.* Turning easy Direct Sentences into Indirect Sentences. Particular attention to Interrogative sentences, Vocatives and Imperative mood.

Tabular Analysis of sentences. Exercises fairly written to be shown at the Annual Examination. *Bhashantarapatha-Mala* Part II Complete. *Poetry*—250 lines of Iliad or some other easy book. 200 lines of Prose or Poetry to be learnt by heart.

Sanskrit.—The First Book complete. Parallel sentences from Mr. Apte's Handbook of Progressive Exercises. Exercises on Fair Notebooks to be presented at the Annual Examination.

Mathematics.—Arithmetic.—Profit and Loss, and Discount.

Algebra.—First four rules (factors excluded). Use of Brackets and Simple Equations and easy problems thereon.

History.—Lethbridge's Manual History of India complete, with facts, dates etc.

Geography.—America and Africa. Map-drawing of the continents of Asia and America with the countries marked therein.

STANDARD V.

English.—Royal Readers No. V, 80 pages. *Etymology* and *Syntay* from Manual Grammar complete. *Poetry.*—350 lines of Goldsmith's Traveller or similar other book. 250 lines of Prose or Poetry to be learnt by heart. Exercises on Fair Notebooks to be presented at the Annual Examination. *Translation*: From "Sadvartana" or similar other book.

Sanskrit.—The First 14 lessons of the Second Book of Sanskrit, Numerals, and a General idea of Compounds. Exercises on fair Notebooks to be presented at the Annual Examination.

Mathematics.—Arithmetic Complete. *Algebra*: L. C. M., G. C. M., Factors, Fractions, Square and Cube roots. *Geometry.*—Euclid, Books I and II.

History.—General idea of Grecian History. English History as far as the Tudor line (inclusive).

Geography.—Particular Geography of Europe; Rivers of the World with the towns on their banks. Map-drawing of all the Continents with the Countries marked therein.

STANDARD VI.

English.—Royal Readers No. VI, 80 pages. *Poetry*—500 lines of Cowper or other author. Translation from "Shirastedar" or similar other book. *Grammar*—Bain's Higher Grammar. Exercises on fair Notebooks to be presented at the Annual Examination. 400 lines of Prose or Poetry to be learnt by heart.

Sanskrit.—Second Book complete. Mr. Apte's Guide to Sanskrit Composition, Lessons I—XII. Exercises on fair Notebooks to be presented at the Annual Examination.

Mathematics.—All that is required for the Matriculation Standard.

History.—English History complete. General knowledge of Roman History.

Geography.—Particular Geography of Asia and the more important countries of America and Africa. General Knowledge of Physical Geography, and physical phenomena as from K. L. Chhatre's *Physics* in Marathi.

STANDARD VII.

The following papers were set at the Matriculation Examination during this period :—

1 *English.*—One paper of 3 hours in General English carrying 150 marks. The paper comprised one question in paraphrase or translation, one question in composition, and questions in grammar, idiom, analysis etc. together carrying 70 marks.

2 *Second Language.*—A Classical Language or a Vernacular : One paper of 3 hours carrying 100 marks.

3 *Mathematics.*—(a) One paper in Arithmetic and Algebra, of 3 hours carrying 100 marks.

(b) One paper in Geometry, of 2 hours carrying 75 marks.

4 *General Knowledge.*—(a) One paper in the History of India and England, and World Geography, of 2 hours carrying 75 marks.

(b) One paper in Mechanics, Chemistry and Astronomy, of 2 hours carrying 75 marks.

APPENDIX D.

First ten names enrolled in the New English School on 1st January 1880 :—

	Name.	Standard.
(1)	Nagesh Raghunath Khare	III
(2)	Vasudev Kashinath Chaphekar	IV
(3)	Krishnaji Shriniwas Hatebelikar	IV
(4)	Bhau Balshet Sonar	IV
(5)	Gopal Dhondo Phanse	IV
(6)	Rajaram Govind Raje	III
(7)	Damodar Narayan Abhyankar	I
(8)	Gopinath Chintaman Chitnis	VII
(9)	Balwant Vinayak Deshpande	VII
(10)	Laxman Chintaman Bodas.	VI

APPENDIX E.

List of 8 successful canditates who passed from the New English School in 1880 :—

University Rank.	Name.
44	Dhekne, Bapu Narayan.
63	Rajwade, Vaijanath Kashinath.
87	Dhadphale, Krishnaji Bahirav.
254	Late, Gangadhar Narayan.
261	Chitnis, Gopinath Chintaman.
281	Arte, Bhaskar Ramchandra.
296	Challavaru, Ramaya Sambhaya.
346	Kher, Ganesh Vishnu.

CHAPTER II.

THE KESARI AND THE MAHRATTA
AND
APTE'S EVIDENCE BEFORE THE EDUCATION COMMISSION

The school was only one of the projects of popular education that Chiplonkar and his colleagues had proposed to themselves. Chiplonkar after he gave up his government appointment, was at perfect liberty to indulge his passion for the pen, and even while the school-project was taking shape, his mind was exploring the possibilities of spreading enlightenment by the instrumentality of a powerful press-organization. The old, even more than the young, stood in need of intellectual light and moral warmth. They had to be roused to the consciousness of their fallen condition, and then moved out of their torpor to an effort of national regeneration. It was necessary also that the wrongs and sufferings of the dumb millions, and the hopes and aspirations of the enlightened who wanted to come into their own after the political eclipse of a century of alien rule should be voiced aloud, and respectful attention won for them by cogent reasoning, and fearless advocacy. Soon after the school had, therefore, got under weigh the promoters made up their minds to launch two newspapers, one edited in Marathi and the other in English under the titles of the Kesari and the Mahratta respectively. The prospectus of the Kesari was issued in October 1880 over the signatures of Chiplonkar, Tilak, Namjoshi, Apte, Agarkar and their common friend, Dr. G. K. Garde. The need of a Marathi paper dealing comprehensively with the condition of the country, the literary products of the Marathi language, and the course of world politics was emphasized, and the signatories avowed their determination to treat every subject impartially, keeping unswervingly on the path of truth as they saw it. For, the prospectus proceeded "the vice of flunkeyism has been spreading since the beginning of Imperial Rule; but every straight-forward man will admit that it is injurious to the true interests of our country." This observation is amplified in the leading article of the first number of

the Kesari (4th January 1881). Newspapers are compared to night-watchmen, keeping the executive officers in wholesome fear of public opinion and the example of England is mentioned with approval, as in that country, through the instrumentality of the press, attention is directed to the public conduct of every functionary from the highest to the lowest,—from the Prime Minister to the pettiest servant of government, and thus there exists a reasonable guarantee that no injustice shall remain concealed. The editor also declares his intention to strive to bring about an improvement in the social condition by frankly telling the people what was evil and harmful in their ways. The Kesari and those that stood behind it were advocates of simultaneous advance on both fronts—the social and the political.

If the Kesari catered to the needs of "the mass of ignorant population, who have generally no idea of what passes around them and who therefore must be given the knowledge of such topics as concern their everyday life, by writings on literary, social, political, moral and economic subjects," the Mahratta kept in view "the more advanced portion of the community, who require to be provided with material for thinking intelligently on the important topics of the day." The tone and temper of the Kesari was democratic: its mission was popular education and public agitation. The Mahratta was intended to serve as the authoritative organ of educated public opinion in Maharashtra in relation to government, the English public and the intelligentsia in other Indian provinces. It comprehensively discussed every question of high politics, and also made available to its readers a choice selection of the views of foreign and Indian journals and publicists on the questions of the day. In its very first issue (Sunday 2nd January 1881) the Mahratta proclaimed the urgency of combating the following evils of British administration: (1) Ryotwari system of land tenure, (2) Destruction of native municipal and judicial institutions, (3) Grinding taxation, (4) Costly government machinery, (5) Extirpation of local industry, and of native aristocracy. The Arms Act and Lytton's Press Gagging Act also came in for castigation. Very characteristic, too, is the unequivocal declaration in favour of the States: "With reference to the Native States our policy will always be for the uninterfered continuance of such States; to shield the native Princes from uncalled-for interference on the part of the

politicals." The remedy suggested for the reform of administration in the States is bold and practical. Commenting on a speech of Lord Ripon the editor opines: "If Lord Ripon is serious in his purpose of reforming the government of Native Chiefs, he must first set about reforming the Political Agents, and try to give constitutional government to the Native States."

The success of the two papers was speedy and conspicuous. At the end of 1882 the Kesari commanded the largest circulation among the vernacular papers of the country, and the Mahratta was on the way to establishing itself as the leading organ of native political thought in Western India. This result was due to virile, impassioned writing animated with lofty patriotism and courage of convictions. The editors were veritable knights-errant of journalism, out to meet and kill every dragon on the path of the country's advance to greatness. The political subjection of their country was, to their minds, as great an evil as the social subjection of its women; the emasculation of the race by child marriage not a whit less calamitous than the emasculation of a whole people by the Arms Act. The political domination of the Englishman, and the social domination of the Brahmin; the spoliation of the country by foreign capitalists and the exploitation of the farmer by his sowcars; the woes of the Hindu widow and the sufferings of the untouchables; the ascendency-complex of the conquering race and the divine-right mentality of the priest; the false stratification of caste-system and the indefensible privileges of white colour; blind glorification of old, and mad apotheosis of new; all these, and every other wrong were ban and anathema to these Rolands, always ready to strike at any abuse however hoary, and any injustice however strongly entrenched. It was indeed because they took to championing a good cause with greater enthusiasm than caution, that Agarkar and Tilak had to pass through their first fire-ordeal in public life.

The Kesari and the Mahratta showed from the very outset of their career a most lively interest in the affairs of the Native States, and the preservation of their rights and dignities. The States were regarded as survivals from an age of native independence, and their rulers as representatives and custodians of social, political and cultural traditions of the land. They could in a sense be regarded as the natural leaders of Indian

society; a few straggling tall poplars in the midst of the dwarfed vegetation of political India. The minds of patriotic Indians, turned to the States and their rulers with feelings of affection and pride. Baroda and Kolhapur loom large in the columns of the Kesari and the Mahratta during 1881. Both States were being administered by Diwans nominated by British Government during the minority of their rightful rulers. Sir T. Madhavrao, the Diwan of Baroda, came in for criticism at the hands of the Kesari for his weak-kneed surrender of the rights and interests of the State to British Government, while Rao Bahadur Mahadeo Vasudeo Barve, the Karbharee of Kolhapur, was reproached for aiding and abetting or at any rate conniving at a system of rigorous checks and restrictions on the freedom of the young Raja of Kolhapur,—Chhatrapati Shivaji Maharaja. The Maharaja was adopted in 1871 by the widow of Rajaram Maharaja who died at Florence in 1870. It appears from the editorial comments and correspondence in the columns of the Kesari and the Mahratta that the adoptive mother of Shivaji Maharaja was believed to be intriguing for his displacement on the ground of his alleged insanity, and the adoption of another young boy more after her own heart. The maltreatment of Shivaji Maharaja was regarded by people as being part of a deep-laid design to drive him mad by subjecting him to physical restrictions appropriate to a mad man, and by inflicting on him the companionship of caretakers he disliked. The Kesari and the Mahratta took up the cause of the suffering Maharaja and appealed to the Governor and the Viceroy to give the matter their personal attention. In a leading article of the Mahratta of 27th November 1881 Shivaji Maharaja is spoken of as an Indian Hamlet, persecuted by the Claudius of a Karbharee, and it is alleged against the dowager queen Sakwarbai, Barve, and the keepers of the Maharaja—Green and Cox—that they were conspiring to prove the Maharaja to be mad. Certain letters purporting to have been written by the Karbharee, which a Poona paper had already published were printed in the Maharatta on 8th January, and a scathing attack launched against him. The letters appeared to confirm the worst suspicions in people's minds about Barve; they threw a lurid light on the plight of the Maharaja, and indicating as they did that even the life of the Maharaja was not safe, worked up popular feeling to the white heat of indignation. Barve must clear himself in a court of law or stand self-condemned.

The story of the legal proceedings instituted by Barve against the editors of the Kesari and the Mahratta in January 1882, for "wicked and malicious defamation" is soon told. The letters were proved to be ingenious forgeries, and thus the bottom being knocked out of the accusations against Barve, Agarkar and Tilak tendered to him an unreserved apology on 7th July. The apology did not satisfy Barve; the case was proceeded with and on 17th July Agarkar and Tilak were sentenced to four months' simple imprisonment. The judge acquitted them of the charge of malice, but held them guilty of reckless defamation in publishing the charges against Barve. The two friends passed their period of imprisonment together in Dongri gaol and were released after 101 days on 26th October 1882, having earned the abatement of 19 days' sentence by their good conduct during imprisonment.

Public opinion in Maharashtra was at no stage of the proceedings in doubt about the merits of the case. Whatever the judgment of the Court, people could not absolve Barve from moral responsibility for the sad plight of his master. The young editors themselves won the admiration of all classes and sections of people by their courage, transparent honesty, and utter disinterestedness of purpose. They took up the cudgels on behalf of a Mahratta Raja against a caste-man of their own, and boldly voiced without regard to consequences, what the Kolhapur public privately thought and felt but did not dare to speak out for fear of drawing upon their heads the wrath of powers that be. As soon as legal proceedings were threatened public opinion rallied to the support of the editors, and a Defence Fund was opened in their behalf, among the earliest contributors to which were students of the Deccan College and the New English School, who collectively raised Rs. 200 each. Expressions of public sympathy were widespread and unequivocal. It was generally felt that, if Agarkar and Tilak suffered they suffered in a worthy cause having fallen into a legal trap through the very generosity of their natures, but that their moral escutcheon was without a blot. Their incarceration came to be soon regarded as an awkward incident of their career to be dismissed from the mind and forgotten. That even the government circles declined to take unfavourable notice of it was proved by the visits paid to the school by such high-placed officials as Major H. N. Reeves, the Political Agent of the Southern Mahratta States in November 1883, and Sir

James Fergusson, the Governor of Bombay in February 1884. It is not too much to say that this episode won for the managers of the school the sympathy and regard of the rulers of Southern Mahratta States in general.

The release of Agarkar and Tilak from prison was marked by scenes of unbounded popular enthusiasm. Two thousand people crowded near the gates of Dongri prison to meet them. Receptions and Pânsupâris were the order of the day. The heroes returned to their posts of duty on 28th October, and great must have been their joy to find that during their absence the school steadily pursued its wonted course of useful activity, thanks to the unsparing exertions of disinterested young men among whom V. B. Karandikar, B. A. and V. B. Kelkar, B. A. were the most prominent. The school was able to evoke a spirit of disinterested service among young men, because as Apte observed in the report for 1882 "its foundation is laid not in the weak ephemeral resolution of one or two individuals, but in the strength of an organized though not yet fully developed movement."

On 9th September 1882, while Agarkar and Tilak were still in prison, Apte placed the views of the conductors of the New English School on the subject of education, before the Bombay Provincial Committee of the Education Commission presided over by William Wilson Hunter. It was a great opportunity, and the school-authorities utilized it to the best advantage. It is not too much to claim that the cogent advocacy of native educational enterprise contained in the evidence tendered on behalf of the authorities of the New English School, coupled with the practical demonstration of native capacity to start and manage private educational institutions on the basis of self-reliance even under adverse circumstances, supplied by the success of this school, powerfully influenced the views of the Bombay Provincial Committee, and through it the recommendations of the Education Commission in regard to the grant-in-aid system. In order to understand the full significance of the views expressed on behalf of the conductors of the New English school, however, it is necessary to refer to the circumstances in which the Education Commission was appointed, and the matters that were proposed for its consideration.

The resolution of the Government of India dated 8th February 1882 explains the reasons for the appointment of the Commission in the

following words: "In view of the facts that, since the measures set forth in the Despatch of 1854 came into active operation, a full quarter of a century has elapsed and that it is now ten years since the responsible direction of the educational system was entrusted (under the operation of the financial decentralization scheme) to the Local Governments, it appears to His Excellency the Governor-General in Council that the time has come for instituting a more careful examination into the results attained and into the working of the present arrangements than has hitherto been attempted." The resolution put the subject of primary education in the forefront, and invited the Commission to make "the means by which it can everywhere be extended and improved" the principal object of their enquiry, because "owing to a variety of circumstances more progress has up to the present time been made in high and middle than in primary education." The resources at the disposal of Imperial, Provincial and Local Governments being extremely limited, every available private agency was to be called into action to relieve and assist the public funds in connection with every branch of public instruction. The grant-in-aid system was to be further extended, because apart altogether from the consequent pecuniary relief to government, the native community would in this way be able to secure variety and freedom of education, and develop a spirit of independence and self-help. Secondary and collegiate education was declared to be the field peculiarly suitable to the application of the grant-in-aid system, because the appreciation of the benefits of education and aptitude for combination for local purposes were more likely to be exhibited by the educated people of urban areas, where such education would be in demand, and because, as remarked by the Secretary of State in his despatch of 1864, "resources of the State ought to be so applied as to assist those who cannot be expected to help themselves, and the richer classes of people should gradually be induced to provide for their own education." The Commission was also directed to enquire into the quality and character of instruction imparted in secondary schools and recommend how best to make it sound, thorough and practically useful. Besides enquiring into these and other matters specifically referred to it, the Commission was also to express its opinion upon any other matter arising out of or cognate to the subject of education.

The government resolution, and even more so the questionnaire issued by the Commission were considered, by the educated public opinion, to betray a lack of sympathy with secondary and higher education, and an eagerness to rid the government of financial and moral responsibility for its maintenance. In the same breath in which the grant-in-aid system was lauded as a means of evolving local enterprise, and fostering the spirit of self-reliance, the resolution also said: "It is to the wider extension of this system especially in connection with high and middle education, that the government looks to set free funds which may then be made applicable to the promotion of the education of the masses." When government was only spending 8 pies on education out of Rs. 3½ taken from each citizen in taxes, could it be seriously maintained that the only method of augmenting the funds for primary education was to curtail the meagre provision for secondary and collegiate education? "There is an impression abroad" says the Journal of the Sarvajanik Sabha of Poona of July 1882, "that the object of the government of India in appointing the Education Commission in deference to agitation at home got up by English missionary bodies is to transfer the moderate funds at present devoted to higher education to the further support of primary education and to leave the former to take care of itself." Whatever the real intention of the missionary bodies may have been, even well-informed and sober public opinion feared that the inevitable result of the anxiety of government to reduce expenditure on higher education at all costs, allied with the well-meaning personal enthusiasm of Lord Ripon for private effort in the field of education, would be to throw higher education predominantly into the hands of missionaries. The evidence led by the managers of the New English School must be viewed against this background of public feeling.

The desire of government to stimulate private effort with a view to handing over to private management the maintenance of higher educational institutions was welcomed, in as much as such a transfer would be only "another feature of the development of local self-government scheme", provided that when government retired from the management of schools or colleges, it should leave education in the hands of bodies of indigenous growth, and not of missionary societies. If on account of the sudden withdrawal of government from education, missionary bodies were to

monopolize that field a dangerous political situation might arise. The natives would strongly object to being handed over to the missionary agency, because that agency avowedly exists for the purpose of conversion, and education is in its view only a means to that end. Government ought to withdraw not in favour of *any* sort of private agency but only of *indigenous private* agency.

As far as Maharashtra was concerned, the conductors of the New English School confidently hoped to be able to take charge of government High Schools within 8 or 10 years if government was ready to help them in their efforts by introducing "a more liberal and less interfering" system of grants-in-aid, that would leave sufficient scope for the free development of institutions. Statistics were presented to show that under the proposed system government would be saving about half the money spent on secondary education. But monetary consideration was not the most important one involved in the affair. "The very fact that government will have encouraged the natives to take the education of their countrymen in their own hands and thus contributed to the slow but sure onward progress of the nation will amply redound to the glory of British rule, and will encourage a spirit of reliance upon local exertions and combination for local purposes, which is of itself of no mean importance to the well-being of a nation."

As a measure calculated to help forward the cause of popular education the conductors declared their intention of building up the college-department as soon as they had the requisite means. Only by doing so would a continuous supply of teachers be forthcoming,—teachers imbued with a spirit of service and sacrifice, ready to work for the spread of education just for a competence. It was further suggested by way of making higher education accessible to poor students that keeping terms at affiliated colleges be made optional. Those that could afford to bear the expense would go to colleges; those that could not, would content themselves with such extra-mural teaching as might be provided by private teachers or private institutions. In reply to a question put by the President of the Commission Apte definitely said that he would throw open the preparation of candidates for University degrees to private enterprise through extra-mural instruction.

The administration of the grant-in-aid system, an essential feature of the educational organization outlined in the Despatch of 1854, was subjected to a detailed and searching examination in the course of the evidence. The Despatch had a liberal and exalted conception of the system, which it set forth in these words: "The consideration of the impossibility of government alone doing all that must be done for the education of the natives of India, and of the ready assistance which may be derived from efforts which have hitherto received but little encouragement from the state, has led us to the natural conclusion that the most effectual method of providing for the wants of India in this respect will be to combine with the agency of government the aid which may be derived from the exertions and liberality of the educated and wealthy natives of India, and of other benevolent persons."

In regard to secondary education in the Bombay Presidency the principle enunciated above had a most perverted application. Of the sum of Rs. 77000 distributed in 1880–81 as grants-in-aid among secondary schools Rs. 35,000 went to schools for Europeans and Eurasians, Rs. 38,ooo to schools for native boys managed by missionaries, and Rs. 4,500 to schools managed by natives for native boys. Purely local effort thus received scant support at the hands of government. When government retrenched grant-in-aid expenditure in 1876, they struck off four native High Schools out of five from the list of aided institutions with the result that there were in the Presidency in 1880, 12 aided High Schools for Europeans and Eurasians, 9 aided missionary High Schools for native boys, and only 1 aided High School under native management. At that very time there were 9 native High Schools receiving no aid whatever from government.

The reasons adduced for refusing aid to native schools were inefficiency, or lack of guarantees of permanence. As for efficiency, it was pointed out that during the latest period of five years 9 aided missionary schools in the Presidency passed 160 boys in the matriculation examination, while 9 unaided native schools in Bombay and Poona passed 252. By insisting upon a minimum qualifying period of, say, four years for the registration of a school for grant, mere mushroom schools would be eliminated. The objection to giving a grant to private proprietary schools was not of great force under

a system of payment by results. So long as good instruction was being provided, government need not go too deep into the constitution of the management of the school that gave it. The educational department on the whole appeared to have lost sight of the policy of evoking and nursing private effort, and as between missionary and native institutions it appeared to favour the former and neglect the latter. Apte quoted the opinion of the Director of Public Instruction to the effect that, the system of grants-in-aid to private schools was a sort of fallacy, and that instead of supporting a lot of private mushroom schools, money would be better spent in opening more government schools. This was a far cry indeed from the underlying principle of the Despatch of 1854. One cannot allege that this opinion represented the deliberate policy of Bombay government, but it unmistakably showed the way in which the official mind was unconsciously working.

Apte protested against the teaching of the Bible in aided missionary schools and colleges as militating against the principle of religious neutrality enunciated in the Despatch. Bombay Government itself had declined to give grants to missionary schools for more than ten years after 1854. But a complete reversal of policy then took place, and grants were given freely even to institutions that made attendance at the Bible class compulsory. Apte expressed the opinion that missionary institutions did not represent indigenous enterprise, nor were their objects purely educational, and hence a strict adherence to the principles of the Despatch would make them ineligible for grants-in-aid. In view of their important educational work however, he was prepared to admit them to grants on condition that the teaching of the Bible or any other scriptural book was strictly prohibited and a purely secular education was imparted to students. Such aid in his view was to be given only until the natives were able to do for themselves in the way of education what the missionary bodies had been doing for them.

A strong plea was put in for perfect freedom of management and internal organization, provided the requisite degree of efficiency was maintained. Grant-in-aid rules had the effect of casting education in aided institutions into the stereotyped government mould, and instead of encouraging variety of type and adaptation to varying local needs, reduced all instruction to the drab uniformity of the depart-

mental system. If a school wanted any assistance it had to conform itself "to all the rules, regulations, forms—good or bad—in fact to everything done in government schools." There was a tendency to regard every deviation from the departmental model as a drawback to be severely noticed and corrected, and not as an educational experiment to be sympathetically watched for its results. The faults of the departmental system were faithfully reproduced or even exaggerated in aided schools, which instead of serving as seedbeds of new educational ideas and methods under the care of men of zeal and originality, degenerated into mechanical, lifeless replicas of government institutions, whose ruling idea was to play for safety by adhering to departmental standards. Apte pleaded that secondary schools might be left free to reach the goal of the matriculation standard by what course they thought best. It should be possible for a school to present its pupils for the examination for purposes of grant-in-aid under standards differently constituted from those of government not merely in point of books studied, but in point of subjects taught. It was possible to graduate the secondary school course differently and effect a saving of one or two years. All such experiments were debarred however by the rigidity of grant-in-aid rules. If private schools were to have a fair trial, they should be given a free hand in the organization of instruction, and the object of government inspection should be to find out whether the school was carrying out with efficiency the programme it had chalked out for itself.

A searching criticism of the curricula in primary and secondary schools was offered. Vernacular Serial Reading Books were described as being "exactly what they should not be," being too abstruse and full of matter far removed from the experience and observation of boys. Their unsuitability was all the greater for boys in village-schools, who ought to be given a good knowledge of reading and writing, casting accounts and general information of subjects connected with agriculture. A plea was put in for a separate set of subjects and books for village-schools, and the necessity of imparting a sound knowledge of the vernacular to students intending to proceed to the secondary course was insisted upon. The course of secondary education itself was pronounced to be defective as regards the subjects taught, or rather omitted from teaching. It was complained that there were no subjects introduced such as would

give the student a general knowledge of the laws of Political Economy, the wonders of Science, the duties of men as members of society and as subjects of the state. It was suggested that the practical applications of subjects taught ought to be dwelt upon. The elimination of the history of Greece and Rome from the matriculation course was deplored as a cultural loss. Of the character and tendency of secondary and collegiate education as a whole, it was predicated that it checked the free growth of national character, through the operation of the monotonously uniform system of instruction conducted upon English models and English tastes, the removing of means by which students might be reminded of their nationality even in innocent sports and games, the adoption of text-books like Morris' History the tenor of which was to magnify British influence and British power and to lower and degrade Indian men and manners, and the proscription of such as would keep awake the idea that students are members of the great nation having certain duties towards it. The denationalizing tendency of a good deal that was associated with English education must be corrected, and one of the ways of doing so should be to encourage indigenous effort in the field of education, and leave to it scope for free development according to the ideas, needs and requirements of the community served by it.

Religious instruction of the dogmatic and ritualistic kind was disapproved, as being beset with practical difficulties in schools attended by students of different religions. The appropriate place for such instruction was the home, and the proper agency for it was that supplied by the religious leaders of each community. Moral instruction designed to inculcate love of private and public virtue and to arouse and fortify the sense of duty in the students' minds towards society and the country, was pronounced to be desirable. The best incentive to good conduct must, however, come from the example of teachers, the contemplation of the lives of great men, and acquaintance with the great events and movements of history.

The most serious defect in the course of secondary education, however, in the view of these men, was the place of exaggerated and unnatural importance that English held in secondary education. "The aim of the whole educational system" observed Apte "appears to be to make the natives speak and write good

English, to make them Burkes, Addisons, or Macaulays in English, and not to enable them to be masters of their own mother tongue, as if the object of the University was to send forth into the world a lot of Anglicized graduates, instead of graduated natives." The main object proposed for the new educational system in the Despatch of 1854, was the wide diffusion of the arts, science, philosophy, and literature of Europe—in short of European knowledge, through the medium of the English language and the vernacular languages of India together. In actual practice vernaculars were consigned to obscurity and neglect, and English put into a domineering position to the supersession of vernaculars as media of instruction, even in the secondary course. This arrangement operated as a severe handicap alike on the acquisition of real knowledge, and the growth of vernacular literature. For the High School Student, the study of any subject meant the memorizing of English in which it was presented to him. Knowledge of the subject itself would not be much good to him unless he also could clothe it in good English. The student must be able to write English on his own initiative—which in most cases he was not—or in the alternative he must commit whole books to memory, and reproduce appropriate portions of the subject matter and English as well, as answers to questions. A student did not attempt to write an answer to a question even if he had the requisite knowledge unless he was sure of being able to clothe it in English. Lessons in most subjects, therefore, reduced themselves to English lessons, and teachers were deterred from imparting useful, practical and comprehensive knowledge of subjects, because students would find it impossible to present it to the examiner in English of their own composition. The final conclusion was stated in these words: "Not only is the imparting of a useful, practical knowledge thus greatly limited, but the intellectual energies are spent away in learning English first, and then the subjects themselves. More than three fourths of the time of a student is taken up in mastering the peculiarities of a foreign language." More and more of the subjects of study in secondary schools must therefore be taught through vernaculars and a thorough grounding in them given to students.

As vernaculars were neglected in secondary schools and altogether proscribed from the Degree courses, the direct contribu-

tion of the University to the building up of high-class literature in vernaculars was practically nil. Such University men as turned their hands to authorship in the vernaculars did so under an impulse that University education itself had done nothing to foster. If the apathy of the generality of educated men towards vernaculars was to be conquered, and a strong impetus given to the study and development of vernaculars, they ought to be given an honoured place in the scheme of English education, at schools and colleges.

The system of assigning grants-in-aid to schools in the Bombay Presidency was subjected to a critical examination in the course of the evidence of Apte. The system then in vogue had been introduced in 1865 and was known as the payment-by-results system. Aided schools were periodically examined under it by departmental inspectors, and grants were assessed according to the number of students passed under different heads in various standards—the rate of grant for each student passed, varying from Rs. 6 for standard I to Rs. 30 for VI, and Rs. 100 for each successful candidate at the matriculation. In certain cases grants-in-aid for teachers' salaries were also given. Under the stress of financial stringency caused by the famine of 1876, matriculation grants and salary-grants were suddenly cut off, and thus the finances of aided schools were violently disturbed. But even at its best the system was unsatisfactory in that, it made the grant entirely dependent upon the results of an examination crowded into one or two days. It was difficult to maintain that a year's school-work could be properly judged by the chance-results of such an examination, and the grant-in-aid became a sort of gamble in the likes and dislikes, nay, even the whims and fancies of the inspector for the year. Such a system was not conducive to the smooth working of school-finance, and Apte therefore pleaded for a mixed system of grants, such as would introduce an element of continuity and stability while preserving the incentive to exertion which was the redeeming feature of the system of payment by results. Under the mixed system, grants were to be partly given according to the qualifications of teachers employed and partly according to the results of the departmental examination. He suggested the following minimum scales of grants under the two heads;

Grant for	an	M. A.	Rs.	40 per mensem.
„	a	B. A.	Rs.	30 „
„	a	1 st. B. A.	Rs.	25 „
„	an	F. A.	Rs.	20 „
„	a	Matriculate	Rs.	15 „

In view of the grants-in-aid of teachers' salaries, the rates of payment by results were to be halved i. e. they were to range from Rs. 3 for standard I to Rs. 15 for VI, and Rs. 50 for each matriculated candidate. It was hoped that this mixed system would secure the combined advantages of the salary-grant system as well as of the payment-by-results system. Schools would be encouraged to engage a well-qualified staff and be able to count upon a steady amount of aid for the payment of their salaries, while it would be open to them to establish their claim to larger grants by showing improved results at the departmental examinations. A similar system was recommended for Colleges, the salary-grant suggested being Rs. 100 per month for each M. A., and the results-grant being Rs. 100, 125, 150 and 200 for each candidate passed at the Previous, 1st B. A., 2nd. B. A. and M. A. examinations respectively.

If aided by government to the extent and under conditions indicated above, the promoters of the New English School proclaimed their preparedness to take charge of government High Schools all over Maharashtra in the course of eight to ten years. Figures were presented to show that the provincial revenues would be saved 50 percent of expenditure on Government High Schools at Poona, Ahmednagar, Satara, Ratnagiri and Dharwar if they were transferred to private management, on the suggested grant-in-aid plan. Considerations of economy as also the requirements of a system of national education pointed to the necessity of the administrative and financial liberalization of the grant-in-aid system, which in fact was the centre and pivot of the educational policy adumbrated in the Despatch of 1854.

The project of starting a College of their own was put before the Commission by the promoters, as an integral part of their scheme of education. They expressed the hope that the College would provide a steady stream of graduates imbued with missionary

zeal in behalf of popular education. In connection with the College-scheme, what now appears a question of mere historical interest viz. the possibility and desirability of replacing European by Indian professors, was also touched upon. Apte boldly put forward the view that if Indians of the right stamp were selected it was possible to dispense with the European professors for all subjects including English. He said, "One must continue to be a student oneself in order to be a Professor. The mind must not be allowed to stagnate into a muddy pool, but must be kept fresh by a constant course of reading." A professor must progress with the progress of knowledge in his subject, and must read every little book that may be published in any part of the world. As for the teaching of English, an Indian scholar could interpret and expound thoughts and ideas as well as an English professor. If the main object of the educational system was the dissemination of western ideas, and not the intensive and meticulous cultivation of the English language, the need for the employment of English professors for the teaching of English was not obvious. At the most the services of a competent Englishman might be engaged for composition-work for an hour or two during the week, and even this might be dispensed with, when the vernaculars came to take their rightful place in the educational system.

Such, in brief, were their educational ideals and programme presented to the Commission by the managers of the New English School. We are able to obtain from their evidence a clear view of what they aimed at, in the educational sphere, and how they proposed to achieve it. We may now say something about the recommendations of the Education Commission, and the action taken upon them by government. The fundamental recommendation in relation to secondary and higher education was that, whilst existing state-institutions should be maintained in complete efficiency wherever they were necessary, the improvement and extension of institutions under private management should be the principal care of the Educational Department. The government of India accepted this recommendation in its entirety and in its Resolution of 23rd October 1884, set it forth in the following amplified form :—

That for all kinds of advanced education private effort be in future increasingly and mainly relied on, and that every form

of private effort should be systematically encouraged in such ways as these :

(a) by liberal rates of aid so long as such aid is needed.

(b) by leaving private managers free to develop their institutions in any way consistent with efficiency, and the protection of neighbouring institutions from unfair competition.

(c) by favouring the transfer to bodies of native gentlemen of all advanced institutions maintained from public funds which can be so transferred without injury to education generally.

The Commission's recommendation that a periodically increasing provision be made in the educational budget of each province for the expansion of aided institutions was also adopted by the Government of India, who urged on provincial governments a more liberal policy in regard to educational expenditure on grants and promised them assistance from imperial revenues if necessary. With a view to securing the co-operation of government and non-government institutions, managers of aided private institutions were to be frequently invited to meet the officers of the educational department in conferences, at which, matters of general educational interest such as curricula, text-books, grant-in-aid rules etc. were to be discussed. In their Resolution of 8th December 1884, the government of Bombay clearly defined their policy in relation to private enterprise. Further extension of secondary education was to be effected by encouraging the establishment of private schools, and granting aid to such as offered even moderate educational facilities where they were wanted. An early revision of the grant-in-aid rules to supersede the existing payment-by-results system was promised. This system of assessing grants to colleges was to be given up at once, and the rate of aid to them was in future to be determined by the strength of the staff, the expenditure on its maintenance, and the efficiency of the institution. Provision was also to be made for special grants to aided colleges for the supply and renewal of buildings, furniture, libraries and other apparatus of instruction. Acting on these suggestions the Director of Public Instruction convened a conference of the representatives of the three private colleges in the Presidency in April 1885, and hammered out a system of fixed grants. Grants began to be paid under it from 1886-87. With a somewhat more liberal system

of grants, the Bombay government coupled the principle that fees in government secondary schools and colleges be raised to the highest level, that would not check the further spread of education, and though fees in aided institutions might not be as high as government fee rates, they were not to be too low either. Nor were aided institutions to be free to admit too high a proportion of free students. One of the general recommendations of the Education Commission was that, the inspecting officers should see that teaching and discipline in every school were such as to exert the right sort of influence on the manners, conduct and character of pupils.

On the academic side the Commission recommended that a bifurcation of courses should be effected in the upper classes of high schools—one leading to the entrance examination of universities, the other of a more practical character intended to fit youths for commercial or other non-literary pursuits. In Bombay the University School Final Examination was instituted on the basis of this recommendation. The Government of India did not think it necessary to sanction a modified conscience-clause embodied in the following proposal of the Commission: "That the system of grants-in-aid be based on an entire abstinence from interference with the religious instruction conveyed in the institution assisted; provided that when the only institution of any particular grade in a certan place gives religious instruction as a part of the ordinary course, it shall be open to parents to withdraw their children from attendance at such instruction without forfeiting any of the benefits of the institution."

The Commission recommended that the bestowal of patronage in government appointments be so ordered as to offer greater encouragement to high education, and it advised the employment of Indian Professors of high qualifications more extensively than before.

Lee Warner, the Director of Public Instruction, in his remarks (9th May 1885) on the Resolution of Bombay government on the subject of the recommendations of the Education Commission, referred to the Deccan Education Society and the Fergusson College in the following words, while dealing with the question of grants to Colleges:

"A native Society at Poona, which is generally called the Patriotic Society, entertains an objection to the Bengal system (of assessing grants at a certain proportion of the income guaranteed from private sources). This Society has lately started the Fergusson College, and attracted by an appeal to patriotism the very best outturn from our High Schools which the educated ranks of the Brahmin and other Hindu-society in Poona can afford. It believes that it will distance all rivals in the examination-room and it has no fear of the result system. It argues that the salaries paid to its teachers afford no index to their value. The College wishes to be largely independent of any European element in its lecture-rooms, and to impress upon its students the patriotic sentiments of its independent founders. The experiment has no parallel in any other city in India, and is interesting from other points of view than the educational aspect."

CHAPTER III

FORMATION OF THE DECCAN EDUCATION SOCIETY

It was essential for the success of the project of popular education unfolded by the managers of the New English School before the Education Commission that they should form themselves into a corporate body with a view to ensuring continuity of effort in that cause, and winning public confidence as to the stability and permanence of institutions they might establish. Then again, if the public was to be invited to contribute funds on a scale adequate to the undertaking, the administration of such funds would have to vest in the hands of an organized body, including men interested in education and possessing influence in Indian society. From the very outset the conductors regarded themselves not as proprietors but as temporary trustees, who on their own personal responsibility and by their own personal sacrifices, would place the school on a firm footing, and then convert it into a public institution, accepting for themselves the status of its lifelong servants. When the college-scheme began to take a definite shape the formation of a corporate body became a matter of urgent necessity.

The earliest mention of the idea of forming a Society occurs in the superintendent's report for the year 1883. It is said therein that in order to realize the higher object of establishing a private Arts College, and with the help of graduates and undergraduates trained therein, of covering the whole of Maharashtra with a network of private schools, it was desirable to constitute a "Board of Trustees with a Managing Committee attached to it." In these words the constitution of the contemplated Society was adumbrated. Throughout the early months of the year 1884 the constitution was being discussed with friends and slowly developed. When at last it was thought that the preliminary spadework was completed and time was ripe for formally launching the Society into existence, the superintendent of the New English School issued the following invitation to those interested in the cause of education:

Poona.
New English School,
21st October 1884.

Dear Sir,

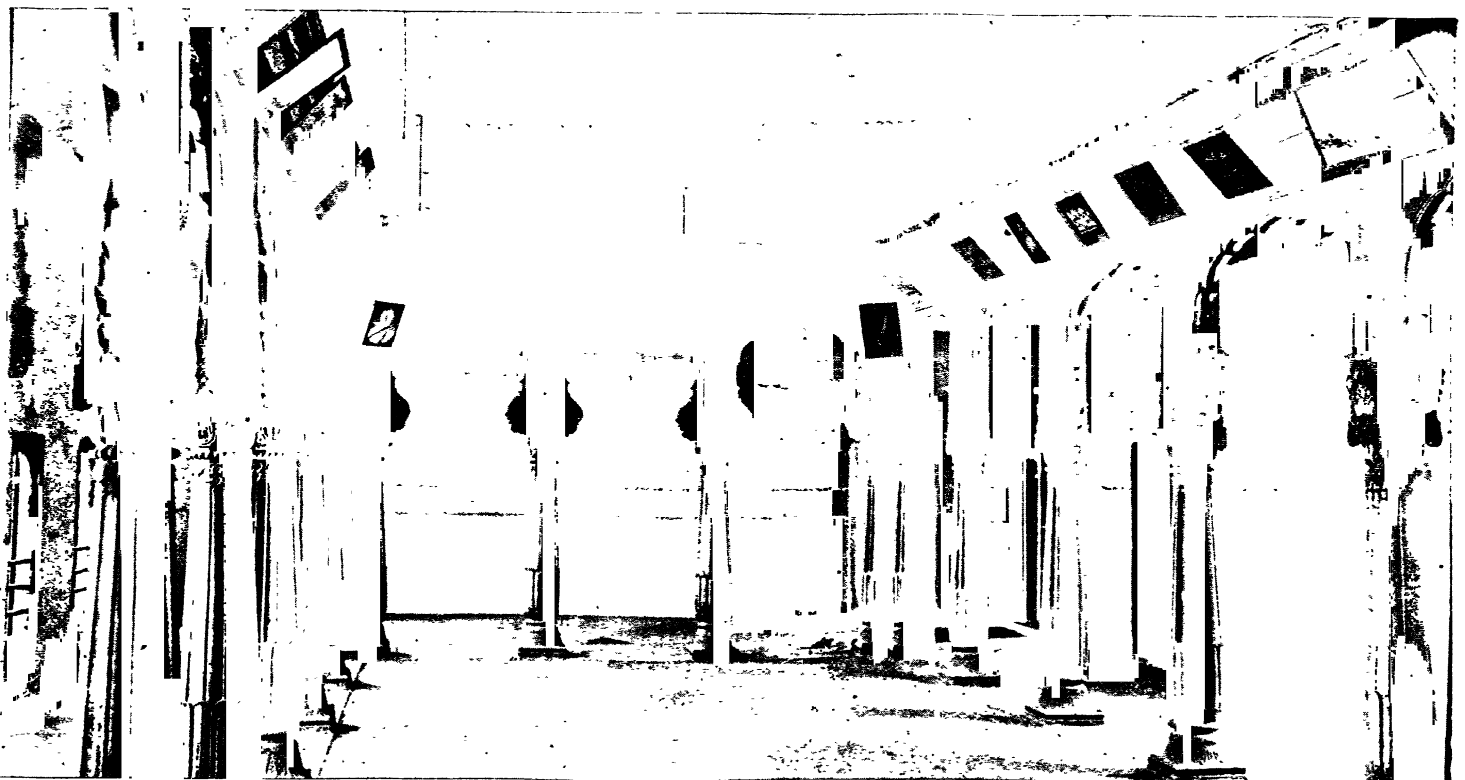
A meeting of sympathizers of Private Education will be held in Gadre's Wada, Shanwar Peth, Poona on Friday the 24th instant at 8-30 A. M. (Madras Time) precisely, for the formation of the proposed Society and appointment of the Council and Trustees (as per rules appended). I shall feel obliged by your honouring the occasion with your presence.

Yours truly,
V. S. APTE,
Superintendent.

Among the persons who responded to the invitation were the following: Sir William Wedderburn, Mahadev Govind Ranade, Ramkrishna Gopal Bhandarkar, Shankar Pandurang Pandit, Narayanbhai Dandekar, Mahadev Moreshwar Kunte, Coopooswami Mudliar, Vishram Ramji Ghollay, Trimbak Narayan Rajmachikar, Kashinath Parashram Gadgil, and Vishnu Balkrishna Sohoni. The company assembled in the drawing-room of Gadre's Wada. Wedderburn was proposed to the chair by Ranade. Wedderburn, when asking Apte to move the resolution about the formation of the Society, complimented the managers of the School on the important advance they were making after having brought their institution to a high degree of efficiency by their steady and selfdenying labours. The resolution ran as follows :

That as the managers of the New English School and other sympathizers with private education think it desirable to have a Society to promote the cause of private education and to put it on a more extended basis in order to give permanence to it, it is desirable that, a society should be established for the aforesaid purpose, and that it be called the Deccan Education Society.

In a speech of great earnestness (see Appendix A), Apte stated the case for private independent education, adapted to the wants of the community, and so cheapened as to come within the reach of children of even the lower middle-class. He declared it



Gadre-Wada, Drawing Hall
Where the Society was formed and the Previous Class of Fergusson College opened.

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CERTIFICATE OF REGISTRY OF THE MEMORANDUM OF ASSOCIATION AND COPY OF THE RULES of the

Deccan Education Society Poona

under Act No. XXI of 1860 of the [illegible] of India

I Certify that the above [illegible]

has this day been duly Registered pursuant to the provisions of the above-named Act

Given at Bombay the [illegible]

Certificate of Registration of the D. E. Society

No. [illegible] of 1884-85

Office of the [illegible]

[illegible] January 1885

To

Sir William Wedderburn Bart.

Chairman Provisional Council

[illegible]

Letter of Affiliation of Fergusson College

to be the firm conviction and belief of the promoters of the school that of all agents of human civilization, education is the only one that brings about the material, moral and religious regeneration of fallen countries and raises them up to the level of the most advanced nations by slow and peaceful revolutions; and again in order that education may produce the highest beneficial results, it is absolutely necessary that it should be in the hands of the people themselves. Its scope must be free and in no way must it work against the grain. Under the constitution proposed for the Society, all their institutions were to be placed under the supervision of the Council—a body in which some of the most respected European and Native gentlemen would be associated. This feature was calculated to ensure public confidence, and conduce to the permanence of institutions.

The second proposition moved by Tilak was to the effect that "In accordance with the last Resolution, the Society to begin with, be constituted of the following gentlemen." There followed a list of twenty-six gentlemen comprising 5 Patrons and 21 Fellows (See Appendix B), and 7 Lifemembers, as the managers of the New English School came to be called under the new constitution.

Bhandarkar moved the third proposition recommending "That for the guidance of the Society the Rules and Regulations (Appendix C) be adopted," and in doing so, he emphasized the fact that the conductors of the New English School had dispelled all scepticism regarding the success of private enterprise in education. He considered it his sacred and pleasant duty to support "the generous and disinterested efforts of this band of young gentlemen for the advancement of their countrymen." It was necessary to provide an organization to give permanence to these efforts, but he pointed out that notwithstanding such an organization the real work would still have to be done by the life-members themselves, and the remarkable success they had achieved had but thrown an additional responsibility on them."

By the fourth resolution a Provisional Council consisting of the seven managers of the New English School and an equal number of outside members (Appendix B) was formed. The Provisional Council was to continue in office until the election of a new Council in January 1885, under the rules of the Society. The

fifth resolution nominated Vishwanath Narayan Mandlik and William Wordsworth as Trustees of the Society, and the sixth empowered the Provisional Council to raise funds for the purposes of the Deccan Education Society.

Thus was completed a great day's work. Want of a corporate organization and the consequent lack of guarantees of permanence were the weak points of indigenous private educational enterprise in the Bombay Presidency, and private proprietary institutions were therefore at disadvantage vis a vis the government compared with missionary institutions. The constitution evolved by the promoters of the New English School supplied a keenly felt educational need, and its successful working gave a wide-spread impetus to the formation of educational bodies. It is a great tribute to the soundness of that constitution that it has been copied with suitable modifications by many important educational organizations within the Presidency and outside.

The association of great personalities like Mandlik, Ranade, Bhandarkar and Telang, with the inception of the Deccan Education Society is an index of the deep impression made on the public mind by the disinterested idealism of the young patriotic spirits at the back of the New English School, the Kesari and the Mahatta, and the marvellous results they had achieved in the short space of five years. Their appeal for moral and financial support carried irresistible weight, not only with the intelligentsia and the middle-classes whom the activities of the Society were going to benefit directly, but with the aristocracy and Indian Royalty as well. His Highness Shri Chhatrapati Shahu Maharaj of Kolhapur, the premier Mahratta State in the Bombay Presidency, consented to become the President of the newly formed Society, and his father, Shrimant Jayasingrao Abasaheb Ghatge, Chief of Kagal and Regent of Kolhapur, accepted the Vice-Presidency. Sir James Fergusson, too, was not alone among English officials in feeling the influence of manly self-denying endeavour in a good cause. In the first list of Patrons and Fellows of the Society we find the names of Sir William Wedderburn, Principal William Wordsworth, Professor F. G. Selby, and H. E. Winter, Collector of Poona. The most gorgeous feather in the Society's cap, however, was the enrolment of the Marquis of Ripon, the retiring Viceroy and Governor General of India in

December 1884. Wedderburn was Chairman of the Provisional Council, as also the Chairman of the first regularly constituted Council of the Society, and one distinguished English gentleman or the other continuously held this highest executive office in the Society for a period of full 20 years. The Society stood for independent private effort in education unhampered by meddlesome government control, and as will be seen by and by it suffered a great deal for its steadfast adherence to the principle of autonomy. But it has never hesitated to seek the advice and free cooperation of officials, and even of English officials relying upon their fairmindedness and sympathetic appreciation of sincere endeavours informed with a spirit of true patriotism. Some of the most cogent pleas in favour of the Society's stand for freedom have gone up to government over the signatures of English officials connected with the Society.

The most important business entrusted to the Provisional Council was to take all necessary steps to have the proposed College of the Society inaugurated in January 1885. The question of the name for the College was soon decided. In its very first meeting held on 12th November the Council resolved "that Sir James Fergusson Bart. Governor of Bombay be respectfully asked if he will allow the Deccan Education Society, Poona, to name its proposed Arts College after him." Sir James Fergusson's educational policy was acknowledged on all hands to be liberal and sympathetic towards private education, and his interest in the New English School and his admiration for its promoters were signalized by his personal donation of Rs. 1250. The Kesari and the Mahratta had with their wonted outspokenness strongly criticised certain measures of his administration and in particular his too conservative policy in regard to the development of local self-government within the Presidency. He was characterized by the Kesari as a blend of Ripon and Lytton. But his sterling qualities as a man, and his educational liberalism, coupled with his friendliness towards the Society must have suggested the thought of naming the College after him. Namjoshi in his letter of 11th October 1884 to the Chief Secretary to Government had written as follows: "The New English School owes its present status mostly to the support both moral and substantial which His Excellency Sir James Fergusson was pleased to give to it; and the promoters

of that Institution feel so grateful to His Excellency that they think they cannot better express their gratitude than by connecting His Excellency's name with the College they wish to open." The association of Sir James's name brought solid practical advantages to the Society. On the other hand the name and fame won by the College have shed such glory on the name of Fergusson that as Selby said on the occasion of Sir James's visit to the College in February 1895, "no Englishman's name is regarded with more respect than his, among the educated people of Poona." If anything, Selby was too modest in estimating the range of that name's magic appeal.

Sir James having signified his consent, the Council made an application to the University of Bombay on November 19th, praying for the recognition of the Fergusson College in the Faculty of Arts for the purposes of the Previous Examination. The Senate on the recommendation of the Syndicate recognized the Fergusson College provisionally for 3 years at the meeting of 19th December 1884.

A portion of Gadre's Wada was to be temporarily used for housing the college class, until a new building for the New English School and the Previous Class of the Fergusson College was completed. The staff of instructors included three Masters of Arts, one Bachelor of Laws, and one Bachelor of Arts. Three of them had been Daxina Fellows of the Deccan College. Apte was to be Principal and Professor of Sanskrit, Kelkar Professor of English, Tilak Professor of Mathematics, Agarkar Professor of History and Logic, and Gole Professor of Physics. This staff of young men could have compared very favourably with that of any college, and every one of them was in the fullness of time destined to win literary fame.

Money also flowed in a copious measure into the coffers of the Society. By the end of 1884, Rs. 75,000 had been promised. It is not too much to say that the educated public of Maharashtra had never since the advent of British rule put their hands so deep into their pockets for helping a secular object of public utility. Maharashtra has never been a land of big wealth. If in spite of this handicap we see many and varied public institutions flourishing in their chosen fields of work, mostly supported by the contributions of the

EARLY BENEFACTORS OF THE SOCIETY.



H. H. Maharaja Sir Sayajirao Gaekwar.



H. H. Shree Bhagvat Sinhjee Thakoresaheb of Gondal





middle class, the credit is due in a great measure to the tradition of helping public bodies even at some personal sacrifice, that the D. E. Society has been instrumental in cultivating in Maharashtra. Distinguished representatives of that body have traversed the length and breadth of Maharashtra with their begging bowl, and by the force of their own example moved the middle-class to contribute their quota to public objects out of their scanty resources.

The most generous support the Society received was from the Ruling Princes of the Southern Mahratta Country. It has been already remarked that the generally favourable attitude of the Kesari and the Mahratta towards Native States and the ordeal of imprisonment through which Agarkar and Tilak had to pass on account of their championship of the royal house of Kolhapur, had won many friends for the promoters of the New English School, in the ranks of princes. Their sympathy now took the concrete shape of gold. The following amounts were donated by the Princes of the Deccan:

1	H. H. The Maharaja of Kolhapur	Rs.	10,000
2	Chief of Kagal.	"	5,000
3	Chief of Sangli.	"	6,000
4	Chief of Miraj (Senior).	"	10,000
5	Raja of Mudhol.	"	10,000
6	Chief of Miraj (Junior)	"	5,000
7	Chief of Ramdurg.	"	5,000
8	Chief of Ichalkaranji	"	5,000
9	Chief of Vishalgad.	"	1,500
10	Nawab of Janjira.	"	1,000

This was a golden harvest indeed for the young Society. Welcome windfalls came even from distant Kathiawar. The Thakursaheb of Bhavnagar contributed Rs. 5000, the Thakursaheb of Gondal Rs. 2500 and the Nawab of Junagad Rs. 3000. The good offices of Colonel Reeves must have been partly instrumental in attracting contributions from Kathiawar, for he officiated as Political Agent there, before his transference to Kolhapur. The valuable assistance rendered by Colonel Reeves, in the matter of securing donations for the Society was publicly acknowledged at

the ceremony of laying the corner-stone of the school and college buildings in March 1885.

The stage was thus set for the inauguration of Fergusson College, which at the express desire of Sir James Fergusson was performed by Principal William Wordsworth of Elphinstone College on Friday the 2nd of January 1885.

It would be desirable at this stage to say something about the constitution of the Deccan Education Society, the working of different bodies set up under it, and their mutual relations. The constitution of 1884, underwent an important modification in 1898, and has since then remained untouched. During the long period of fifty years it has passed through many storms and trials, and has shown itself capable of weathering them successfully.

In accordance with the resolution passed by the Council on 10th April 1885, an application for the registration of the Society was made on 5th August, and the Society was registered on 13th August 1885 with the Registrar of Joint Stock Companies, Bombay, under Act XXI of 1860 (Societies Registration Act), of the Legislative Council of India. The Memorandum of Association stated the object of the Society to be " to facilitate and cheapen education by starting, affiliating or incorporating, at different places as circumstances might permit, Schools and Colleges under native management, or by any other ways best adapted to the wants of the people."

Rules and regulations, as then framed, numbered 35. They were preceded by a short preamble which set forth the circumstances of the origin of the Deccan Education Society. The first rule fixed the name of the Society, and the next one defined its object. The constitution with its operative bodies was outlined in rules 4 to 9, and the mode of their formation was prescribed in rules 10 to 15. The holding and utilization of the property and permanent and current funds of the Society was treated of in rules 16 to 22, while rules 23 to 28 dealt with the conduct of business by the Council. Finally the rights, and duties of the various constituent authorities were laid down by rules 29 to 35.

Three bodies were set up to carry on the business of the Society: (1) Local Managing Boards, one for each centre consisting of all Lifemembers working at that centre, and entrusted with the internal management of the Society's institutions situated therein; (2) The Council of the Society for general supervision and control, made up of all lifemembers in active service, and an equal number of representatives of the Patrons and Fellows of the Society, and (3) Trustees to take charge of the permanent funds and property of the Society. Day-to-day management of the Society's institutions, and initiative as regards the development and extension of the Society's activities and responsibility for the collection of funds for the purposes of the Society lay with the lifemembers. The first lifemembers under the constitution were the founders and conductors of the New English School. The school did not originate in the philanthropy of wealthy individuals, but in the patriotic efforts of a band of young men, who devoted themselves to the mission of popular education in the faith that in the then existing condition of their society and their country the spread of education was the highest form of national service. Their talents, their disinterested devotion, and the remarkable success of their venture won for them the active sympathy and support of men of light and leading, but it was understood on all hands that lifemembers must continue to be the active managing partners of the joint enterprise, the role of non-lifemembers being that of respected guides and mentors. Bhandarkar, we have seen, said as much in the inaugural meeting of 24th October. The rules of the Society embodied this conception of the mutual relationship between lifemembers and non-lifemembers. The Council, on which Fellows and Patrons of the Society (i. e. those contributing Rs. 200 or more, and Rs. 1000 or more respectively to the funds of the Society) were represented, and through which they could exert their influence on the management of the Society's affairs, had powers of control rather than initiation. The most important of these powers were:

(1) that of sanctioning or ratifying changes in the course of instruction or rates of fees proposed to them by the Local Managing Board or Boards.

(2) that of starting, affiliating or incorporating institutions at different places and

(3) that of sanctioning expenditure from the permanent funds.

Before the lifemembers could, therefore, embark upon a new scheme of expansion, or undertake fresh responsibilities, they had to carry the non-lifemembers on the Council with them. They also could not make radical alterations in the academic routine and organization of their institutions without the assent of the non-lifemembers. But these were both negative rather than positive powers belonging to the non-lifemembers on the Council. The Managing Boards were declared to have complete power in the internal management of the Society's institutions (Rule 30). The Council had no formal control over the heads of institutions, who owed their positions to nomination by the Boards, and were responsible to them. Admission of lifemembers into the Society took place by the unanimous vote of lifemembers independently of the Council.

The appointment of temporary and permanent teachers and other servants and disciplinary authority over them was in the hands of the Managing Boards. All matters of ordinary administration were managed by the Boards of lifemembers, and were outside the cognizance of the Council.

The Council, however, held the purse-strings on behalf of the Society and it could have used that power to extend its influence as much as it liked. The Managing Boards had the current income of institutions, made up mainly of fees and maintenance grants from government, municipalities etc, entirely at their disposal. But all endowments, and contributions from the public formed part of the permanent funds of the Society, and as such being in the keeping of the Council, could not be utilized by the Managing Boards, without the Council's sanction. Lifemembers were thus dependent upon the good-will of the Council for resources for every extension of their field of activity and for every expenditure not covered by their none too ample income from fees and grants. The Council could have put the financial screw on lifemembers at any time, and brought them to a sense of their responsibility to the subscribing public.

Besides the right of sanctioning expenditure from the permanent funds, the Council had also the right of appointing auditors to

audit the accounts of institutions, of publishing the annual report and accounts of the Society and lastly " of calling a general meeting of the Society for the purpose of making arrangements when the Council thought that there was gross mismanagement on the part of any local Managing Board." In this way the Council possessed sufficient constitutional power to check abuses and correct irregularities in the internal management. Vis-a-vis the outside world the Council was the accredited representative of the Society, for it could carry on correspondence in the name of the Society [Rule 32 (h)], and take every necessary legal step in the interest of the Society [Rule 32 (n)]. Finally there was a clause [Rule 32 (p)] investing the Council with a sort of residuary authority because it was charged with the duty of "generally carrying on the management of the affairs of the Society." We may say in short that the management of permanent funds and dealings with the outside world were the special responsibilities of the Council, while ordinary administration and current finance were reserved to the lifemembers acting through Managing Boards.

It must be borne in mind, however, that all lifemembers sat continuously on the Council and were in a position to attend its meetings *en masse*; while, non-lifemembers were a scattered body, whose personnel was subject to the chance of election every three years. The administrative officer of the Council, the Secretary of the Society too, was to be a lifemember. Thus the lifemembers would appear in effect to have been in a position to have their way in the Council at all times. As a matter of fact things were never done on the strength of voting power in the Council. Such a course would have been out of consonance with the spirit of respectful cordiality in which distinguished representatives of the body of patrons and fellows were invited by lifemembers under the constitution, to offer their counsel and advice. Lifemembers could not have dreamt of carrying a proposition on the strength of their assured majority against the wishes of even a single individual like Wedderburn, Wordsworth, Ranade, or Bhandarkar. Their strength could only be derived from reason and conviction. They must bring non-lifemembers to their way of thinking and feeling, or in the alternative submit their own judgment to theirs. Non-lifemembers on the Council would not

have tolerated being swamped, by the votes of lifemembers. The relations between the two halves of the Council were in fact marked by respect for each other's views. Throughout the existence of the Council as it was constituted upto 1898, we do not find any occasion on which relations between the lifemembers and non-lifemembers were subjected to severe strain. There is apparent throughout, respect for the mature experience and high social status of non-lifemembers on the one side, and admiring regard for the zeal and idealism of life-members on the other.

Bye-laws of the Council, adopted at the Council meeting of 23rd January 1885, lay down the procedure of Council election, and give directions about the conduct of Council meetings, and the holding of the meeting of the Society. The duties of the Secretary, the chief administrative officer of the Society, are also indicated therein, and provision is made for the appointment of the Treasurer. The byelaws of the Managing Board were adopted on 31st July 1886, by that body. They dealt with the rights and duties of life-members, defined the function of the Managing Boards and regulated the conduct of their meetings.

A person could become a life-member only by the unanimous election of existing life-members, and he was required to sign a declaration to the effect that he was willing to serve the Society for at least twenty years. For his work and conduct he was accountable to his brother life-members. He could be fined for a serious breach of duty by the unanimous vote of other life-members, or could similarly be deprived even of the rights of life-membership if he was considered unfit to be a life-member by his associates. The Council did not possess the right of sitting in judgment on a life-member, or of inquiring into the merits of any action of his brother life-members against him. Life-members collectively were the sole and final judges of one another's conduct, and this provision must have given them a position of equal dignity and independence vis-à-vis the outside members of the Council.

Life-members individually and collectively supplied the driving force to the operations of the Society. On their capacity to visualise educational needs and formulate well-considered plans to meet them, as also their readiness to carry those plans into

execution by devoted exertions depended the progress and prosperity of the Society's institutions. On reviewing the working of the Society during the trying period of early struggle, one cannot help being impressed by the tenacity and resourcefulness of the founders, and their capacity to rise to every occasion and overcome every difficulty. Their work and sacrifice transcended the highest expectations of the public. They in fact, succeeded in setting up an altogether new standard of public duty, and made the name of a "Life-member" of the D. E. Society synonymous with service, sacrifice and integrity. With the affairs of the Society and its institutions in the hands of men like these, the business of non-life-members associated in the Council reduced itself to giving a word of counsel now and again, and blessing with their good wishes any project that the Life-members might put before them, in the perfect confidence that whatever they proposed they might be relied upon to perform, with the last ounce of their moral, intellectual, and physical strength.

Life-members acting through the Managing Board in Poona —there was only one Life-members' Board until a second one was instituted in 1919 at Sangli for the management of the Willingdon College—conducted the affairs of the Society and its institutions. The Superintendent of the New English School, and the Principal of the Fergusson College, carried on the day-to-day administration of the institutions in their charge, but questions of any importance whatever were discussed and decided upon by the Board at its meetings, of which on an average one was held every fortnight in the early years. The constitution and working of the Board was thoroughly democratic. Every life-member from the most senior to the most junior stood absolutely on the same footing as regards the right of voting and eligibility to office. The Board was presided over by a chairman, who was elected every year by a majority of votes. The Board met at least once a month under statute, and oftener, if necessary. The Chairman had the right of calling an emergency meeting of the Board on his own initiative, and a meeting could also be requisitioned by any three members of the Board. There was thus ample provision made for frequent meetings of the Board.

Byelaw 23 of the Board laid down that when the number of life-members working at a centre exceeded five, an Executive Com-

mittee consisting of three members was to be appointed, "for the transaction of ordinary routine business," and it was to act under the general orders of the Managing Board. The personnel of the Committee was renewed by the retirement every year, of the gentleman who had served for the longest period on it, and the substitution in his place of a new member in a prescribed order of rotation. One of the committee members was to be Superintendent of the N. E. School, the Superintendent also being the *ex officio* Secretary of the Council of the Society. The Principal of the Fergusson College had not necessarily a place on the Committee. It was on the other hand laid down (Byelaw 26) that the Executive Committee was only to look to the external management of the College, all other matters connected with the College being carried on by the Principal. Early in 1885, it had been decided that the appointment of the Principal of the Fergusson College was to be a permanent one.

On account of the peculiar constitution of the Executive Committee, the office of the Superintendent of the N. E. School and in consequence that of the Secretary of the Society, too, changed hands too often. There was a new Superintendent every year. Kelkar had drawn the attention of the Board as early as 1886 to this unsatisfactory arrangement. It was not remedied, however, until 1894, when Bhanu's appointment was first made and later on twice renewed for a period of one year each time. The Council of the Society also realised the inconvenience of having a new Secretary every year, and in 1893 dissociated that office from the office of the Superintendent of the School. Gokhale was appointed the first Secretary of the Society under the new plan. From October 1891 the number of members on the Committee was raised to 4, and from 1893 the Principal of the Fergusson College came to be one of the four, by virtue of his office. The Executive Committee was eliminated altogether after the adoption of the new constitution in 1898, and instead, separate standing committees for the school and the college, consisting of certain office-bearers in each institution, were set up to help the heads.

Next in order to Life-members stood the group of permanent teachers,—a cadre of servants, created soon after the formation of the Society. When the school was started, there stood by the side of the founders who later on became the original life-members of the

Society, a band of teachers, less distinguished perhaps, but not less devoted to the common cause. They were resolved to make their own humble contribution to the building up of the Society. It was desirable to give such men an assured place in the Society, and that was done in 1886. Permanent teachers were appointed by the unanimous vote of life-members, and they were bound to serve the Society for a period of at least 20 years, at the end of which they were entitled to a pension of not less than one-fourth of their average salary for the last three years. Permanent teachers were subject to the control of the Board of Life-members, but the dismissal of a permanent teacher had to be sanctioned by the Council. Among the permanent teachers enlisted in the early years may be mentioned Gopal Raghunath Nandargikar, Hari Trimbak Amdekar, Ramchandra Bhikaji Joshi, Nagesh Jivaji Bapat, K. G. Oka and Hari Krishna Damle who on being released from the Society's service took over the mangement of the Kitabkhana founded by Chiplonkar. All of them were teachers of repute, who by bestowing close personal attention upon their pupils maintained a high level of studies in the school. After the opening of the college the main share of teaching in the school rested upon the shoulders of permanent teachers, and they carried it out with efficiency and success. The part played by permanent teachers in the management of school affairs has been as important as that of life-members. The Society's service could not in the nature of things be pecuniarily attractive, nor could a permanent teacher hope to rise to offices of the highest authority, because authority was coupled with financial responsibility, and this latter devolved upon the life-members alone. Permanent teachers had to be content with playing an inconspicuous part in the public eye, but such a situation caused no dissatisfaction among teachers because they could best appreciate the motive that led to the peculiar distribution of functions among the constituent bodies of the Society. Some of the teachers distinguished themselves very highly in other branches besides teaching. Gangadhar Govind Dixit, a martinet of a drill-master who raised the standard of excellence to almost the military level, and Ganesh Sakharam Vaze who introduced the meticulous economy of the private household into the management of the N. E. School Boarding House, are names recalled with affectionate regard by old pupils of the school.

Among minor modifications introduced into the constitution of the Society were those of the year 1892, in consequence of certain observations made by government at the time of handing over possession of the Nana Wada building to the Society. In their Resolution 350 of 17th February 1892, government blamed the Director of Public Instruction for failure to bring to their notice "weaknesses in the constitution of the Society which he now acknowledges to be patent" before government had pledged themselves to the grant to the Society of property of considerable value. They set forth what in their view were the chief defects in the constitution :

(1) That the tendency of the rules by which the Society is regulated was to make it in reality a close corporation dominated to an undesirable extent by the co-opted life-members.

(2) That the Council was rather an ornamental than an efficient body, and that the actual working of the Society must depend entirely on the life-members who constitute the Managing Boards.

(3) That there was need for better provision for the infusion of independent intelligence and of renewed blood into the controlling bodies.

(4) That the subscribers should be more effectively represented, and government as the largest contributor, and the one most deeply interested ought to have a voice in the direction.

To the points raised in the resolution a reply was made in March 1892 by the Council of the Society. It was stated, to begin with, that the defects alleged were not real. Life-members were not a close body ; on the contrary new recruits were being constantly admitted, and government would find on looking to the staff of its own colleges that infusions of new blood were far more rare. The Council assured government that it was consulted on every matter of importance, and that having the power of the purse in its hands, the powers of the Council were practically as large as it chose to make them. The Council was at all times composed of members of the native and European communities who were conspicuous for their interest in education and there was nothing in its constitution tending to make it either an unrepresentative or

an obscure body. As regards government voice in the direction of affairs, the Council made out the point that it was not aware of government being represented by its officials in the Common Rooms of the Catholic and the Scotch colleges in Bombay, or that directly or indirectly it controlled or had any cognizance of the administration or expenditure of those colleges. The Society's school was open to inspection by the government Inspector, no fault had ever been found with the books taught, with the methods of teaching, with the results or with the discipline of the school. The Council summed up the real situation by saying that the Society's institutions were more open to public influence because their managers submitted themselves without reserve to the supervision and criticism of an external body—the independent members of the Council.

The draft of the above reply in Selby's hand-writing is on the files of the Society.

Though the views of the Council were as above stated, the life-members of their own accord suggested certain modifications in the Constitution of the Society with a view to inereasing the control of the Council over the managment of affairs. These modifications were incorporated as Rules 36, 37 and 38 into the Society's constitution at a meeting of the Society held in December 1892, and they ran as follows:—

(36) That at the beginning of every year the Managing Board shall submit a budget statement of the estimated income and expenditure of the year for the approval and sanction of the Council.

(37) That the admission and dismissal of life-members and the appointment and dismissal of professors and permanent teachers shall require the sanction of the Council.

(38) That the number of non-life-members on the Council shall never be less than five.

The effect of the adoption of the above rules was to give a voice to the non-lifemembers on the Council in regard to the expenditure of current funds, which under the original constitution

vested exclusively in the Managing Board. Permanent funds alone had been so far under the control of the Council; current funds, too, now passed under its control. Admission and dismissal of life-members, and all other appointments, permanent or temporary, high or low, had also been matters within the authority of life-members. Some of these were now transferred to the jurisdiction of the Council and thus non-lifemembers were admitted to a participation in the settlement of them. Thus was the exclusive authority of life-members curtailed in certain respects, in order to remove misapprehensions in the mind of government.

Government were not satisfied however. While approving of the modifications suggested by life-members, the Secretary to government added that there might possibly be room for still further improvements, and wanted these to be effected for the more efficient discharge by the Society of its "important and benevolent task." Government found the opportunity of carrying out their views in 1898.

APPENDIX A.

Apte's speech :—

" Mr. Chairman and Gentlemen.—Before proceeding to move the adoption of the first proposition on the list, I would crave your indulgence for a few moments in which time I mean to lay before you as succinctly as possible a history of the movement which we had the honour of inaugurating in the year 1880 by the establishment of a private High School for boys, called the New English School. When we commenced this work of education, we never intended it only to serve the purpose of affording us a maintenance. There was a higher object in view. We have undertaken this work, as we have already observed in our last year's report, with the firmest conviction and belief that of all agents of human civilization, education is the only one that brings about the material, moral and religious regeneration of fallen countries and raises them up to the level of the most advanced nations by slow and peaceful revolutions. And again, in order that education may produce the highest beneficial results which all writers of whatever country or belief agree in ascribing to it, it is absolutely necessary that it should be in the hands of the people themselves. Its scope ought to be free, and in no way must it work against the grain.

Nobody doubts that the Government is thoroughly sincere in its desire to see that the Indian nation, over which it is set by Providence to rule, should be educated. It is also natural under the circumstances that it, or rather its officers, on whom the responsible duty of forming and guiding its educational policy devolved, should have tried their best to assimilate as nearly as possible the system of education introduced in this country to that under which they had been educated, and which they looked upon as the best system. This state was, no doubt, unfortunate for our country: but there was in the beginning of this policy at least no help for it. Considering the advance that we have made since education was first introduced, it must appear natural that some of us should have begun to examine critically the system and its tendencies, as some of the results so sanguinely expected of the educational policy of the Government were found to be conspicuous by their absence. This set the minds of the people a-working. Along with this fact people had begun to feel that education was rather a luxury to be indulged in by the rich only. The superior position, which an educated man naturally held as compared with that of the uneducated portion of the community, exci-

ted a desire in the minds of the middle classes, who constitute the strength of the nation and who rank only next to the poor in so far as, they lead a life of bare sufficiency, to educate their sons. But the heavy cost of instruction in the Government institutions offered insurmountable difficulties to the fulfilment of their desires. It was just at this moment when a want had begun to be felt of a means of affording cheap and efficient instruction to the boys of this neglected class that some of us first determined to give a practical shape to a project which had been conceived by them some time before. This project was no other than starting an institution which might prove the means of giving cheap and efficient education to the children of the middle class. Even at the time when the New English School was first started, the promoters of the movement had before their mind's eye a higher object. It was not merely with a desire to gain a livelihood that they started the institution. On the contrary their friends tried to dissuade them from entering on such a precarious career and attempting a higher reach. But their resolution was unshaken. They set their eyes steadily on the goal they wished to reach. Their example inspired others to make like sacrifices; and we now form a compact body of seven in all. We have not spared pains to make the institution what we desired that it should be, namely, a model of what a private educational institution ought to be. We were fully prepared for all sacrifices in making our arrangements as economically as we could consistently with efficiency, so that the instruction imparted might be cheap and efficient. How far we have succeeded is evidenced by the fact that our institution has now a number of pupils which no similar institution in the Deccan can claim. We have thus so far succeeded in proving practically that the country was in need of such institutions. Our example has already been followed in some of the principal cities of the Deccan. But these attempts are desultory and their action is not united. They, therefore, do not give promise of permanency unless they are all included in one central and controlling organization such as we have always desired to establish. We have already given expression to our views on this point on more occasions than one. Our ambition has ever been to cover in time the greater part of this Presidency with a net-work of private independent schools. But for this object it is necessary that we should have a College of our own, which may give us graduates educated under our own supervision and in our system and prepared to make all sacrifices in a good cause. The establishment of a College, then, has become a necessity; but the establishment of a College is a thing beyond our unaided powers to accomplish. We have thus been reluctantly forced to appeal to the people for assistance. But the public will naturally expect that the money they give us will be in safe hands and that whatever become of us, there is a body of men whose duty it

will ever be to see that the funds subscribed by the people are applied to the proper object. Our people have sympathy with us, and we make no doubt they will be ready to loosen their purse-strings when we ask them to do so. Still it behoves us to place before them a constitution under which all our institutions will be placed under the supervision of a Council of a separate body in which some of the most respected European and Native gentlemen are associated. This will ensure confidence in the people and conduce to the permanency of the institution or institutions under our management. There is also another advantage to be gained by means of such an organization. Not only will the workers in the institutions of the Society have the benefit of the ripe judgment and sound advice of the members in the Council, but there will be also a central supervising and directing body which, as our operations extend, will give an uniformity of character to the institutions which they will otherwise lack."

APPENDIX B.

Patrons and Fellows of the D. E. Society on 24th October 1884 :—

1 Pandurang Govind Esqr. Akola.

2 Deorao Vinayak Esqr. Akola.

3 R. N. Mudholkar Esqr. Amraoti.

4 D. V. Bhagvat Esqr. Akola.

5 H. H. The Regent of Kolhapur.

*6 His Excellency Sir James Fergusson, Bart.

7 H. E. Winter Esqr. Poona.

8 The Hon'ble Rao Saheb V. N. Mandlik, C. I. E.

†*9 Sir W. Wedderburn

†10 Prof. R. G Bhandarkar.

†*11 The Hon'ble K. T. Telang, C S I.

†*12 Rao Bahadur M. G. Ranade.

13 Rao Bahadur V. M. Bhide.

14 Rao Bahadur Vijayarangam Ayya Mudliar.

*15 Hari Raoji Chiplunkar Esqr.

†16 Rao Saheb S. V. Patwardhan.

17 Principal W. Wordsworth.

†18 Prof. F. G Selby.

†19 Rao Bahadur N. B. Dandekar.

20 Rao Bahadur Y. M. Kelkar.

21 Koopooswami Mudliar Esqr.

22 K. P. Gadgil Esqr.

23 Rao Saheb V. B. Sohoni.

24 V. M. Lele Esqr.

25 D. P. Jathar Esqr.

26 Rao Saheb Dr. V. R. Ghollay.

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* Patrons.

† Members of the Provisional Council, and later on of the First Council elected in 1885.

APPENDIX C.

RULES AND REGULATIONS

(Adopted on 24th October 1884).

Introductory.

Whereas in 1880, the late Mr. Vishnu Krishna Chiplonker with Messrs. Tilak and Namjoshi started a school with the object of cheapening and facilitating education and called it "*The New English School*"; and whereas from time to time five other members joined the staff of the School, the body hitherto known as the promoters of the "*New English School*", now consisting of:—

1. Bal Gangadhar Tilak, B. A., LL. B.
2. Mahadeo Ballal Namjoshi Esq.
3. Vaman Shivram Apte, M. A.
4. Gopal Ganesh Agarkar, M. A.
5. Vasudeo Balkrishna Kelkar, B. A.
6. Mahadeo Shivram Gole, B. A.
7. Narayan Krishna Dharap, B. A.

And whereas, it is now thought desirable to incorporate this body by giving it a regular constitution on a new and more extended basis, the above-named members of the body called a meeting of the sympathizers with private education on the 24th October 1884, and this meeting formed a Society consisting of persons hereinafter mentioned in para 15, and passed the following Rules and Regulations.

Name, Objects &c.

1. The body will henceforward be known as "*The Deccan Education Society*" and the Head office of the Society shall be in Poona.

2. The object of the Society is to facilitate and cheapen education by starting, affiliating or incorporating, at different places, as circumstances permit, Schools and Colleges under native management, or by any other ways best adapted to the wants of the people.

3. The school established in 1880, and called the "New English School, Poona" shall, henceforth, be under the management of the Society according to the rules hereinafter set forth and all its property shall be the property of the Society.

Constitution.

4. The Society shall consist of Life-members, Fellows and Patrons.

5. For the management of all matters connected with the Society there shall be three bodies, *viz.*, (1) Local Managing Boards, for the internal management of the Society's different Schools or Colleges; (2) The Council, for general supervision and control; and (3) The Trustees to take charge of the funds and property of the Society according to the rules hereinafter given.

6. The Life-members shall elect for each place, where the Society has an institution, a Managing Board which shall be called the "Local Managing Board" for the place, and which shall consist of Life-members only.

7. The Council shall consist of :—

(1) All the Life-members of the Society.

(2) As many other members elected by the Fellows and Patrons of the Society from amongst themselves, as there may be Life-members of the Society.

8. There shall not, at any one time, be more than two Trustees of the Society and they shall in the first instance be appointed by the Society from amongst the Fellows and Patrons of the Society.

9. The Council shall be elected at the end of every third year according to the rules in force for the time being, the same members being eligible for re-election, the first election to be held in January 1885, or earlier if desirable.

Mode of election of Life-Members, Fellows &c.

10. No person can become a Life-member of the Society unless he promises to work in connection with the institutions of the Society *for at least twenty years* and according to the bye-laws in force for the time being, and unless he is elected by the Life-members in the manner prescribed in the bye-laws for the time being.

11. The present Managers of the New English School, named in the introductory paragraph, are the first Life-members of the Society having agreed to work according to Rule 10.

12. No person can become a Fellow of the Society unless he is elected, according to the bye-laws in force for the time being, at a meeting of the Council, and under ordinary circumstances unless he pays an entrance fee of at least Rs. 200. But the Council shall have the power

of electing, from time to time, deserving persons as Fellows of the Society without the payment of the entrance fee.

13. Any person who pays Rs. 1000 or more shall be a Patron of the Society.

14. Persons who have already given such endowments to the New English School, as would have entitled them to become Fellows and Patrons of the Society under the above rules, had the sums been paid to the Society, are hereby declared Fellows and Patrons of the Society.

15. The names of Life-members, Fellows and Patrons * are shown below and the names of those who may become Life-members, Fellows and Patrons here-after will be duly published in the Annual Report of the Society.

Property, Funds, Liabilities &c.

16. All the property and funds of the Society shall belong to the Society collectively, and no individual Life-member, Fellow or Patron shall have any proprietary right over them.

17. The funds and property shall be of two kinds: *permanent* and *current*.

18. *Permanent funds* and *property* shall include :—

(1) All money grants made by the public, the Government or municipalities with the object of being invested at interest, or being applied to the purchase of articles for the use of the Society or to the permanent payment of the salaries of teachers, scholarships, prizes &c. in the institutions of the Society.

(2) Fees and contributions from Fellows and Patrons.

(3) The buildings and deadstocks, such as furniture, apparatus, books &c. in the institutions of the Society.

(4) Such other sums or property as the Local Managing Boards of the Society may make over to the Council of the Society as permanent funds.

19. *Current funds* and *property* shall include :—

(1) Proceeds of fees and fines received from the students in the institutions of the Society.

(2) All money grants other than those specified in Rule 18, *e. g.* Proficiency grants from Government.

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* For names of Patrons and Fellows see Appendix B.

(3) Interest accruing on such of the permanent funds as may be invested at interest.

20. Permanent funds, when not set apart for specific purposes, shall be applied to :—

(1) Purchase and construction of, and addition and repairs to, the buildings of the Society.

(2) Purchase of, and addition to, deadstock.

(3) Making up the deficits, if any, in the *current* funds.

(4) Such other purposes connected with the objects of the Society as the Council may deem fit.

21. The Current Funds and Property of the Society shall be entirely at the disposal of the Local Managing Boards. No expenditure from the Permanent Funds shall be incurred without the previous sanction of the Council.

22. The Local Managing Boards shall not incur any liabilities without the previous sanction of the Council of the Society, except on their own private responsibility.

Conduct of business &c.

23. The President and the Vice-President of the Society shall be natives of India and shall be elected by the members of the Society according to the rules in force for the time being.

24. The Chairman and the Vice Chairman of the Council shall be elected by the Council, no Life-member being eligible for such post.

25. There shall be at least one general meeting of the Society every year, two meetings of the Council, *viz.*, in January and July, respectively, and four of each Local Managing Board, *viz.*, in January, April, July and October respectively, as far as practicable.

26. All questions before the meetings of the Society or the Council shall be decided by a majority of votes, the President or the Chairman having a casting vote, in cases of equality of votes, in addition to his own vote as a member.

*27. The Superintendent of the *New English School*, Poona, for the time being shall be the Secretary of the Society and the Council, and

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* This was replaced by the following rule in November 1893 :—The Council will nominate one of the life-members the Secretary of the Society and the Council.

it shall be his duty to convene meetings &c. But the Council and a Local Managing Board may have the same Secretary.

28. The Council and the Local Managing Boards shall make respectively, such bye-laws for the management and conduct of their business as they may deem necessary; but in the case of Managing Boards a copy of the same shall be sent to the Council for the information of the latter.

Rights, Powers, Duties, &c., of the Members, Boards, the Councils and Trustees.

29. Every Fellow and Patron of the Society shall have the right of

(1) Visiting and inspecting the institutions of the Society and also of making any suggestions that he may think fit to the local Managing Board which shall give its best consideration to them.

(2) Electing members to the Council of the Society according to the bye-laws in force for the time being.

30. The different Local Managing Boards shall have complete power in internal management in the Society's institutions at different places, and shall prepare the annual reports of their respective institutions and submit the same to the Council for final adoption.

31. It shall also be the duty of the Managing Boards to keep monthly statements of income and expenditure, in a form approved by the Council.

32. The Council shall have the right and the power of:—

(*a*) Free access to the records of the Society's institutions (individually or collectively).

(*b*) Making provision for the annual examination of the Society's institutions.

(*c*) Sanctioning or ratifying any changes in the course of instruction or rates of fees &c., proposed to them by the Local Managing Board or Boards.

(*d*) Sanctioning any expenditure from permanent funds, in accordance with Rules 20 and 21.

(*e*) Calling a general meeting of the Society at the end of the year.

(*f*) Filling vacancies in the Council that may occur during its tenure of office.

(*g*) Starting, affiliating, or incorporating institutions at different places.

(*h*) Carrying on correspondence on the proposal of any Local Managing Board.

(*i*) Making bye-laws for the conduct of its business, and for the election of the members of its own body.

(*j*) Admitting persons to the Fellowship of the Society under Rule 12.

(*k*) Publishing the annual Report and accounts of the Society.

(*l*) Calling a general meeting of the Society for the purpose of making arrangements when the Council thinks that there is gross mismanagement on the part of any Local Managing Board.

(*m*) Appointing an auditor or auditors for the audit of the accounts.

(*n*) Taking every necessary legal step in the interests of the Society.

(*o*) Sanctioning the dismissal of a permanent teacher in the institutions of the Society on the recommendation of any Local Managing Board.

(*p*) Generally carrying on the management of the affairs of the Society.

33. It shall also be the duty of the Council to consult Fellows and Patrons on questions on which it thinks it necessary to consult them.

34. The Trustee or Trustees shall have charge of the Permanent Funds and Property of the Society.

35. The other duties and rights of the Trustees and the mode of filling vacancies &c. shall be as defined in the Trust deed approved by the Council.

*36. That at the beginning of every year the Managing Board shall submit a budget statement of the estimated income and expenditure of the year for the approval and sanction of the Council.

*37. That the admission and dismissal of life-members and the appointment and dismissal of professors and permanent teachers shall require the sanction of the Council.

*38. That the number of non-life-members on the Council shall never be less than five.

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* Adopted at a meeting of the Society in December 1892.

BYE-LAWS.

(Adopted on 23rd January 1885).

Election of the Council, conduct of business &c.

1. Elections by the Fellows and Patrons of the Society, under Rule 29, cl. 2 of the Society, shall take place every fourth year in January on a day fixed by the Council.

2. Twenty-one clear days before the day so fixed, the Secretary of the Council shall forward to every Fellow and Patron a voting paper containing the names of all the persons entitled to be elected, with such details of information regarding the election as the Council may deem fit.

3. No voter shall return votes for more persons than are necessary to form a Council under Rule 7, cl. 2, one vote being recorded for each.

4. On the day fixed for the election, the Secretary of the Council shall prepare a list of persons for whom votes have been recorded and received, arranged in order according to the number of votes secured by each, commencing with the highest; and the Council shall declare to be members duly elected so many of those coming first on the list, as are necessary to form a Council under Rule 7, cl. 2.

5. In cases of equality of votes, the Council shall decide which of the candidates shall be elected.

6. The Council in office shall continue until the new Council is declared to be duly formed.

7. The new Council shall hold its first meeting within one week of its formation and shall proceed to elect its Chairman and Vice-Chairman in accordance with the provisions of Rule 24 of the Society.

8. The election of the Chairman and the Vice-Chairman shall be by a majority of votes, and in cases of equality of votes, by drawing lots.

9. The Chairman, or in his absence, the Vice-Chairman, shall preside at the meetings of the Council, and in the absence of both, some member of the Council, provided he be not a Life-member of the Society, shall be voted to the Chair.

10. Six members of the Council shall constitute a quorum.

11. Seven clear days' notice of a meeting of the Council, specifying the time and the place at which such meeting is to be held and the business to be transacted thereat, shall be posted or circulated to the members, and no proposition shall be discussed by the Council which is not entered in the list of business.

12. Whenever, however, it appears to the Chairman or the Vice-Chairman of the Council, that it is unnecessary to convene a meeting, he may ask the Secretary to obtain the opinions of the members by circulating the papers to them. The decision in such cases shall be by a majority of votes recorded, except when any three members desire to have a meeting convened, in which case a meeting shall be convened to discuss the business.

13. In cases of emergencies, however, the Chairman or the Vice-chairman may summon a meeting or introduce a proposition, after shorter notice than that required by Bye-law 11.

14. No proposition shall be considered by the Council unless it has been duly proposed by one member and seconded by another.

15. The written opinion of any member of the Council not residing in Poona, shall be considered a vote.

16. A vacancy under Rule 32, cl. (*f*) of the Society, shall be deemed to have occurred (1) by the death, resignation, or absence of a member from the Bombay Presidency for more than a year and (2) by the addition of a Life-member.

17. Such a vacancy shall be filled up within one month of its occurrence, but it shall not, during the interval, vitiate the proceedings of the Council.

Secretary.

18. It shall be the duty of the Secretary

(1) To be the custodian of records.

(2) To be present at all the meetings of the Council and the Society and to keep the minutes of their proceedings.

(3) To issue all notices convening the meetings of the Council and the Society.

(4) To carry on correspondence on behalf of the Council and the Society.

(5) To represent the Society in contracts made by the Council and in legal proceedings instituted by or against, the Council; and

(6) To perform such other duties as the Council may require him to do.

Fellows.

19. No person can become a Fellow of the Society unless his election has been proposed and seconded at a meeting of the Council and passed there by a majority of votes.

General Meeting of the Society.

20. The Council shall fix the day on which a meeting of the Society shall take place.

21. On the requisition of at least 10 members, the Council shall call a special general meeting of the Society.

22. Fourteen clear days' notice of a general meeting of the Society, specifying the time and the place where such meeting is to be held, and the business to be transacted thereat, shall be given to the members of the Society, and no proposition shall be considered at such meeting unless it be on the list of business, except on the special motion of the President of the meeting.

23. The President, or in his absence, a Vice-President, shall preside at such a meeting, and in the absence of both, the members of the Society shall elect a President for the time being to transact business.

24. Every proposition before the meeting must be proposed by one member and seconded by another.

Permanent Funds.

25. All resolutions of the Council, sanctioning expenditure from Permanent Funds, shall be communicated in writing to the Trustee or Trustees; and the latter, on receipt of such resolution, shall place the sum specified in the resolution at the disposal of the Council.

Treasurer and Auditors.

26. The Council shall appoint a Treasurer or Treasurers to take charge of Permanent Funds until they are handed over to the Trustee or Trustees.

27. The Treasurer shall, within three months from the receipt of any money, remit the same to the Trustee or Trustees.

28. The Auditor or Auditors appointed by the Council shall audit the accounts of the Society at the end of every year and report thereon to the Council.

General.

29. The Council shall have the power of altering, amending, modifying &c., these Bye-laws, from a time to time and also of suspending the operation of any Bye-law for a time.

CHAPTER IV

INAUGURATION OF THE FERGUSSON COLLEGE

This great event, so eagerly anticipated and so earnestly striven for, came off on Friday the 2nd of January 1885. The Fergusson College was a fruit of the Renaissance that was sweeping over the land ever since the spiritual and intellectual contact with the West. The Indian mind aroused from the sleep of mediævalism, was looking round, and seeking for a foothold in a world of new ideas and new values. The realisation had come, that so much in Indian ways of life and thought needed radical reform—nay even destruction—if India was to live and move with the modern world. The urge towards a freer and fuller life had permeated all classes and sections of society and was manifesting itself in different shapes and forms in different environments. The Bramho Samaj movement of Bengal, and the Arya Samaj movement of the Punjab, the Social Reform movement in Hindu Society, and the Educational movement of Sir Syed Ahmed were all the stirrings of a spirit dissatisfied with the present and yearning for a better future. This very year was to witness the birth of the Indian National Congress, and Poona according to original plans was to have been the venue of its first session. Here lived and moved the greatest product of the Renaissance in Western India and its wisest protagonist—Mahadev Govind Ranade. He saw deeper and further than any contemporary figure in Indian public life, and was busy the live-long day in developing and disseminating ideas and building institutions to satisfy the requirements of the new life that was opening up before the country. Promoters of the New English School were firmly convinced that the spread of western knowledge was the urgent need of Indian Society, as that knowledge would prove the greatest ally of reform, and the most potent instrument of national regeneration, and in that faith they entered upon a work that the official agency of government alone was totally inadequate to perform. The Fergusson College was intended to be the seminary of Indian educational missionaries, who would carry the

torch of enlightenment to the farthest nooks and corners of Maharashtra. A project of such significance deserved to be launched into the world under worthy auspices: William Wordsworth, the grandson of the great English poet, was a worthy high priest for the ceremony.

Wordsworth was Principal of the Deccan College from 1862 to 1874, and had since then been holding the office of Principal of the Elphinstone College. He was a great scholar and teacher, and a noble-hearted Englishman who desired that the relationship between England and India should be broad-based on the foundation of justice. Generations of students looked up to him with reverence, and he had won the grateful regard of educated Indians by boldly condemning the Anglo-Indian opposition to Ilbert Bill. He was well-qualified to bless the off-spring of the Indian Renaissance with an Englishman's good wishes, and the promoters of the New English School, being most of them old students of the Deccan College, must have wished to have him say god-speed to their enterprise.

The inauguration ceremony took place in the first quadrangle of Gadre's Wada. It is best to let the Society's Report for 1885 speak about the arrangements for the occasion :—

The School premises were tastefully decorated for the occasion. On the outside of the front hall of the School on the second floor, hung a broad red piece of cloth with the words "THE NEW ENGLISH SCHOOL AND FERGUSSON COLLEGE, POONA," in gold letters. The front entrance had over it an arch on which were painted the words "THE DECCAN EDUCATION SOCIETY'S INSTITUTIONS." From the front to the main entrance several flower-pots were arranged in rows, and a number of flags were left fluttering to the cool morning breeze. The first quadrangle of the building, where the ceremony took place, was also neatly decorated. The floor was covered with rich carpets: and a *dais* was erected for Principal Wordsworth and the Chairman of the Society's Council, in the central open space in the quadrangle. On both sides of this *dais* were placed seats for Sirdars, and European and native gentlemen, and the ground-floor of the building enclosing the open space was provided with rising seats for the students of the School, the galleries of the second and third storeys being also provided with similar seats. On the parapet wall of the gallery of the second storey was painted the motto of the School "UNION IS STRENGTH." A large

awning was put up over the open space which served to keep the place cool.

Besides the members of the Provisional Council of the Society, there were present on the occasion, the Chiefs of Sangli, Miraj (Jr.), and Jath, Sardars Kibe (Indore), Bhausaheb Natu and Babasaheb Natu, Lady Wedderburn, Mr. Jacob (late Head Master of Poona High School) and Mrs. Jacob, Prof. Scorgie (Science College) and Mrs. Scorgie, Mr. Plunkett (Collector of Poona), Prof. V. A. Kathavte (Deccan College) and M. M. Kunte. Sir William Wedderburn, Chairman of the Council, conducted Principal Wordsworth to the dais and the proceedings began at 8-30 A. M.

Wedderburn directed Apte to read a statement about the origin and development of the College-scheme. The statement set forth a brief historical narrative, and announced that the managers of the Society had decided to connect the name of Sir James Fergusson with their College in order to mark their own gratitude and that of others engaged in private educational enterprise towards a governor whose liberal educational policy had given a new stimulus to the cause of private education in the Bombay Presidency.

Sir William Wedderburn in requesting Principal Wordsworth to do the Society "the honour of formally opening the new Fergusson College" expressed the hope that "this College will ever prove worthy in spirit of the auspices under which it now commences, and that in future days it will become not only a centre of intellectual energy, but also a home of sweetness and light." Wordsworth declared the College open and delivered a speech of deep feeling and eloquent wisdom worthy of the occasion. We reproduce it here in full, in order to enable the reader of to-day to breathe the spirit and atmosphere of the times in which the Fergusson College came into being. Principal Wordsworth said :

"Mr. Chairman, Ladies and Gentlemen, Few incidents could personally be more agreeable to me than to take part in the interesting ceremony which has brought us together this day. I have seen, indeed, very little of Poona or the citizens of Poona of late years ; but I have a lively recollection of the many happy years I spent in this place, and you may be sure that I have not remained indifferent to the accounts which reached me of the very remarkable progress, intellectual, social

and political, of which this ancient city has been the theatre. Of that progress this day's ceremony is an interesting illustration: an illustration which has peculiar interest for myself. The new educational institution of whose origin and prospects you have just heard so interesting an account, and which commences this day what, I hope, will be a long and distinguished career, may be consihered, as your chairman has said, to have sprung from the Deccan College with which I was so long connected. I believe that the whole of the staff, or at least the great majority, have received within the walls of that institution although not all during the time of my connection with it, that education which qualified them for the duties which they are about to undertake this day. They have also a further augury of success in the past success of the New English School, of which we have heard an account this morning, and which excited such deep attention in all parts of India. The distinguished President of the Education Commission, Dr. Hunter, was deeply impressed with that history and with that success when he visited Poona, two years ago and Lord Ripon, whose departure from India is, I am quite sure, deplored nowhere more in the country than in Poona, has given as you have just heard, a striking proof of his interest in the past work which has been carried on in Poona and out of which the new College sprang, by allowing his name to be enrolled amongst the patrons of the Society. Your respected Governor, Sir James Fergusson, has on various occasions and in various ways shown his interest in the work being carried on in Poona; and the connection of his name with this College will remain a permanent memorial of that interest. Nor must I omit to mention the liberal support the Society has received from the Chiefs of the Deccan and Kattyawar, who are always so ready to assist in every good work. With such auguries of success, with such antecedents, and with such prospects, I think Gentlemen of the Deccan Education Society, you may enter upon your new field of duties with great confidence and look forward to substantial triumphs in the furture no less remarkable than those which have attended your past exertions. The time at which you are now entering upon your duties is, in many respects, a momentous one. It is marked by the close of one Viceroyalty and the commencement of another. The government of Lord Ripon, in many respects so remarkable a one, is most remarkable I think, for the generous and hopeful spirit in which it has been conducted, and for the immense response which that spirit has evoked from the minds and hearts of the people of India (Applause). It has also been a period of peace: a period of material and moral progress; and on all sides I think we see signs of a great national revival, of the steady growth of public opinion, and of what, I would venture to call, the political consciousness of the people (Hear, hear). It is, in my judgment, a great merit of

Lord Ripon coming fresh from England and English public life, that he not only steadily contemplated and rightly interpreted the signs of progress: but that he dealt with them in the true spirit of constructive statesmanship. This is perhaps, not the time nor the occasion to dwell on the details of the character of that administration: but I think that this occasion is peculiarly appropriate for calling your attention to the very remarkable words which Lord Ripon used the other day in the University Senate House of Bombay, when we did ourselves the honour of conferring upon him the honorary degree of Doctor of Laws. On that occasion he said that if any body cared to ascertain what was the key of the policy which he had pursued in that country, they might find it in the convictions under which he had acted, that no greater duty and no more arduous responsibility was thrown upon the Government of India in finding than legitimate openings for the legitimate aspirations and activities of that portion of the Indian community which, by the co-operation of the British Government, had received the intelligent impulse of English Education. By speaking of the legitimate openings for the aspirations of educated natives Lord Ripon meant I think that the time was approaching and must approach, in which the educated natives of this country must have a larger share in the administration and judicial work of the country–that kind of work which in every other land attracts the attention of a large portion of the educated youth of the country; and he meant also, probably more than this. He meant that education was spreading in this country, and that men were becoming more capable of judgment and of managing their own affairs, that a greater opening should be allowed to local activity in the direction of local affairs and possibly in furture time, of greater direction and influence in national affairs by their representatives in the provincial councils and other bodies which represent the opinions and feelings of the people of this country.

That policy, involving as it did considerable changes in the present and looking forward to changes in the future, has naturally been branded as revolutionary by those who think that a change of any kind is a preliminary to revolution. I think that the philosophy of history, if it teaches us anything, teaches us most clearly that the true architects of revolution are those who resist changes, those who are blind to the significance of the changes which are going on round them. We have a great lesson to learn from the history of the French Revolution, which some of my young friends will probably be soon studying in the pages of Burke. You will find there that for a century at least the governing body had warning of the changes which were going on round them: that society was changing, and that a new class was growing into existence

with new ideas bearing on society, and new conceptions of religion permeating the mass. Yet unfortunately for themselves, the governing class of France remained blind to the warnings which were placed before them, and, as you know from the result, it was they who suffered. Very different, I consider, is the conception of the policy expressed in the words which I have quoted to you from Lord Ripon's speech in Bombay. But a policy may be wise in conception, yet we know from experience that it may practically fail from some imperfection in the instruments which have to carry them out, or from some defect in the way in which it is developed and carried out. Now if we ask ourselves whether that policy will be successful, I reply that the success of that policy depends on two factors, one of which I may call the English factor and the other the Indian factor. If I entertain grounds of confidence that this policy will be successful, you will probably ask me what are the grounds on which I entertain that confidence. I reply then, looking at the first factor which I have alluded to, that I find grounds for confidence in the past history and the character of the English people. I do not think that I am claiming too much for my countrymen when I say that at least by the general acknowledgment of European people, they possess the ripest political experience of any people in Europe. (Cheers). I think also that I am justified in saying that they are a people who have a larger and not a less share than others of national justice; and if you can once appeal to that sentiment of national justice of the English people, you will find that it rarely fails them, that it rarely goes astray. Now, Gentlemen, when I keep those two facts steadily in my mind I am confident that the English people are not likely to fall aside from the task which they have undertaken. I think they knew what they meant when they deliberately determined, in governing the country, to spread, as far as they could, knowledge among the people. When they determined to give them a free press and enlighten them in every way, they knew what the inevitable consequence would be. I think their sentiments of justice co-operating with their sentiments of political experience will effectually prevent any impediment, any opposition to that policy of which I have endeavoured to give a brief and inadequate illustration. It is true and naturally inevitable that a class in any country who possess political power, and especially when they have the consciousness, which I believe the rulers and administrators of this country have, of having used it for a good purpose should be unwilling to part with that power which has been lodged in their hands. The political progress and gradual emancipation of the people of this country are inevitable; and I think that you are wise to take a fair and considerate view of it, and to make allowance for the feelings which naturally inspire people who have done great things and who themselves have

great hopes and prospects for the future. It is not desirable to initiate the people of this country too soon or too rapidly into the exercise of functions for which past experience has not prepared them ; and if you will find, as I said elsewhere, that this opposition is in itself a blessing and a use to you. Nothing which is permanent or valuable in this world is gained without effort and as an ancient writer of lyrics says,

" If little labour, little are our gains :

Man's fortune is according to his pains ".

This reflection brings me to consider the second factor which I have alluded to, the Indian factor, and the character and the actions of the Indian people themselves. It is impossible to disguise from ourselves that the educated classes are, by the light which they receive, separated to a very great extent in feeling and ideas from the people of the country which gave them birth, and are subject to great temptation. They are alienated to a certain extent from the great bulk of their countrymen ; and as they are also to a certain extent freed from the rule and habit and customs and traditions, which were such safeguards of virtue, they are exposed to considerable dangers: they are also exposed to the temptation of indulging in a critical and revolutionary spirit. If you look at the history of those European countries which have passed out of the stage of spiritual and temporal despotism into something like comparative freedom, you will see the great injury and great misfortune which resulted from the levity, the ignorance, the want of political experience of the classes which had received illumination, light and knowledge. That is a fact, it is impossible to overlook if we look at the history of such countries as Spain, Russia, and even to a certain extent France. And although, I admit that there are excuses which may be put forward by the people in some parts of the country, I should be wanting in candour if I failed to say that amongst a portion of the native public of India, especially in Bengal making allowance for whatever provocation they have received, we have an illustration that when an adherence to exaggerated ideas and pretension such as I have alluded to, gets possession of men's minds it is fraught with great danger to society. Things however, are more hopeful in this part of India. I need not on this occasion say anything which would appear particularly complimentary or flattering to the promoters of the institution. I must say that when I look at its past history, I see good augury for its future success; and I am quite certain that if the youths of India are trained in the habits of discipline, patient self-denial such as have marked the history of this institution, we may look forward to a peaceful revolution such as was indicated in the sentence I quoted from Lord Ripon's Speech (Applause). Now Gentlemen, I am conscious that in what I have been saying, I

may be considered to have strayed from the subject. I have undertaken to open the new College and have trenched on the dominion of politics. This criticism I am prepared to answer, because there is no important social fact without its political side: and the opening of such a college as this under the present circumstances and prospects of India is unquestionably of great political importance (Cheers). My own studies, as some of my former pupils who are present are aware, have been chiefly historical, but I have always felt with one of the greatest living historians, that history at best is an idle and unprofitable study if it has no immediate relation to present political questions which however, are shallow and barren unless illuminated by historical knowledge. These are the reflections which I brought with me when I came to India, now, I am sorry to say, nearly twentyfive years ago. The motives which bring Englishmen to this country are various; but speaking for myself, I may say that I had no impulse which many people have of intense interest in oriental subjects and oriental questions. I did not come out to study the antiquities or languages of India, feeling, probably correctly, that I have not either the taste or the energy to fit myself for studies of that kind; neither, on the other hand, must I admit that I came out with a consuming passion for that profession to which my life has been devoted. If I have had any success in that profession, it is due rather to accidental causes; and I have always found that the people with whom I have had to deal were anxious and desirous to profit by every opportunity for instruction placed before them. I observe with pleasure the progressive changes that are taking place in the country. And now that I have arrived at a period in my life when my connection with this country is likely to cease, that interest I will carry away to other lands. I shall follow with interest the career of progress which is opening up before you, and it would be a satisfaction to me in the declining years of my life to look back to the small part I have taken in the slow change and regeneration of the country. Gentlemen, my only remaining duty is to declare this College open and to wish it a long, useful, and honourable career. I hope, Gentlemen, that he, whose name it bears, may live to see it flourish, and I hope also that this institution will extend its usefulness in this ancient city of the Deccan and that many will learn the lessons of wisdom which govern the passions and which raise the human mind to a love of virtue and a love of knowledge (Loud and continued applause).

Bhandarkar and Kathavte thanked Wordsworth and Wedderburn respectively for their deep interest in every educational movement. Wedderburn proposed three cheers for the College, and Telang for Wordsworth, and the assembly dispersed after the

completion of a most successful function. Not even the most sanguine and prophetic among those present—not excluding, perhaps, even the great Ranade—could have imagined that the infant Fergusson College of that day would be striding over an expanse of 50 acres, and humming with the busy life of 1500 students just 30 years later, and be presided over, too, by the First Indian Senior Wrangler working in the spirit of service and sacrifice of the founders !

Government gave a practical proof of their sympathy with the benevolent efforts of the Society by promising the gift of one of the Wadas in its possession within the City for the use of the New English School and the Previous Class of the Fergusson College. The Shanawar Wada site was first promised (October 1884), but the offer was later on withdrawn and the Society was called upon to choose between the Faraskhana building with the site of the Budhwar Garden attached, and Nana Wada. The Society at first decided in favour of the former and proceeded to have the Corner Stone of the combined New English School and Fergusson College Buildings laid at the hands of Sir James Fergusson on 5th March 1885. Sir James's term of office was drawing to a close, and the managers were, therefore, anxious to arrange the ceremony before his departure from India. The negotiations for the grant of the site and building were protracted to within a few days of the stone-laying ceremony, but arrangements were completed almost overnight and a spacious pandal was erected over the whole length of the road south to north from the water cistern at the south-eastern end of the Faras-khana building to the north-eastern corner of the Budhwar garden. Even the square at the garden-corner was canopied over with arches and awnings. The ceremony commenced at 5 p.m. on the arrival of His Excellency. Owing to the unavoidable absence of both the President and the Chairman of the Society, the duty of the master of ceremonies devolved upon Bhandarkar. Apte read an exhaustive statement about the progress of the Society and the Fergusson College, and conveyed to His Excellency the sense of the gratitude of the Society for the free gift of the Faraskhana building and the Budhwar garden site. A building adequate to the needs of the school and the college, after utilizing the Faraskhana building, was estimated to cost Rs. 1,50,000

and government was requested to make a generous grant towards the construction of it. The Society itself had secured promises of Rs. 75,000 for the purpose. Apte concluded his statement with the prayer "that His Excellency be spared long to hear of the growth and prosperity of the New English School and Fergusson College. It is the creation and continuance of kindly interests like these that bind even distant countries in indissoluble ties of friendship and fellow feeling."

Bhandarkar then requested His Excellency to lay the corner stone, and in doing so expressed his conviction "that the inscription upon it would transmit His Excellency's name to future generations as that of a governor who bore sincere good-will to the people entrusted to his care by Her Imperial Majesty, and did his best to promote their good, and laid the education of the people on a broader basis than before."

Sir James lowered the corner-stone into its place within the garden a few feet from its eastern gate. The inscription upon it was as follows :—

THIS CORNER STONE
of
THE NEW ENGLISH SCHOOL
and
FERGUSSON COLLEGE BUILDINGS
of the
DECCAN EDUCATION SOCIETY
was laid on the 5th day of March 1885
by
The Society's First Patron
The Right Hon. Sir JAMES FERGUSSON, BART.,
K. C. M. G., C. I. E., Governor of Bombay.

His Excellency said about the association of his name with the College : "I am grateful to the Society that my name will be honoured by its perpetual connection with an institution so conspicuously placed, so firmly seated, and destined, I hope, to such elevated usefulness. A site in the centre of the historical city of

Poona passed day by day by the inhabitants is indeed a conspicuous site for a man's name to be held in stone." He indicated the measure of government's assistance to the Society in these words: "I am glad it was in our power to give them this historical site. The site itself is not of great value; but the other buildings we hope to purchase and add to it are valued at Rs. 10,000; and the old building of the Faraskhana is estimated at Rs. 30,000. That is the instalment of our contribution to the building fund: but only an instalment. I speak for my colleagues, and I may speak for my successor, the governor of Bombay, that they will most gladly give the full contribution that they have covenanted to make to the building fund." He further observed that three colleges—including the College of Science—were not an excessive number in a city second to few in India for its educational fame, and he said, he expected that the number would be ultimately increased. "The names which have been read to us as generous supporters of the college prove it to be more a national than local undertaking. You, therefore, commence this further stage in your progress with the hearty good wishes of the nation, with the cordial approval of government, with all the encouragement and assistance they can give, without in any way detracting from the honour that belongs to the founders. That this institution has developed is due to the self-denying patriotism which actuated the teachers of the College. True patriots are they and well worthy of all the praise that can be given them." Sir James prophesied that the school in connection with the college might possibly grow so large, that it would have to be divided, and then it might be possible to locate it in the open country and supply it with such advantages as spacious playgrounds, and residences for professors and students.

This prophecy of Sir James Fergusson proved true. Before a new building could be constructed, the two institutions had grown too large to live together. The school and the college in course of time were housed in separate new homes of their own and the corner-stone of their contemplated joint habitation never served its original purpose. It is said that this very stone was later on used as the foundation-stone of the present Fergusson College Main Building, and it is to be seen to-day in the porch with a different inscription on its face.

The Fergusson College had just completed a year of its existence, when Bombay government made to the Society the proposal that it should take over the management of the Deccan College, and amalgamate its own college with it. The proposal was an instalment of the transfer of institutions of secondary and collegiate education to private bodies, as recommended by the Education Commission. Government was planning to make over its High Schools in the mofussil to private bodies, as at Ahmednagar, and the contemplated transfer of the most important educational institution in Maharashtra to the Deccan Education Society was a striking application of the policy of educational decentralization. Public opinion of the day was not, however, very favourably disposed to the transfer of the Deccan College, and the managers of the Society themselves were not keen on undertaking such a heavy responsibility before they had acquired greater experience, and attained greater financial strength. The educated public saw in this move of government a desperate anxiety to lighten its own financial burden, rather than the desire to give a well-considered and systematic effect to the policy enunciated by the Education Commission. The Government of India as well as the Provincial Governments were then labouring under financial pressure, and a Finance Commission was even then busy with finding out ways and means of economy and retrenchment. Lord Reay had set his heart upon making a beginning with technical education in the Bombay Presidency, and in the then straitened financial position of the government of Bombay curtailment of expenditure on secondary and collegiate education appeared to be a promising way of raising money for technical education. Government, therefore, set afoot negotiations with the Society with regard to the amalgamation of the Deccan and Fergusson Colleges early in 1886.

The original proposal tentatively made in February 1886 was that the Previous Class of the Fergusson College should be removed to the Deccan College Buildings. This was unacceptable because life-members had to look after the school as well, and also because the class of poor students for whom the Fergusson College was specially intended would have found it very difficult to live in Poona and attend the college-classes located at a distance of four miles. The other feature of their proposal viz. to restrict the

Fergusson College to the Previous Class was objectionable on grounds of prestige and sentiment. It was also repugnant to the avowed objects of the Society, the realisation of which depended mainly on the building up of a full-grown college in or very near the city of Poona. Informal talks were going on for some months until government framed a definite scheme and invited representatives of the Society to discuss it with the Governor and other officials at Mahabaleshwar in November 1886. The following conditions were presented to Tilak, Namjoshi and Agarkar, when they went to Mahabaleshwar on 1st November :—

(1) Nana Wada to be given free to the Fergusson Collge and School.

(2) Government to give half the cost of extensions and repairs required to fit that Wada to the School and the Previous Classes.

(3) Fergusson College to be restricted for the time being to Previous Class and to receive Rs. 5,000 a year as a grant-in-aid.

(4) Deccan College to renounce its Previous class and restrict itself to the 1st B. A. and 2nd B. A. classes.

(5) Government to give a grant of Rs. 10,000 to the Society for the management of the Deccan College, in addition to the income from fees.

(6) The Society to retain, if it liked, the services of Bhandarkar (as Principal), Prof. D. H. Dastur and the two Shastris, and government to pay their salaries in addition to the grant of Rs. 10,000.

(7) The Buildings to be given to the Society in trust, and to be repaired by government at its own cost.

(8) The Society to be free to develop the Fergusson College without impairing the efficiency of the Deccan College ; government grants for such development to be determined according to the state of government finance at the time.

These conditions were no doubt an improvement upon the original proposal, but the managers of the Society strongly felt that the growth of a full-fledged Fergusson College in the city would

be long delayed on account of their taking over the management of the Deccan College. The further progress of the Fergusson College must wait until the Deccan College had reached its maximum development. This was not a welcome prospect for the large number of middle class and poor students, who could not afford to bear the expenses of residence at the Deccan College. But it was a great opportunity that had come their way, and it would have been short-sighted to throw it away. Under the pressure of financial difficulties government was prepared to hand over to the Society the practical monopoly of higher education in the Deccan. If the Society was not prepared to take up the responsibility, government might possibly turn to the missionary bodies.

Life-members were in correspondence with Ranade on this subject. He was at this time in Calcutta serving on the Finance Committee appointed by the government of India, and he communicated his suggestions to the life-members at Mahabaleshwar by telegram. He advised them to ask for a grant of Rs. 25,000 besides fees. There was to be no compulsion about engaging a European Professor, and the Society was to have absolutely independent management. The arrangement was to be revocable after one year's notice by either side. Ranade had correctly gauged the fundamentals of the situation. When negotiations ultimately broke down, the new government conditions about the employment of two European Professors and the management by a board with three members nominated by government to sit upon it, proved the rock of offence. These conditions were not put forward by government during the negotiations at Mahabaleshwar, but were insisted upon at a much later stage.

After the return of the Society's representatives from Mahabaleshwar the Council of the Society held a meeting on 10th November, and recorded its views about the proposal of government. The Council wanted to make it quite clear to the public that the first move in this matter was made by government, and that the Society would welcome the continued management of the Deccan College by government. It, therefore, passed a resolution to the effect that the offer of government to transfer the management was accepted by the Society on the understanding that on finan-

cial grounds it was not possible for government to continue the Deccan College "on its present footing, and under existing management." In order to reassure the minds of the public about future efficiency, the Council also undertook to employ at least one Professor from a European University—*not* a European Professor, necessarily, be it noted—and requested government to contribute at least one half of his salary, the contribution in no case exceeding Rs. 400 per mensem. Another resolution laid down that when the transfer of the Deccan College was completed, management should vest in a special board composed of an equal number of life-members, and of Patrons and Fellows of the Society elected by the Council.

Public opinion did not favourably receive the proposed transfer of the Deccan College to the Society, because as yet they had not come to entertain full confidence in the ability of this young Society to manage an institution of such outstanding importance as the Deccan College. The Society was even unjustly reproached for intriguing to get the Deccan College into its hands. We have seen how unfounded this idea was. The Society was very reluctant to shoulder the new responsibility, and if in the end it yielded, it was because it appeared that government was determined to hand over the management to some private body or other and relieve itself of a financial burden. The Society was actuated by no other motive than to safeguard the interests of higher education in the Deccan. In the face of the unanimous opposition of the public to the transfer of management, however, government began to assume a stiffer attitude towards the Society. They now insisted that the Previous Class of the Fergusson College should be shifted to the Deccan College Building, and that two European Professors should be maintained on the staff. Three government nominees were also to sit on the special Board of management for the Deccan College. The grant payable to the Society for the management of the combined colleges was only to be Rs. 10,000 instead of Rs. 15,000. The Society was thus required to call a halt to the progress of the Fergusson College, to admit a foreign element into the Board of management in the persons of government nominees, and to maintain two highly paid European Professors without any compensating advantage whatever. The fixed government grant of Rs. 10,000 would have been absorbed by the

salaries of the European staff, and the Society left to manage the combined institution with the proceeds of fees only. The Council, therefore, rejected the offer of government in its meeting of 23rd June 1887, while thanking government for the high honour done to the Society, and the great confidence shown in its ability to undertake such a heavy responsibility.

The breakdown of these negotiations led to a most unexpected consequence viz. the loss of the grant-in-aid of Rs. 3,000 to the College. After the year 1887–88 the College was to go without a grant, on the ground that "the Deccan Education Society refused to accept the very liberal terms offered by government, and that money in Poona is being wasted which is urgently required for primary, secondary and technical schools throughout the country." Unless government was going to wash its hands of all responsibility for the extension of higher education, the conclusion that too much money was being spent on that branch was untenable. Poona Colleges were catering not to the local needs alone, but predominantly to the needs of districts where there were no colleges. Of the 150 students on the roll of the Fergusson College at the end of March 1889, only 57 came from Poona district, while 53 were drawn from other Marathi-speaking districts, 28 from Karnatak, 6 from Gujrat and 6 from outside the Presidency. That the Fergusson College was meeting an existing need and relieving pressure on accommodation in the Deccan College was quite obvious. Was it to be penalised for being located in Poona? To put it very mildly, government was treating the one college brought into existence by indigenous enterprise, with flagrant lack of sympathy. This injustice continued to disfigure the history of government's dealings with the Society until 1894. Pherozeshah M. Mehta, and Vishnu Raghunath Natu raised the question of the Fergusson College grant in the Bombay Legislative Council in June 1893, and earnestly appealed to government to do an act of long-delayed justice to the Fergusson College by restoring its educational grant. Mehta observed : "Fergusson College has a preferential claim on government. The way in which it was started deserves some recognition. It was commenced by young men who have sacrificed a promising future to a great extent by binding themselves to serve the College for a number of years on very small and inadequate salaries." Lord Harris promised to do something, and before leaving his

office sanctioned an annual grant of Rs. 3000. This was satisfactory enough as far as it went. But it could not be said that full justice was done to the claims of the College by giving it a grant of Rs. 3000, when other Colleges similarly situated were receiving Rs. 10,000 a year. The college-authorities had to carry on a persistent fight for their rights over a period of 14 years, until the College was placed on a footing of equality with others.

APPENDIX A.

List of 17 successful Fergusson College candidates in the Previous Examination of 1885.

1 Machave, Ramchandra Gopal, (2nd class).
2 Amalnerkar, Tukaram Ramchandra.
3 Bramhe, Govind Bahirav.
4 Deshmukh, Hari Pandurang.
5 Godbole, Parashuram Raoji.
6 Gokhale, Keshav Narayan.
7 *Modak, Mahadeo Hari.
8 Natu, Janardan Keshav.
9 Paranjape, Shivram Mahadeo.
10 Phadke, Sitaram Mahadeo.
11 Phadnis, Subbaji Sheshgir.
12 Phansalkar, Shridhar Raghunath.
13 Phatak, Ganesh Balkrishna.
14 Potdar, Vaman Moreshwar.
15 Potnis, Raghunath Bajirav.
16 Sardesai, Govind Sakharam.
17 Tilak, Sakharam Vaman.

CHAPTER V.

TILAK'S RESIGNATION.

While the school and the college were pursuing their prosperous career the body of life-members was in a state of seething ferment on account of internal dissensions, which gradually were heading for a complete deadlock in the affairs of the Society. Life-members on whose hearty team-work depended the continued success and progress of the Society's institutions were ranged in two opposite camps round the persons of Tilak and Agarkar. Records for the years 1886 to 1890 are full of skirmishes, running fights and pitched battles between these two comrades-in-arms of the dark days of trial in 1882. The differences that now divided them arose partly from differing views about the management of institutions, and irreconcilable outlooks upon the social and political questions of the day, and partly from incompatibility of temperament, together working to produce extreme bitterness of feeling. Tilak resigned his life-membership in October 1890. It was a fateful decision. He cut himself off from the proud handiwork of his own and his comrades' youthful idealism and put out on the rough sea of public life. It was in the circumstances a wise decision, too, because the gulf between others and himself was too wide. It was no use wasting the energies of all in endless friction, and sullen opposition.

The question of child-marriage first brought the elements of discord to the surface. It was an old problem that presented itself to the public in a new shape. At the request of Behramji Merwanji Malbari, a Parsee publicist of reputation keen on social reform, the Government of India were ascertaining in 1884 the trend of public opinion regarding the advisability of legislation with a view to putting down the evils of child-marriage and enforced widowhood. Agarkar was entirely in favour of legislation while all his colleagues were opposed to it. We thus find the Kesari and the Mahratta speaking with different voices on this subject, and even the columns of the Kesari, of which Agarkar was editor, gave expression to con-

tradictory views, the reason being that the two papers were the joint concern of all, and therefore reflected the variety of views and opinions that prevailed among them. The Mahratta of 29th May 1881 deprecates government interference with social customs by saying: "If we want Acts and Resolutions to regulate child-marriage, why then not have 'Dinner Acts', 'Sandhya Adoration Acts' and 'Bathing Time Acts'?. The Kesari of 23rd August 1881, on the other hand, advocates legislation for the prohibition of child-marriage. Malbari's efforts produced wide-spread alarm among orthodox Hindus, and uneasiness even among the progressive circles. Some of the remedies suggested by Malbari appear harsh and inquisitorial even at this distance of time. Married candidates were to be excluded from University examinations, and unmarried applicants to be given preference for purposes of admission to government service. Ranade and Agarkar were in favour of legislation, while Bhandarkar, Telang, Chandavarkar and Kunte were opposed to it. It is no wonder, therefore, that this divergence of opinion was reproduced among the life-members as well. Not only on the questions of child-marriage and enforced widowhood thrust into lime-light by Malbari, but on others too bearing upon social reform Agarkar was a radical, advocating drastic action on the part of individuals and government to root out the cankerous diseases of Hindu society. His colleagues recognized the existence of social evils as also the need of correcting them, but they depended upon the slow spontaneous action of society to bring about the desired results. In their view, education and the consciousness of social evils it was bound to produce, were the most potent instruments of social reform. They were particularly opposed to state-action in behalf of social reforms too much in advance of public opinion. Tilak's opposition to social reform legislation was particularly outspoken and strenuous, and this circumstance must have tended to produce estrangement between these two persons of strong feeling and deep conviction. When government intervention was not under discussion, the stock controversy about "social reform versus political reform" was there to divide and distract. The Kesari gave expression to the majority opinion among life-members in a trenchant article on 15th September 1885. The article propounded the thesis that the social condition of the people could not improve until their political condition was bettered and therefore the exhortation to concentrate

on social reform to the exclusion of political reform was suicidal. One cannot but think that at bottom the difference between Agarkar and others was one of degree of emphasis. It is true none the less that until Gokhale's accession to the body of life-members in the middle of 1886, Agarkar stood alone as against the rest in his views on social reform.

This line of cleavage was cut across by others based upon differences as regards the management of the school and the college. In these matters Apte, and later on, Gokhale were at one with Agarkar, while Namjoshi and Dharap generally sided with Tilak. Kelkar maintained a non-party attitude. Whatever the grouping of other individuals, Tilak and Agarkar were, more often than not, to be found on opposite sides in all important concerns, and an impassable barrier of thought and feeling gradually reared itself between them.

We can see the smouldering fire of mutual ill-will breaking out at a Board meeting on 22nd February 1887, convened to discuss certain new bye-laws for the Managing Board proposed by Agarkar, Gokhale and Patankar. Tilak was opposed to most of the proposed changes. The meeting was punctuated with frequent sallies and passages at arms. At one stage a proposition calling upon Tilak to express regret for his disorderly and disrespectful conduct towards the Chairman was carried by 3 votes against 2, the remaining four members present, not voting. Tilak refused to express regret on the ground that the chairman was not a duly elected one. When the Board proceeded to record its disapproval of his refusal, he along with Namjoshi and Dharap left the meeting. The proposition is described as having been carried by three votes, which apparently means that only three votes were recorded, and others declined to vote. The proceedings of this meeting thus throw a revealing light on the personal relations among life-members, and give us an idea of the deep estrangement of feeling that prevailed in the body of life-members.

The next day Tilak wrote to the Secretary of the Board saying: "when the very principles for which we sacrificed and which have been our guide hitherto are called in question, I for myself at least, am unable to devote myself to the work assigned to me until the whole question is settled and the body of life-

members define their future policy." It may be pointed out that Tilak here had in mind the new proposed bye-law regarding expenditure from the Board's funds for individual life-members, and Agarkar's proposal to increase the life-members' salary by Rs. 5 per mensem—it was Rs. 880 per annum at the time—made early in February of 1887. In his reply of 24th February called forth by Tilak's letter, Agarkar charged him and his friends with the determination to defy the authority of majorities, to set the rules at naught and force their hobbies upon the rest trying to cow down all opposition by threatening to leave the body. He further said " With the permission of my friends I am anxious to absent myself from the deliberations and discussions of the Managing Board, leaving such of them as consider themselves the wisest and most capable, to manage the affairs of the Board in their own way and after their own principles." A number of confidential and informal meetings were held to settle the issues raised, but without avail. The proposal of raising the salary was given up, the consideration of new bye-laws was dropped, and both Tilak and Agarkar reverted to normal routine.

There was no real reconciliation possible, however ; bitterness of feeling was too great for that. Various devices were tried from time to time with a view to minimise friction and conflict, but none of them could succeed. In the life-members' meeting of 13th January 1888, for instance, the subject of internal differences was discussed and it was settled that Tilak being willing to take the responsibility of carrying the school and college forward, others should co-operate with him, and not interfere with the smooth working of institutions. This arrangement broke down in April 1888, on account of sharp differences of opinion about life-members' salaries to be shown in the statement of college-expenditure for purposes of the grant-in-aid from government. Apte, Agarkar, Gokhale and three others were in favour of putting down the salary at Rs. 200 p. m—of course with the knowledge of the Educational Department—this being a reasonable assessment of the money-value of a life-member's services. Tilak and three others were against this course and ultimately their view prevailed. Such however was the acerbity of feeling produced by the controversy that Tilak gave up the responsibility for the management of institutions undertaken in January, and he even intimated his intention of severing his con-

nection with the Society. Namjoshi too applied for furlough with a view to eventual retirement. Matters, however, were patched up somehow, and an immediate rupture averted. But there was no peace nor harmony. In sheer helplessness another arrangement was devised in July under which an executive committee consisting of comparatively junior life-members—Gole, Patankar,a nd Bhanu—was set up to carry on ordinary administration for three months, practically over the heads of the Managing Board of life-members; for the Board was not to meet at all during that period. Here was a confession of fatal and hopeless internal division.

In the middle of October 1888, Agarkar in collaboration with Gokhale started the 'Sudharak'—an Anglo-Marathi weekly devoted to the advocacy of social reform. Agarkar was the chief editor while Gokhale had charge of the English side. The cause of social reform was certainly a gainer for the starting of an independent journal under the powerful editorship of Agarkar, but that measure must have tended to make the personal divisions among life-members deeper and wider if possible. The controversies on public questions that heretofore were carried on with subdued heat in the columns of the Kesari and the Mahratta were now waged with violent unconcealed fury by Agarkar in the Sudharak and by Tilak and Kelkar in the Kesari and the Mahratta.

The most painful episode in this long chapter of dissensions is the Holkar grant affair between Tilak and Agarkar. His Highness Shivaji Maharaj Holkar of Indore during his stay in Poona in December 1888, invited Tilak and Agarkar to see him and handed over a sum of Rs. 700 to them. In July 1886 Tilak had attended the accession-ceremony and presented an address of congratulations to the Maharaja on behalf of the Council of the D. E. Society, and the gift of the Maharaja must have been meant as a return for that courtesy. In a letter dated 27th December, addressed to the Secretary of the Board and still preserved in the records of the Society, Tilak says that the sum was intended for presenting dresses of honour to the life-members. There is available on the other hand the copy of a letter from the aid-de-camp to the Maharaja, dated 21st December and addressed jointly to Agarkar and Tilak, directing that out of the sum of Rs. 700 paid by the Maharaja, Rs. 400 be given to Mr. Agarkar in appreciation of his book entitled Vakya-

mimansa, and Rs. 300 distributed among the ten members of the New English School Association. The Board, at its special meeting of 27th December called for the purpose, did not record any opinion on the facts or merits of the case and we at this distance of time are much less competent to do so. There cannot be any doubt about the effect of the incident. It must have aggravated the existing tension of feeling, and made a rupture inevitable. Kelkar failed in his role of mediator. Tilak went on leave for a term from January 1889, and Agarkar refused to accept any part of the gift that had formed the subject of an acrimonious controversy. Namjoshi tried to evolve a compromise in January 1889, based on the idea of dividing the work of the Board into development and conservation and assigning a separate group of life-members to each of the two departments, both groups undertaking not to interfere with or obstruct the activities of each other. The attempted compromise did not succeed and Tilak announced his intention to retire from life-membership before long. A successful effort at compromise was, however, made in June 1889, by formulating certain guiding principles in regard to the outside activities of life-members, and Tilak returned to work at the beginning of the second academic term of 1889.

We once more hear the creaking of the Board machinery at the time of the appointment of the Executive Committee in October when, none being prepared to work whole-heartedly on it, Gole was appointed Superintendent of the school with dictatorial powers for a period of one year. This impasse was ended in January 1890, under a compelling sense of necessity in the face of the grave responsibility of managing the 1st B. A. Class of the Fergusson College opened at that time. The dictatorial superintendentship was terminated in early January and things were moving along as usual, when in July 1890 Gokhale was elected to and accepted the secretaryship of the Sarvajanik Sabha. This step led to a train of events that culminated in the resignation of Tilak on 14th October 1890.

It is a task of baffling difficulty to analyse the complex reasons for Tilak's resignation and decide how far they were supplied by differing temperaments and differing principles. Temperamental incompatibilities, of course, were there; but these could not have in-

terfered with the working of the society almost to the point of breaking it altogether, had these not been fortified and sharpened by fundamental differences on public questions and basic principles underlying the constitution and working of the Society. Enough has been already said to indicate the divergence of views on social and political matters. The central issue so far as Tilak was concerned was that of the outside activities of life-members, and their earnings. The statement of reasons for his resignation, submitted to the Council by Tilak on 15th December 1890, puts this issue in the forefront, and it is sought to prove therein that the resignation was forced upon him by the deliberate deviation on the part of the majority, from the original principles in respect of pay and outside work. My own view of the matter is that while the charge of apostasy from original principles levelled against the majority by Tilak cannot be sustained, it may be conceded that he was a believer in the twofold ideal of academic seclusion and jesuistic poverty, and that he was anxious to have it adopted by his colleagues. His views did not find favour with them and he was, therefore, led to sever his connection with the Society, all the more readily because his personal relations with a good many of its members were strained beyond all hope of improvement. Parting was the one way out of the impasse, and he took it.

As regards pay and earnings Tilak's contention was that the principle of self-sacrifice demanded that life-members should content themselves with the pay and family-provision secured by the Society, and that extra earnings should go to the Society. In case of necessity gratuities might be given to individual life-members, but no regular outside work ought to be undertaken with a view to supplementing the ordinary salary. In his statement he quotes with approval the following remarks of a friend in government service: "As a government servant I am precluded from doing anything which might go against government interests. I have sold my liberty for a full consideration and I do not claim any credit for it. But your case is different. You claim credit for sacrifice and that means that you are prepared to sell your liberty to the Society for less than what you could get elsewhere. In short, you must exclusively devote yourself to your work for bare maintenance without looking to anything else, and then alone you can be said to have sacrificed."

In support of his contention Tilak appealed to bye-law 8 of the Managing Board providing for the grant of gratuities to life-members, and argued that this bye-law implied a complementary obligation not to engage in outside work for private profit. It were best to put a stop to outside work altogether, because it created divergent interests and imported inconvenient questions into the working of the Society. If outside work was to be allowed, however, it was necessary to rule that profits thereof shall go to the common fund of the Society. Such a rule would secure that outside work shall be undertaken out of disinterested motives purely as a labour of love.

Agarkar's views on these matters stood in sharp contrast to Tilak's. They were set forth in a note written in May 1889, when negotiations were afoot with the object of inducing Tilak to give up his idea of leaving the Body. In discussing certain proposals made by Kelkar, Agarkar says :

"I seriously differ from him (Kelkar), on the question of private work. Mr. Kelkar suggests that no life-member should be allowed to undertake any extensive private work without the censent of the Board. He thinks that such a restriction is necessary in the interests of the Body. Now, I am not quite sure that the interests of the Body would be promoted by such a restriction. In proposing this restriction Mr. Kelkar is solely influenced by the desire that every life-member should expend the whole of his energy on the work of the institutions, and that nothing should distract his mind from it. This is extremely desirable : but the restriction proposed will launch us into almost insuperable difficulties.........
.........Further, the strict rules about pay and gratuities may induce some to secretly set aside this restriction to make up their pressing wants, and some may do it for the sake of helping their friends with interested motives or without them. Thus the Board will soon have to convert itself into a most frightful Court of Inquisition producing disgust about it in the mind of every life-member, and thus this restriction will ultimately defeat its own ends." Like Tilak, he quotes the views of a very intelligent, thoughtful sympathiser of the Society tending to the conclusion that in respect of private work, "men like the members of our body must be allowed perfect freedom, provided they showed no lack or neglect in discharging the duties assigned to them by the Body in connection

with its institutions. There was no objection to making the most stringent rules for the exaction and proper discharge of those duties, but beyond securing that object, any further restriction would prove simply ruinous to the body." Agarkar went on to observe that no Body can imitate the discipline of the order of Jesuits without making important modifications in it. "No Jesuit is a married man; no Jesuit has a private property nor is he allowed to make any; the Jesuits have a common mess and they lodge in a common house." It must be clearly borne in mind that the outside work that Agarkar and those of his way of thinking had in mind was of the literary, journalistic, political or public character. They were not pleading for liberty to engage without let or hindrance in any sort and manner of money-making activities or business, but only in such categories of activities as are indicated above. Traditions have always been held to preclude life-members from the pursuit of business as ordinarily understood. Even private tuition for gain is considered as tabooed to life-members, and regular paid service is ruled out by the pledge of life-membership itself.

The first formal notice of the question of private work taken by the Managing Board was in October 1888, when the following understanding with regard to it was recorded:

(1) By the end of the School-year 1889, no members of the Body will have any work on their hands, such as would in any way interfere with their work in connection with the Society's institutions.

(2) After that period no public business should be carried on by any of the members of the Board except such as may be approved of by the Board.

(3) During the period hereinbefore mentioned, both public and private business may be carried on without any detriment to the Society's interests.

This understanding was recorded a fortnight after the Sudharak was launched by Agarkar, and one wonders how it was intended to fit that venture into the understanding. The editing of a weekly journal was sure to make inroads upon the time of the person concerned. The editorship of the Kesari and the Mahratta stood

on a different footing. Since April of 1887, Kelkar had taken upon his shoulders the main responsibility for managing the Aryabhushan Press and conducting the two weeklies, though Agarkar continued to be editor of the Kesari till October 1887. Kelkar worked only for one hour a day in the college and received Rs. 25 per month for his remuneration.

The interrelated questions of pay and outside work cropped up again in June 1889. In order to meet Tilak's point of view, certain lines of conduct and working were laid down in the following words :—

(1) A member should understand that in belonging to the Body he should have to restrict his wants and to be content with a salary less than what he may get elsewhere ; the maximum salary that he may expect in the Body being about Rs. 100.

(2) That it is desirable to so arrange our expenditure as to be able to live within one's means (as indicated under 1).

(3) No member should have any permanent interest, or permanent ideal outside the Body.

(4) Any member undertaking a new work should keep the Body informed of it. Any other member taking up the same kind of work will be required to abide by the decision of the Board.

(5) Existing outside businesses should be regulated by the principles laid down in the previous clauses.

Another proposal laying down that, though a stray departure here and there might be permitted, any systematic attempt to supplement income or acquire public reputation in other directions be given up, failed to pass, the voting upon it having been four against four.

These merely remained paper-resolutions because the members were pretty equally divided on the questions at issue. Namjoshi gave an intimation to the Board that under peculiar circumstances he had undertaken work for making money as also for other motives, and that he could not sever his connection with the work without materially prejudicing his personal interests, as well as the interests of the public. He asked the Board to say if his activities clashed with the interests of the Society, and if the Board thought they did, he would try to see how a way could be

found out of the difficulty. He very likely wanted to hint at the possibility of his resignation. At the meeting held to consider this question (21st June 1889) the following resolution was introduced by Apte :—

"That Mr. Namjoshi be allowed to have his outside activities provided they do not come in the way of the due discharge of his Society-duties inside and outside the school." An amendment moved by Tilak to the effect that Namjoshi should confine himself to stray occasional work, or such as is necessary to supplement his income to the necessary extent, was negatived, and the voting on the original proposition resulted in a tie. Thus the very first clear case, necessitating the interpretation and application of the understanding, was left to hang in the air.

It would be desirable to pause at this stage and try to find out how the questions of pay and private work came to assume the form they did. In the early years, until the government grant was received in 1886, the life-members' salary was Rs. 40 per month. In certain cases a higher payment was made to meet pressing needs, to Namjoshi and Apte for instance, during the first year or two, and to Gole until a much later date. On the other hand Chiplonkar and Tilak took almost nothing for the first year. Special gratuities were sometimes granted if the funds at disposal permitted, and loans too were advanced and recovered in monthly instalments. It was more or less the plan of "take what little you need, and do all you can." As the pay of Rs. 40 p. m. was low in all conscience, the unforeseen needs and requirements of members were taken into account, and satisfied if possible out of the slender resources of the school. We thus find that the M. A. examination fees of Tilak and Gole (Rs. 50 each) were paid out of school funds in 1884. Even after the Society was formed in October 1884, there was no immediate prospect of getting aid from government and the scale of payment continued to be Rs. 40 p. m. We therefore find the grant of gratuities authorized by a bye-law. * Before the formation of the Society and afterwards, some members engaged themselves in private work with the object of supplementing the salaries they

* The managing Board shall have the power of granting gratuities at discretion either monthly or in lump sums in addition to monthly pay or pension.

earned. Chiplonkar ran the Chitrashala and the Kitabkhana, and Apte wrote very useful and popular books for use in schools and colleges.

The receipt of grants-in-aid from government for the school and the college from 1886 onwards strengthened the financial position of the institutions a good deal, and the Managing Board proceeded to utilize a portion of the grants for adding to the remuneration of life-members and teachers. The addition took the shape of a lump sum paid at the end of the financial year. Each life-member was given Rs. 400 per annum out of the grant, and teachers received sums ranging from Rs. 150 to 25. The Managing Board maintained these annual lump-sum additions to salaries under all circumstances, even during the period of six years from 1888–1894 when the Fergusson College was deprived of its proficiency grant by government. The salary paid to life-members was thus approximately Rs. 75, ever after the year 1885.

A tolerable competence was thus secured to the life-members in 1886, and just one year afterwards the controversy over the interpretation of the principle of self-sacrifice began. The view propounded by Tilak was that all extra earnings should go to the common fund of the Society. In support of his position Tilak invoked bye-law no. 8 quoted above. It may be justly argued, however, that the bye-law in question is too slight a foundation for such an important basic principle. The life-members could have framed a bye-law specifically laying it down that all extra earnings were to be credited to the Society, if they had such an idea clearly in their minds. It seems that the principle of self-sacrifice was accepted by all, but it was not thought worth while elaborating its detailed application, when the Society was not in a position to assure life-members of even a subsistence allowance. It is not easy to think, however, that the jesuistic ideal insisted upon by Tilak was an afterthought or a stunt, because for one thing, in the copious record of controversy and recrimination one does not find a categorical disavowal of that ideal as not having been entertained by life-members at any time. On the other hand in the minutes of the meeting of 14th October 1890,—the day on which Tilak put in his resignation—we find the following entry calculated to lend support to Tilak's views :—

"A general principle was discussed to the effect that the Managing Board's work can no longer be carried on the strict lines of sacrifice and zeal originally intended and the sense now is that new lines should be enunciated embodying the following principle:

(a) That members be allowed full liberty to use their energies in any work whatsoever subject, under penalty of immediate withdrawal from the Body, to the restrictions that the majority of the Managing Board may impose in new rules to be framed for the purpose.

Sense gathered on paper:

For	Against
Mr. Apte	Mr. Dharp
Mr. Agarkar.	Mr. Kelkar
(accepting it as an inevitable difficulty).	Mr. Tilak

At this stage the paper was withdrawn."

The reason given by Agarkar for his vote is significant. He says that he accepts the new arrangement as an inevitable difficulty (*sic*). Tilak was possibly trying to revive what appeared an impracticable ideal to the rest, and not forcing a new-fangled one on his colleagues. The proper view to take of the situation would appear to be that the principle of self-sacrifice was common ground to both sections, and a jesuistic interpretation of it was not absolutely inconceivable. It was an open question whether Tilak's interpretation would prevail or Agarkar's, and the issue was decided in favour of the latter. In deciding the issue as they did the majority were not abandoning any agreed basic principle, but only defining the scope and content of the fundamental principle of self-sacrifice. From the Society the life-members were only to take what the most rigorous practicable interpretation of the principle of sacrifice might warrant, and for the salary so fixed the life-members were to give without reserve the best that was in them to the service of the Society. But consistently with such devoted service they were to be free to eke out their modest allowance by literary, scholastic and other cognate kind of work. This may not be the literally jesuistic ideal, but it can claim to be the nearest approximation to it by a body of people who do not accept celibacy for their mode of life. It should also be remem-

bered that none of Tilak's friends and associates within the body of life-members left the Society on the ground of the desertion of basic principles by others. Namjoshi and Dharap remained within the Society, and Patankar who went out with him did so for a different reason, as we shall see later on.

Let us now turn to the question of outside work. The promoters of the New English School had launched upon a comprehensive scheme of national awakening and they regarded their school duties as only a part of their public activities. The Kesari and the Mahratta were started and conducted as an integral part of their mission of national enlightenment, and it is obvious that the editing of the two papers and other consequential obligations must have taken as much of the time of the members as school-work itself. But until the college was opened, this circumstance need not have caused any great inconvenience, inasmuch as the labour of conducting the school alone was more of the physical and mechanical than of the intellectual order, and need not have called for prolonged intellectual work outside school hours. When the Kolhapur case had brought a hornets' nest round the ears of the managers, and people began blaming the managers for attempting too many things at the same time, Apte put up a spirited defence of the extra-school undertakings of the managers, in the school report for the year 1882. He says that, the question whether outside work can be undertaken consistently with the duties of a teacher for 4 hours in the school without marring the efficiency of instruction given by him, must be answered in the affirmative. The existence of card-clubs and chess-clubs and songtya-clubs proves the existence of leisure : how to spend it will be determined by the interests and inclinations of each person. "We thought of employing the time at our command in instructing ourselves, instructing the people and writing books for the use of our school. Neither Mr. Tilak nor Mr. Agarkar can be blamed for conducting one journal or the other at the sacrifice of his school-work any more than myself for having written the book on Sanskrit Syntax. The public may, therefore, rest assured that we have not undertaken any businesses that we do not think ourselves able to perform, and which at the same time do not converge to the principal object of our uniting and forming a body—that of imparting education to our countrymen, according to the ways and means that may be at our command."

The promoters of the school thus interested themselves in public work of a varied character, and could do so without detriment to the success of the school. After the Society was formed and the college opened, things began to change. The strenuous labour of collecting subscriptions and carrying on protracted and delicate negotiations with a view to enlisting public and government sympathy in behalf of the Society, managing the tutorial work of the only indigenous college in the Presidency so as not to suffer by contrast to the long-established Deccan College, and conducting two influential weekly papers was a large order on the time and energy of the band of seven who formed the body of life-members. The college was a hard task-master, and the desirability of curtailing outside activities must have been felt if the ideal for an Indian Professor adumbrated by Apte before the Education Commission was to be at all realised. The outside work that as a matter of obligation had to be done was not also evenly distributed. Apte and Dharap among the old life-members took no active share in the editing of the papers; and thus though to the end of 1886 the papers continued to be the joint concern of all, the task of conducting them devolved upon the shoulders of a few. A feeling appears to have grown up, therefore, that while some were toiling at the thankless task of editing the papers out of a sense of disinterested loyalty, others engaged their spare time in the profitable business of book-making.

The difficulty in regard to the press and the papers was got over early in 1887, by making them the private responsibility of Kelkar. But the separation of the papers did not mean the end of distracting outside activities for money-making and other reasons. These activities sometimes led to conflict and unhealthy rivalry—as in the matter of the dictionary of Apte and Vaidya's rival dictionary sponsored by the Aryabhushan Press. Kelkar has drawn a vivid picture of the situation in regard to private work and the resulting difficulties in these words:—

"At present (May 1889) there are no less than six of us engaged in private work of a kind which cannot but tell on our work in the institutions. It has in some cases led to the setting up of rival interests among the members. This fact has had one disastrous effect—the destruction of sympathetic and cordial feelings. There are others among us who have taken upon themselves such

private work as taxes their brains, time and purse to the utmost. Some again have undertaken public business and I believe that they now find that they have hardly any time beyond the five or six hours, that they must spend in the school which they can call their own or devote to school-work. Those who are engaged in such work probably fancy that their private work does not interfere with their school duties. But I believe tutorial work and responsibilities in connection with it do not end with the five or six hours we have to spend in the school. The evil must be remedied. The only remedy seems to consist in prohibiting all private work except of such kind as will not interfere with the work and duties of the life-members concerned. Even for such work as does not interfere with one's duties the previous sanction of the Board must be obtained."

Tilak must have had these conditions in mind, when he pointedly raised the issue of outside work, on Gokhale's intended acceptance of the secretaryship of the sarvajanik Sabha of Poona. In the letter of 25th July 1890, addressed to the Secretary of the Managing Board he said, "I know that Mr. Gokhale had been allowed to do private work to supplement his income to a certain extent. But I think a distinction must be made between occasional private work and accepting permanent service and responsibility elsewhere. I think it is inconsistent with our object and contrary to the understanding* which brought us together. As the matter is of importance, involving as it does a question of principle, you will please convene a meeting of life-members this evening to decide the question once and for all, before Mr. Gokhale is appointed Secretary of the Sabha." One can hardly agree with the characterization of Gokhale's contemplated responsibility as service. The secretaryship of an association like the Sarvajanik Sabha, whose main activity was to memorialize government on public questions, is not justly described as service; and whatever the nature of work to be done, Gokhale was going to do it free.

The meeting was convened on 25th July and the following resolution was moved by Tilak and seconded by Namjoshi :

That a member of the Body has no liberty to undertake the service of some other body and the responsibilities belonging

* Reference possibly to the understanding of June 1889.

to such service, independently of the fact whether such duties are or are not, or may or may not be now or hereafter consistent with the objects of our body. It was explained that the proposition was moved with reference to Gokhale's intention of accepting the secretaryship of the Sarvajanik Sabha and to avoid similar defection from devotion to the body.

This resolution was passed by 5 votes (Tilak, Namjoshi, Dharap, Patankar, Kelkar) against 4 (Agarkar, Apte, Bhanu, Gokhale), Gole not voting. Gokhale added to his vote the remark " as long as the present circumstances of the body continue. "

At this stage a second resolution was proposed by Apte and seconded by Bhanu to the following effect : That as long as a life-member discharges to the satisfaction of the Managing Board the duties that may be assigned to him by the majority of that Board, he may undertake any other extra duty that he may like consistently with those duties. The proposer made it clear that the proposition was intended to cover Gokhale's case and similar other cases.

This resolution, too, was passed by 5 votes (Agarkar, Apte, Bhanu, Gokhale and Patankar) against 4, Gole not voting.

Here was as puzzling a situation as one could imagine. Gokhale was both free and not free to accept the secretary's office ! A meeting held on 31st July to clear the matter broke up amidst hot words. The consideration of the question was by common consent postponed until the end of the academic term. In the meanwhile, Gokhale had been elected to be secretary of the Sabha (27th July).

The whole question was reopened by Tilak, by requesting the secretary in a letter dated 30th September to convene a meeting of the Board sometime in October " to discuss the question of Mr. Gokhale's new outside engagement, which was left undecided at the last meeting. "

The meeting was fixed for 8 A. M. on 14th October, the place being the Life-members' Cordiality Room in Gadre's Wada—as one of the rooms on the top floor, where life-members usually met, was

called. Kelkar had given notice on 9th October of his intention to move the following proposition at the meeting of 14th October:

That the kind of responsible duties and work in connection with the Sarvajanik Sabha undertaken by Mr. Gokhale is not compatible with the faithful and complete discharge of his duties (to the extent contemplated by the Managing Board when it entrusted him with the duties of Professor of English) as a member of the D. E. Society.

Kelkar, in the course of his covering letter, expressed the opinion that beyond passing such a resolution the Body should not proceed, in consideration of the peculiar circumstances of the case, it being left to Mr. Gokhale to take what action he liked on such a resolution.

Kelkar having moved and Tilak seconded the above proposition, it was put to the vote and carried by 6 votes (Kelkar, Tilak, Dharap, Patankar, Namjoshi, Gole) against 3 (Apte, Gokhale, Bhanu), Agarkar declining to vote.

Upon this Agarkar proposed as follows:

That Mr. Kelkar's proposition applies much better to Mr. Namjoshi and equally to Messrs Patankar, Dharap, Tilak, Agarkar, Apte, Bhanu and Kelkar.

Gokhale seconded the proposition, which was split up and voted upon separately for each individual. The result was as under:—

Member	For	Against	Not Voting	Result.
1 Namjoshi	5	3	2	Passes
2 Patankar	4	4	2	Undecided
3 Dharap	2	6	2	Fails
4 Tilak	6	2	2	Passes
5 Agarkar	6	3	1	Passes
6 Apte	4	3	2	Passes
7 Bhanu	3	5	1	Fails
8 Kelkar	2	5	2	Fails

While voting on Apte's case was proceeding Tilak declared that he had ceased to be a member of the Body, and handed in his resignation in the following words, having written it on the spot :

Poona 14th October 1890.

My dear Colleagues,

From the vote that has been passed against me now, I do not think I could be true to myself and the Body at the same time. I may hereafter send you a detailed statement of my reasons to withdraw from the Body. But in the meanwhile you will please accept this resignation of my duties as a life-member of the Body. Thanking you for the courtesy you have shown me hitherto,

I remain,
Yours sincerely
BAL GANGADHAR TILAK.

This letter of Tilak was followed by another from Gokhale :

To,

The Life-members

D. E. Society, Poona.

Gentlemen,

I see Mr. Tilak has tendered resignation of his life-membership owing to a vote passed by the Board to-day about him. With regard to this I want to say that if my withdrawal from the Body can induce Mr. Tilak to remain, I hereby offer my resignation as a life-member.

14th October 1890
N. E. School.

Yours faithfully
G. K. GOKHALE
Life-member, D. E. Society.

Both letters were read and it was resolved that Mr. Gokhale be informed that Mr. Tilak had not based his resignation on Mr. Gokhale's connection with or severance from the D. E. Society.

The above resolution was communicated to Gokhale, who then withdrew his resignation.

At the meeting of 22nd October Tilak's resignation was accepted in the following terms :

That Mr. Tilak's resignation be accepted and the life-members' sense of the irreparable loss, which would be sustained by the Society by the severance of his connection with the Society, and of the high value of his services for the last ten years, be recorded.

The resignation was accepted, after it became clear that Tilak's decision was final and irrevocable. A move was made to induce Tilak to maintain a partial connection with the Society, and Kelkar was asked to ascertain whether and to what extent Tilak was prepared to continue the connection. Kelkar reported (27th October) that Tilak would have the connection be honorary, limited to one or two years at the longest and restricted to the teaching of Mathematics to the First B. A. class, which again would be undertaken consistently with his engagements elsewhere. The Board could not see its way to fall in with this arrangement, and the matter was allowed to drop.

Patankar resigned his life-membership on the 22nd of October " in view of the imminent disruption of the Society by the departure of Mr. Tilak."

The resignations of Tilak and Patankar went before the Council, who at its meeting of 21st November 1890 asked them to state their reasons, and proceeded to record the following resolution with regard to outside work :

That whenever two or more members of the Managing Board are of opinion that any life-member or members of the Society are engaged in outside work such as to impair their usefulness or efficiency as such life-members, the Council may on being so informed inquire into and decide the question whether the members' outside work is or is not such as to impair his efficiency as a life-member.

Tilak submitted the statement of his reasons on 15th December. In the course of it he had spoken of the life-members' body as being " prepared to show cooked up accounts to suit the rules, when it was apprehended that the grant-in-aid would be reduced according to the new rules by a few thousands." Notice of this

was taken by the Council at its meeting of 2nd February 1891, and the opinion of the Council recorded that there was no ground whatever for the charge brought by Tilak.

Thus ended the connection of a great and masterful personality with the Society. Tilak's resignation left him free to carry on his public activities which form an important chapter in the recent political history of India; but it is outside our range to discuss them in this place. Tilak was one of the founders of the New English School and later on of the Deccan Education Society, and he spared no pains in serving them and the Fergusson College. A distinguished law-graduate devoting himself to school-mastering must have been one of the wonders of those days. Tilak was the lawyer member of the Society, and he took a prominent part in framing its constitution. The practical bent of his mind, and his grasp of affairs served to single him out as the fittest person to carry on negotiations, deal with legal matters and straighten out financial tangles. Everyone was impressed by the sweep and keenness of his intellect, and though he was not always careful to adapt his teaching to the needs of the average student, he was acknowledged to be a great master of Mathematics. He was by natural inclination a scholar rather than the journalist and publicist that circumstances forced him to be. One can at once note a ring of sincerity in his oft-quoted remark that the real longing of his heart was to be a Professor of Mathematics under Swaraj. The touching sentiment recorded by him towards the conclusion of his statement that he resolved to leave the Society after a great struggle with his feelings, and that in doing so he was giving up his life's ideal, will find a sympathetic echo in every heart.

His twofold ideal of *academic seclusion* and *jesuistic poverty*, if adopted in its entirety, would have proved of doubtful advantage. The vow of jesuistic poverty would have kept away men of brilliant promise, who while content to receive a mere subsistence allowance from the Society and prepared to devote to its service the best that was in them, did not feel themselves precluded from taking advantage of legitimate opportunities of adding to their earnings in the employment of the Society. Under the interpretation of the principle of sacrifice that ultimately came to prevail, men of the jesuistic persuasion were not excluded, while the door was

open to others capable of rendering valuable service to the Society. It cannot be maintained that under the jesuistic principle life-members could not have been recruited at all; but the field of recruitment would have been considerably narrowed and no compensating advantage on the moral or intellectual side gained. The jesuistic principle could have, however, provided a possible though narrow foundation. But one cannot help thinking that joined to abstention from all outside activities including public work of all kinds—social and political—it would have fatally weakened the Society by cutting off the supply of the right type of life-members. The founders of the N. E. School exercised a fascination on the public mind not merely because they were good teachers, but in a much greater measure because they were great patriots, working in the cause of their country. What powerful motive would have been left for young men to join the Society as life-members, if by doing so they must deny themselves opportunities of contributing their mite to the general advancement of their country? Segregation from public life would have meant the loss of the only moral compensation that made the sacrifice worth while. If young men turned their backs on more paying employment under government, or lucrative practice at the bar, it was because they felt that they would be enjoying opportunities of national service unthinkable in government employment, and comparable with those available in the legal profession. The academic motive was in almost all cases powerfully seconded by the patriotic. Life-members of the Deccan Education Society were good and true Congressmen, until the Congress launched upon direct action, and even in the heyday of bureaucratic rule they put up a manly fight at the risk of losing government support in behalf of the right of participating in the public life of the country. In doing so they were true to the impulse under which the promoters of the school started two journals with the object of infusing new vigour into public life in Maharashtra. To have forsworn all connection with political and social reform movements would have been a backsliding from the position of 1880. Outside work must of course be regulated by and subordinated to the demands of the Society. This fundamental position being unreservedly accepted, it was best to rely for effective regulation upon the sense of duty on the part of life-members to the pupils entrusted to their care, and to the Society they had pledged themselves to serve. If the sense of duty and the tradition of

devotion to the Society's interests did not tell, no system of elaborate rules could. The state of things described by Kelkar as existing in 1889, if literally true, must indeed be regarded as exceptional. After the prohibition against editing a political paper, and holding office in a political association was instituted in 1898, it cannot be alleged that absorption in outside affairs to the neglect of school or college duties at any time assumed serious proportions. Only very exceptional people can feed two flames at a time. The many and varied duties of a life-member—tutorial, administrative, and financial were enough to tax the energies of most. But the consciousness that they were as free as any citizen to participate in public affairs, and the fact that some among them had risen to the highest eminence in public life brought to the whole body of life-members an accession of strength and prestige. One cannot but admit that these have been factors of the highest value in the progress and prosperity of the Society.

It must be remembered that three of the most conscientious and devoted men in the Society—Agarkar, Apte and Gokhale—were ranged against Tilak in the fight over principles, so far as the differences between them had the character of such a fight. It is not to be imagined for a moment that they wanted to dilute the principle of self-sacrifice, or lower the standard of devotion to the Society. In their own persons they embodied the refutation of such a misgiving. The secretaryship of the Sarvajanik Sabha was an honorary unpaid post, and the only gain that Gokhale could have looked for in accepting it was the opportunity of serving a period of political apprenticeship under the guidance of Ranade. For conscientious and unfagging work in the interest of Society's institutions, a greater figure than Apte could not have been found among life-members. If such men differed from Tilak it must have been from disinterested motives, and for worthy objects. They must have considered the vow of jesuistic poverty impracticable for married men belonging to the Hindu community, with their undefined family obligations to relatives far and near, and in claiming for life-members the freedom to supplement their salaries by extra earnings they were facing the facts of the situation in a spirit of realism. It would have been intolerable to have to place one's domestic difficulties before others and appeal to them for gifts of money, say, for the marriage of a daughter, or pilgrimage-

expenses of the mother. Even one's life-long co-workers are not near enough for the disclosure of such domestic needs. A regular system of gratuities would have been most difficult to work equitably. It would have been a fruitful source of personal misunderstandings and heart-burnings. It was best to allow a fixed salary, and leave to each life-member the freedom to supplement it if he liked and if he could. The Society's work must always be understood to have the supreme claim on the time and energy of everyone; but after that was satisfied, according to such a standard as his colleagues might apply, there was wisdom in leaving a life-member free to engage in outside work according to his lights. To cut him off from outside work was not the most effective way of making a life-member devote himself absorbingly to the Society's interests. Devotion to academic and administrative work in connection with the Society must come from the urge of his own heart and conscience, and the compelling force of tradition and example. In opposing Tilak on the ground of principle, therefore, Agarkar and Gokhale were striving for the establishment of what was practicable and attainable. The principles they proposed for the working of the Society have stood the test of time, and that their faith in them was deep and disinterested was proved by the events of 1898. The spirit of self-sacrifice did not dry up after Tilak's leaving the Body; it flowed steady and strong and asserted itself again and again in defence of cherished principles.

APPENDIX A.

Agarkar's minute on the internal situation in 1889

I am glad that one of us at least, in the present state of things, had the goodness to sit down to dispassionately review our past condition, and to make suggestions for our future harmonious co-operation in the national work we have undertaken at a considerable self-sacrifice. It is impossible to say what changes the body may have to undergo in the immediate future, yet we cannot but feel grateful to Mr. Kelkar for the good work he has done. On the whole most of the remarks made by him appear to me to be judicious, and if we could make up our minds to profit by them, it might not be impossible to restore the old good feeling and to begin the work of the Society with fresh vigour. On two or three points I differ from him, and on cooler consideration he and others will perhaps find that what I have to say on these points is not quite without some weight.

I do not think that serious quarrels first commenced with my proposal to raise the pay of a life-member by Rs. 5. I suppose great differences amongst us arose when Mr. Tilak made a proposal for a loan of money for the A. B. Press and I objected to it. The required money was taken away, at the time, with the consent of the majority, though afterwards in accordance with my contention, a rule was passed that no loan should be given to any person either connected or not connected with the body in any way, without the consent of all. This rule was rigidly applied in declining to give Mr. Gokhale a loan of which he was in great need, but which many of us entirely ignored in connection with a sum of Rs. 500 recently used by one of the body. I hope to be excused for having alluded to these painful incidents; but I was forced to allude to them in order to indicate the nature of the true causes that have brought about so many differences amongst us. I have no objection to the payment of gratuities in cases pointed out by Mr. Kelkar by the consent of all.

I however seriously differ from him on the question of "Private Work," and I think it is very necessary for us once for all to clearly put down our decision on it. Mr. Kelkar suggests that no life-member should be allowed to undertake any extensive private work without the previous consent of the Board. He thinks that such a restriction is very necessary in the interests of the body. Now I am not quite sure that the interests of the body will be promoted by such a restriction. It is very easy to see that in proposing this restriction, Mr. Kelkar is solely influenced by the

desire that every life-member should expend the whole of his energy on the work of the institutions and that nothing should distract his mind from it. This is extremely desirable; but the restriction proposed to carry out this desirable object will launch us into almost insuperable difficulties. The question of private work will necessarily bring forward the question of private work profitable to the body, profitable to the public at large, and profitable to the individual undertaking it; this again in its turn will lead to the expression of one's own opinions in the interests of himself, the Body or the Public, either orally or in print. Further the strict rules about pays and gratuities may induce some to secretly set aside this restriction to make up their pressing wants, and some may do it for the sake of helping their friends with interested motives or without them. Thus the Board will have to convert itself into a most frightful court of Inquisition producing disgust about it in the mind of every member and thus this restriction will ultimately defeat its own ends. I purposely abstain from making further remarks on this point, because I fear they will lead me to say many unsavoury truths. I therefore content myself with stating that when I was discussing this question with a very intelligent and thoughtful sympathiser of our Body, he seemed to be forced to the conclusion that in respect of private work and liberty of thought and speech, men like the members of our Body must be allowed perfect freedom, provided they showed no lack or neglect in discharging the duties assigned to them by the Body in connection with its institutions. He said there was no objection to make the most stringent rules for the exaction and proper discharge of those duties, but beyond securing that object, any further restriction would simply prove ruinous to the body. I am at present inclined to concur with this gentleman, but if any person will convince me that the arguments on the other side are more weighty, I shall only be too happy to change my opinion. Let it be remembered that it is more than doubtful whether the Jesuitical organization has done more good than harm to the civilization and the world, and therefore no body can imitate its discipline without making important modifications in it. No jesuit is a married man; no jesuit has a private property, nor is he allowed to make any; the jesuits have a common mess and they lodge in a common house. Above all they are a religious body in which free thought is strictly forbidden. I think only some of the features of such a body can be imitated by us with advantage. However, others may think differently and I am open to conviction.

On other points I do not differ much from Mr. Kelkar, and therefore I do not here like to trespass upon the valuable time of my friends.

21-5-89 G. G. AGARKAR.

CHAPTER VI.

FROM 1885 To 1896.

It is proposed to devote this chapter to a review of the progress of the Society and its two institutions between the years 1885 and 1896. In 1885 Fergusson College was opened : that event marked the conclusion of the formative phase and the beginning of a period of vigorous growth and all-round development. Upon a cheerful and sunny prospect, however, descended the Bubonic Plague in 1897 like the scourge of heaven and for full ten years cast a blighting shadow on the life and activities of the Society. The decade beginning with 1897 was a period of severe trial, in fact a long continued struggle for existence. But the strength built up during the previous twelve years carried the Society's institutions safe through the hard times, and as soon as the worst havoc of plague was over, enabled them to resume their march on the path of progess.

The number of students on the school register, which was 1009 on 1st January 1885, rose by steady steps to 1108 in March 1891. After the latter year it began to decline and stood at 892 in January 1897, just on the eve of the outbreak of plague. The cause of the decline was the opening of new secondary schools in the city and the mofussil, and particularly the starting of "Preparatory Classes" in Poona itself. These classes were generally run as proprietary institutions by private individuals, and they undertook to finish the first three English standards in two years or even one. The fees charged by them were also generally lower than in recognized schools. The result of this competition was the diminution in the strength of the first three standards. The school-report for 1894-95 points out the fact that there were only 196 students in the first three standards, as against 693 in the upper four. One of the consequences of this development was that very indifferently equipped pupils sought admission into the high school section, and their presence acted as a drag upon the progress of others instructed from the outset in the school itself. In order to counteract this tendency towards the lowering of proficiency, as also to create an assured recruiting ground for the English section, the

project of opening a Primary Vernacular School was elaborated by Bhanu in 1895. The realisation of the project was delayed for some years, however, and the school actually came into existence in January 1899.

Fergusson College too had a prosperous career from the very outset. Its Previous Arts Class reached the figure of 99 in January 1885, and admission had to be refused to some students, for want of accommodation. By 1890 this number had risen to 199. In this year too, the 1st B. A. Class was opened and in 1892 the College was provisionally affiliated for three years in respect of the 2nd B. A. or final Examination for the Degree of B. A. In commending the motion for the affiliation of the College to the favourable consideration of the senate, Justice Ranade remarked that the University would be doing as great an honour to itself as to the Fergusson College by recognizing it for the B. A. Degree courses. The College sent out the first batch of five graduates in 1892 (Appendix). The 1st B. Sc. Class was opened in the same year, and the 2nd B. Sc. Class in 1893, the first student from the College to take the B. Sc. degree being Mr. Raghunath Purushottam Paranjpye, who was the only student in Class I in that examination in 1894. Finally, the College was permanently recognized in the whole Faculty of Arts in 1895.

With the opening of higher classes the strength of the College had mounted up to 292 by March 1895. A severe setback was, however, experienced on account of the competition of the Poona Native Institution's Maharashtra College started in 1896, and the number on rolls in March 1896 dropped down to 213. An abnormal accession of strength occurred early in 1897 through the influx of students from Bombay where plague had broken out towards the end of 1896. There were 348 students in the College in January 1897, distributed as under :—

B. A. Class	101
I. A. Class	128
Previous Class	118
1st B. Sc. Class.	1
	348



B. B. Sardesai
First B. A. 1892.



R. P. Paranjpye
First B. Sc. 1894.



H. G. Limaye
First M. A. 1899.

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N. R. Khare
First name on the
New School Register.



K. B. Bhanage
First name on the
Fergusson College Register.



Group of five Fergussonians, 1885.

(1) V. V. Ranade, (3) V. K. Garde,
(4) G. B. Phatak, (5) S. V. Paranjpe,
(6) K. K. Gokhale.

Photo by Ranade

This spell of good luck did not last long. Poona too passed into the grip of plague. In the middle of February attendance had fallen to 50, and the College had to be closed altogether for the remainder of the first term of 1897.

The academic results achieved by the school and the college were quite as remarkable as their numerical strength. In 1888 the New English School topped the list of schools in the Presidency both for the number of candidates passed at the Matriculation and the proportion of successful candidates to the total number presented for that examination. The college occupied a similar position at the Previous Examination the same year, and both the institutions held this honour for a number of years. The performance of successful condidates also used to reach a high degree of excellence. To the observation of Lord Reay at the prize-distribution ceremony of the New English School held on 17th August 1889, to the effect that we must look to quality, not to quantity, the school made a practical reply by placing 9 among the first 50 successful matriculates at the examination of 1889. In 1895, five of its alumni stood among the first 30 in the University, while in 1896 five ranked among the first 25. In 1895 Janardan Vinayak Oak topped the list of successful candidates. The school carried off the Jugonnath Sunkersett Scholarship eight times during the twelve years between 1885 and 1896.

The college too maintained the tradition for sound scholarship in Sanskrit, Mathematics and Science established by the school. Vinayakrao Juggoannath Sanskrit Prize fell to the share of the College at the Previous Arts examination six times duing twelve years, and the Varjivandas Madhavdas Sanskrit Scholarship at the 1st B. A. or Intermediate in Arts examination four times during seven years. The College also carried off the Gibbs Prize in Physics in 1895, and the Narayan Vasudev Science Scholarship at the B. A. examination in 1892 and 1896. Mr. R. P. Paranjpye was winning great glory for the College by an academic career of extraordinary brilliance. He stood first in every examination, and set up new records in Mathematics. So great was the impression he made that Selby expressed the hope of seeing him gain a position of distinction among the Wranglers, when presenting to him a special prize of Rs. 120 in March 1896, voted by the Board of Life-members. Selby's prophecy

was completely fulfilled. Mr. Paranjpye obtained the Government of India Foreign Scholarship in 1896, and proceeded to England for mathematical studies at the University of Cambridge.

While the school and the college were thus marching from success to success, the man to whom more than to any one else the credit of planning for and achieving them was due, was snatched away by death on August 9, 1892. Vaman Shivram Apte was only 34 years of age at death, but during that short span of life he accomplished a marvellous amount of scholastic work. His Guide to Sanskrit Composition and his Sanskrit Dictionaries for school and college use hold the foremost place among books of their kind even after the lapse of close upon fifty years, and claim the respect of every student of Sanskrit by their monumental learning. As Telang said in his letter of condolence to the Board of Life-members, his death was a loss to the advance of Sanskrit studies in Western India.

Our respect for Apte is deepened when it is remembered that his scholastic activities were carried on in the midst of his strenuous responsibilities first as Superintendent of the New English School, and later on as Principal of the Fergusson College. On account of his academic preeminence he was made Superintendent of the school even during the lifetime of Chiplonkar, and the unanimous verdict of the public was that one, more fitted by his distinctive personal qualities to be the head of the school, could not have been found. He was a rare combination of the scholar and the administrator. He was a disciplinarian, who knew how to temper discipline with kindness. He was always keen on discovering the merit of his pupils, and nursing it with solicitude. A Juggonnath Sunkersett Scholarship won by the New English School was in most cases the result of painstaking attention bestowed upon a pupil by Apte for two or three years. People used to say of him in admiring regard that he could turn a dunce into a Juggonnath Sunkersett Scholar, if he meant it. So great also was the confidence of his colleagues that they made him permanent Principal of the Fergusson College. It must come as a surprise to learn that in 1885, 1889 and again in 1891 he was Principal of Fergusson College, as well as Superintendent of the New English School, and Secretary of the Deccan Education Society.

Only too soon after the death of Apte, Kelkar and Agarkar passed away within a month of each other. Kelkar became associated with the New English School during the imprisonment of Agarkar and Tilak, and ever since that time until his death in May 1895 he was a tower of strength to the school and the college in respect of the teaching of English. Even to this day his pupils recall his teaching with pride, and testify that at their best his lectures were an unforgettable intellectual treat. He wielded a facile and powerful pen, and for five years he edited both the Kesari and the Mahratta on his personal responsibility.

Agarkar fell a victim to asthma in June 1895. He literally wore himself out in the service of his country. He was bred up in the direst poverty, and he chose it for his life's portion because the best opportunity of serving his countrymen lay that way. He believed in education as the best panacea for the ills from which Indian society was suffering, and he set about imparting it in the class-room and through the columns of the Kesari. Reason and justice were his guiding lights. He was prepared to incur unpopularity, suffer obloquy, and lose friendships in vindicating the cause of justice and equality between man and man, and in asserting reason against prejudices, superstitions, dogmas and out-worn institutions. He was the fearless champion of women's rights, and the social equality of all castes. He was mainly instrumental in making the Kesari the great power it became within five years of its birth, and thus he indirectly elevated the tone and dignity of vernacular journalism as a whole. His connection with the Kesari ceased in 1887, but a year later he started the Sudharak for unhampered propaganda in favour of social reform. He was a very successful teacher. His knowledge was sound, and he had a way of making his students feel at home in the class-room. He used to make his lectures the vehicle of his own ideas, and he lost no opportunity of pointing out the application of historical parallels to the events of the day. His personality impressed itself deeply upon the young minds that came within the range of its influence, and made many converts to the cause of social reform.

Agarkar's death removed from the stage of the Deccan Education Society the last of the 'Five' who founded the New English School;

for, Tilak had left the Society in 1890, and Namjoshi's name was removed from the roll of life-members in 1894. A generation of younger life-members was, however, coming forward to fill up the gaps. Gokhale became a life-member in 1886, Bhanu in 1887, and Mr. Dhondo Keshav Karve in 1892. Though young in years Gokhale had come to occupy the foremost place among life-members by 1895. He became Secretary of the Society in 1892, and in that capacity undertook the responsibility of collecting funds for the New Building for the Fergusson College, the construction of which had begun early in 1892, on what was then called the Chatarshingi plain. Gokhale was Secretary of the Sarvajanik Sabha,—the most influential political association in Western India—and Editor of its Quarterly Journal, as also joint Secretary of the Bombay Provincial Congress Committee. His position in public life was therefore a great asset to the subscription work he had undertaken. But even a greater service he rendered to the Society was to induce men of promise to become life-members. Messrs Govind Chimnaji Bhate and Vaijanath Kashinath Rajwade joined the body of life-members in 1895 and 1896 just in time to take the places of Agarkar and Kelkar respectively. Bhate had a distinguished University career behind him, while Rajwade held in addition a permanent well-paid appointment in the Dayaram Jethmal Sind College of Karachi. But at the call of Gokhale he gave it up and stepped into the breach created by Kelkar's death. Rajawade's example must certainly have enhanced the reputation for self-sacrifice that life-members of the D. E. Society had deservedly earned.

The Society's report for 1896–97 opens with the following words: "The year 1896–97 was comparatively uneventful as nothing important occurred therein, with the single exception of Mr. R. P. Paranjpye's admission into the body of life-members." If life-members had the power of reading the future they would have spoken of this event in another strain. Mr. Paranjype came under the magnetic influence of Gokhale in his student days and made the heroic resolve of following in his footsteps. He already had a brilliant academic career to his credit, and had been awarded the Government of India Scholarship for further studies in England. He could have confidently looked forward to highly paid service anywhere. But he chose otherwise. The letter he wrote to the Board intimating his desire to join the Society as a life-member

touches the high water-mark of noble feeling, and deserves to be reproduced here :

Fergusson College, Poona
2nd July 1896.

To,

The Secretary, Managing Board, D. E. Society, Poona.

Sir,

I beg to apply for admission into the body of the life-members of the D. E. Society and I trust you will kindly place this application before the life-members for their favourable consideration at an early date.

I have passed the P. E., I. E., F. B. Sc. and B. Sc. examinations from the Fergusson College and I venture to believe that the life-members of the D. E. Society—at least those of them that teach in the college—have now known me long enough.

You may have heard that I have obtained the Government of India Scholarship for proceeding to England to prosecute my mathematical studies at Cambridge. I expect that I shall come back at the expiration of the term of the scholarship i. e. 3 years. I wish however to commit myself to the service of the Deccan Education Society before leaving for England, so as to put myself beyond all temptations to take to any other career, as it has for sometime past been my cherished ambition to devote my life to the work which you have undertaken. Hence it is that I apply for admission now, instead of postponing this application till my return from England. Of course, if the life-members are prepared to grant the application they will have also to grant me three years' leave (without pay) to enable me to proceed to England. The favour of an early reply is solicited.

I have the honour to be, Sir,
Your most obedient Servant
Raghunath Purushottam Paranjpye.

Life-members, of course, were only too glad to accept such an unconditional offer from a young man of such brilliant promise and Paranjpye was enrolled as a life-member on 1st August 1896.

Thus began a connection destined to shed glory on the Society, and win for Fergusson College, the highest academic reputation throughout the length and breadth of India.

The housing of two large educational institutions was a difficult problem and the solution of it taxed the resources of the Society to the utmost. Fees and grants-in-aid could only cover the current expense of the institutions. Funds for the buildings had to come from government and the public. For the first three years of its existence the school met in Moroba Dada's Vada in Budhwar Peth, from which it was removed to Gadre's Vada in 1883. The accommodation in Gadre's Vada was soon found to be insufficient, and negotiations were therefore opened in the same year with the Indore Durbar for the lease of the Holkar Vada standing next door to Gadre's Vada. These negotiations bore fruit, and the Vada was given to the Society on lease at a nominal rent. Classes began to be actually held in Holkar's Vada from November 1884. This Vada and Gadre's Vada housed the New English School as well as the Fergusson College until the end of 1889. The Fergusson College was however taking up more and more of the available accommodation in Gadre's Vada, and the school was hard pressed for room. When permission was obtained to open the 1st B. A. Class in January 1890, the problem called for an urgent solution, which was found by taking the Ramanbag on hire at a rent of Rs. 25 per month and shifting some of the school classes to it. The Ramanbag was ultimately purchased by the Society in 1913, at a cost of Rs. 11,000. In 1888, the Khabutarkhana ground adjoining the Ramanbag was purchased for Rs. 7,600, to serve as a playing field for the school. It was a very conveniently situated and spacious site measuring about 4 acres.

Gadre's Vada had been taken on a monthly rent of Rs. 75/- to begin with. The idea of purchasing it was taking shape in 1884. As, however, the gift of the Nana Vada was announced by Government in October 1885, the contemplated purchase was held over. Then, as we saw, the negotiations about the amalgamation of the Deccan and Fergusson Colleges began in March 1886 and failed about the middle of 1887. On account of the complications arising out of these negotiations, the prospect of getting early possession of the Nana Vada from government looked

doubtful, and the old plan of purchasing Gadre's Vada was revived and carried out in 1888. The Vada belonged to Rani Tarabaisaheb of Sawantwadi, and was acquired for Rs. 40,000. Nana's Vada, too, came into the possession of the Society in April 1890, and was used to house some of the school-classes until the outbreak of plague in 1897.

Fergusson College classes were held in Gadre's Vada until the completion of the Fergusson College Building on its present site in March 1895. The idea originally was to locate the school and the Previous Arts Class of the college in one building somewhere in the town. It was soon realised that a fully developed Arts College could not hope to find enough open space in the town for laying out play-grounds and constructing the auxiliary buildings to meet future demands. As early as October 1885, the cost of the necessary buildings for a full Arts College outside the town was worked out and put down at Rs. 2,31,000. On 20th June 1888 the Board passed a proposition to the effect that, if a new building for the Fergusson College was to be erected it should be outside the city on the Chatarshingi plain. This proposition was moved by Tilak, seconded by Agarkar, and supported by Apte—a rare case of whole-hearted agreement, indeed, among these three.

In 1891 a plot of 37 acres of land "at the foot of the hills between Lakdipool and Chatarshingi temple" was taken on a 99 years' lease at the annual rental of Rs. 15 per acre, and the foundation-stone of the Fergusson College Building laid. The inscription on the stone, to be at present seen in the porch of the Main Building runs as follows :—

THIS FOUNDATION STONE
OF THE
FERGUSSON COLLEGE,
DECCAN EDUCATION SOCIETY
WAS LAID ON THE 11TH DAY OF JANUARY 1892
BY
HIS EXCELLENCY THE RIGHT HONORABLE
GEORGE ROBERT CANNING HARRIS
BARON HARRIS, G. C. I. E.
GOVERNOR OF BOMBAY,

The building was designed by Rao Bahadur Vasudeo Bapuji Kanitkar, already famous as the architect of the Reay Market in Poona. A sum of Rs. 1,55,000 was expended on the College-scheme as a whole, distributed as under :

Rs. 87,500	Main Building.
„ 55,000	Quarters for Students, Clubrooms, and subsidiary buildings.
„ 6,300	Principal's Bunglow.
„ 1,200	Two bridges on the canal.
„ 5,000	Servants' quarters, waterworks, fencing, road, etc.
Rs. 1,55,000	

The whole of this money was raised by public subscriptions. The lion's share of the business of collecting funds was done by Gokhale. He travelled all over the Presidency, and obtained contributions from Bombay, Gujrat, Berar, Maharashtra and Karnatak. Twenty-five Patrons and more than one hundred Fellows were enrolled during the years 1892-95. The most munificent donation received was that of His Highness the Thakoresahib of Gondal who contributed Rs. 20,000 to the Building Fund. In grateful recognition of His Highness's generosity the Council resolved to associate his name with the Students' Quarters and called them "Sir Bhagvatsingji Students' Quarters." The Government of Bombay did not make any grant towards the building-costs, as it still clung to its position of 1887—not sound even then, and getting more and more untenable every day—viz. that its obligations to higher education in Poona were completely fulfilled by the maintenance of one college at that centre, and that the expenditure of more government money on higher education in Poona was a waste of public funds !

The opening ceremony of the New Building was performed on March 27, 1895—the New Year's day of the Hindu Calendar—by His Excellency the Right Honourable Lord Sandhurst, Governor of Bombay. The ceremony was organized in a manner and on a scale worthy of the great occasion. The President of the Society—the young Shri Shahu Chhatrapati Maharaja of Kolhapur—was present in



V. B. Kanitkar



V. T. Agashe



V. N. Vartak

Society's honorary consulting Engineers.

To face Page 136.



Lord Harris

Laid the foundation-stone of
Fergusson College Main Building.



Lord Sandhurst

Opened the Main Building.

person to welcome His Excellency and other distinguished guests. A large and beautifully decorated pavilion had been erected between the College building and the Students' quarters, and these buildings and the grounds wore a very festive appearance on the occasion. The pavilion which could accommodate more than 3000 persons was filled to overflowing. The company assembled for the ceremony included the elite of Poona society, representatives of Indian Royalty and aristocracy, and a large number of the friends, sympathisers and benefactors of the Deccan Education Society. Lord Sandhurst instituted a facetious comparison between life-members of institutions in England and the life-members of the D. E. Society. The term in England, he said, was used of men who make rich contributions, and whose functions come to an end when the institution has been started. Such life-members enjoy *otium cum dignitate* for the rest of time in regard to the institution. It was otherwise with life-members of the Deccan Education Society. They were engaged in a self-sacrificing, self-denying, courageous and disinterested work, of which that day had seen the culmination. He congratulated the Society on the fortunate circumstance that so many, who were able, had also been willing to contribute to aid a most invaluable object. He announced his own donation of Rs. 1,000, and concluded by saying that he would act fairly by all kinds of education. This was a very welcome declaration indeed, in view of the step-motherly treatment of higher education, during the two previous administrations.

A telegram of generous appreciation sent by the Bombay Graduates' Association read as follows: Our heartiest congratulations. Wish success to India's noblest effort.

Every friend of the Society was grieved at heart to think that Apte was not spared to see that great day. In his statement read at the opening ceremony, the Secretary of the Society observed that the success which the institutions of the Society had achieved was in great measure due to Apte's exertions. The premature death of Apte was sad enough. But one gifted with a vision into the future would have known that within three months of this auspicious day two more builders of the Society were to be claimed by death!

The god-father of the College, Sir James Fergusson, was by happy chance able to see the new college-building for himself on

13th February 1895, some time before its formal opening in March. On his way back to England from Australia where he had gone on official business, he made a brief halt in Bombay and paid a hurried visit to the institution that bore his name. The joint building for the use of the New English School and the Fergusson College, of which he had laid the corner-stone in 1885, never materialised. A new building for the exclusive use of the College was springing up surrounded by spacious grounds and conveniently removed from the noise and bustle of city-life. With deep feeling Sir James Fergusson remarked: "I rejoice to have been able to see the approaching completion of an institution, the inception of which I witnessed and the association of which with my name I felt then, and have never ceased to feel as in itself a decoration. May the early completion of these splendid buildings lead to the fulfilment of all your best hopes, and conduce to the best interests of your community in the generations to come."

Sir James left amid the good wishes of all persons assembled for the occasion. We may leave aside the chronological sequence for a while and say that Sir James died in an earthquake in 1907. The Council of the Society passed (3rd February 1907) and communicated the following resolution of condolence to his son Sir Charles Fergusson: "That the Society have heard with sorrow of the sad death of Sir James Fergusson in an earthquake at Kingsten in Jamaica. It was largely through his aid and sympathy that Fergusson College was established and it will be a lasting memorial of his kindness and the interest which he took in the higher education of the people of this country." Sir Charles in acknowledging the resolution of condolence said that it would have been very gratifying to Sir James to know that he had not been forgotten by those, in whom to the end of his life he took great interest".

The school and the college were registered for grants-in-aid by the Educational Department on 29th November 1884, and 31st January 1885 respectively. The school was examined by the Educational Inspector, Central Division in October 1884 for the purpose of assessing the grant-in-aid, under the payment by results system then in operation. A total grant of Rs. 7762 was allocated to the school made up of Rs. 6110 as proficiency grant based upon

the results shown by students at the inspection, and Rs. 1652 as capitation grant based upon the average attendance for the year. As a special case, this grant was in the first instance fixed for a period of five years, and later on continued at the same rate to the end of 1913-14, even after the payment by results system had been given up in 1902.

During this period there were two occasions for a sharp difference of opinion between the school-authorities and the Department of Education. The school taught Elementary Algebra to students of standard IV instead of Euclid, as the latter subject was considered to be too abstruse for that standard. This was a deviation from the departmental curriculum, and under rules regulating the assesment of grant-in-aid no student in standard IV could have passed in the head of Mathematics, and earned the corresponding proficiency grant for the school without obtaining one-fourth of the total marks in the sub-head of Euclid. The school-authorities put up a representation pleading for a free hand in the matter of distributing studies by standards, but without avail. As a matter of favour Standard IV was examined in Algebra, and the Superintendent was given to understand (November 1885) that in future the departmental standards must be literally followed. This was, therefore, the end of an effort to secure a measure of academic freedom.

The other question had reference to the distribution of free-studentships. From the very beginning of its career the school granted a large number of free-studentships to poor and deserving students. About 15 per cent of the students were admitted to the benefit of free instruction as against 5 per cent in government High Schools. The free places were assigned without any reference to caste and religion. At the inspection of 1893, the Inspector suggested that the percentage of free-studentships should be 10, and that a certain proportion of them should be reserved for backward classes. The school-authorities stood out for the higher percentage, and agreed to the suggestion about reservation. At the inspection of 1894, the Inspector remarked that the number of free-students from backward classes was still low. The school had in fact admitted all applicants from backward classes to the free places, and allocated the remainder to advanced classes. The Department wanted something more. It was insisted that the 15 per cent

free-studentships should be distributed half and half between advanced and backward classes, and even if the number reserved for backward classes was not availed of by them in a particular year, the unallocated free-studentships should not go to advanced classes. This was a strange way of encouraging the spread of education among backward classes ! It had the appearance of the dog in the manger policy. The school-authorities protested—but yielded in the end. In 1895 the Inspector observed in his report : "With regard to free-studentships I am unable to certify without large qualifications that the promises made last year had been kept." His complaint was that backward classes had received only 1·75 per cent free-studenthips, out of 7·5 per cent reserved for them, as against 7 per cent given to advanced classes. The school-authorities could not help this situation, because there were not enough poor and deserving students from the backward classes to claim free-studentships. The school had gone to the length of advertising in the local papers that 7½ per cent free-studentships would be assigned to backward classes. The Superintendent had, therefore, to say in reply that as school-authorities, he and his colleagues could not do more.

A drawing class opened under the auspices of the school in March 1886, for training candidates for the Arts Examinations, received an annual grant from the Department according to the number of boys passed. Besides the recurring grant the school obtained grants for special purposes from time to time. Rs. 500 in 1887, and Rs. 975 in 1891 were granted for the purchase of books and scientific apparatus. In 1888, Rs. 500 were received from Government, and Rs. 500 from the Poona Municipality for the equipment of the drawing class. Rs. 500 were given for gymnastic apparatus in 1887, and a grant of Rs. 3800 was made towards the cost of acquiring the Khabutarkhana ground in 1888. The school was always on the lookout for opportunities of making improvements, and could successfully appeal to government for aid.

The history of the grant to Fergusson College is a more chequered and involved affair. During the first year, it received Rs. 1700 under the payment by results system, at the rate of Rs. 100 for every student passed in the Previous Examination of 1885. New rules regarding grants-in-aid to colleges were, however, framed

in 1885 and came into operation in 1886. The new system was called the fixed grant system in contrast to the older payment by results system. A maximum grant of Rs. 2500 was to be allowed on account of each of the three divisions of the college course, viz. the Previous, 1st B. A., and 2nd B. A. Classes, subject to certain conditions regarding minimum strength in each division, and the maintenance of general efficiency. This system of a fixed grant was opposed by Tilak at a conference of college-representatives convened by the Director of Public Instruction in April 1885, and he advocated in the name of Fergusson College authorities a system of grants proportioned to expenditure on each college, and the number of students passed. It was made out that the system of fixed grants did not provide for the greater needs of large colleges, and it failed to offer a strong incentive to betterment. A small college indifferently conducted, and a large growing college efficiently managed stood on the same footing under the fixed grant system. Tilak suggested a grant at the rate of $\frac{1}{3}$ of the expenditure and pleaded for special grants towards construction of buildings, and purchase of books and apparatus. As a basis for the calculation of grants for payment of salaries, he proposed that Rs. 100 be allowed as grant towards the payment of the salary of every college-professor working for two hours a day. He also insisted that no distinction be made in this regard between Indian professors and European professors working in private colleges. The Director of Public Instruction sought to justify this distinction in missionary colleges by saying that the Indian professors in them worked for their profession and received the market value for their services, while the Fathers in St. Xavier's College, sought no reward at all, and the European professors even in the Protestant Missionary College received salaries that had no relation to market valuation. He recognized the special position of Fergusson College, and acknowledged that in that college high patriotic motives induced men of ability to receive reduced salaries, but he expressed the hope that the necessity for reduction would soon pass.

The Department ultimately adopted the fixed grant system, and Fergusson College received Rs. 3000 for each of the years 1886,1887 and 1888 : Rs. 2500 in respect of its Previous Class and Rs. 500 for the teaching of a second classical language viz. Persian in addition to Sanskrit. A difficulty in the way of giving a grant

of Rs. 3000 to Fergusson College would have arisen, if the life-members' salaries had not been allowed to be assessed at a figure higher than the amount actually paid. One of the conditions attaching to the grant was that the head of the institution must certify that educational assets worth double the grant claimed were actually spent. As the actual expenditure was roughly Rs. 6000 this requirement could not have been satisfied. The term educational assets was, however, given a somewhat wider interpretation, and taken to cover not merely *money but money's worth.* Judged by the test of " money's worth " expenditure could be put at even a higher figure than Rs. 9000—the expenditure required to support a claim to the grant of Rs. 3000—and the technical difficulty overcome. Thus the stand for equality of treatment with European professors partly succeeded, and the sacrifice of life-members was recognized in a practical and helpful way.

A special grant of Rs. 3000 in 1886, and another of Rs. 2000 in 1895 were given for the purchase of books and apparatus. Three Daxina Fellowships were allocated to the College in 1896, the Fellows for the first year being Messrs R. P. Paranjpye, D. M. Patwardhan, N. B. Chandrachud, and M. B. Garde, to whom the fellowship was awarded after Mr. Paranjpye's departure for England.

The first step towards extending the educational work of the Society outside Poona was actually taken so late as 1900, by starting the New English School at Satara. As the report for 1888-89 put it, it was not desirable to start activities in the mofussil before completing the central organization. The Society wanted to proceed with cautious steps. So great, however, was the confidence inspired by the success of its insitutions in Poona that it was from the earliest days pressed with invitations to undertake the management of schools in the mofussil. The first proposal of the kind was made by government itself, who through the Director inquired in 1885 if the Society was prepared to undertake the management of any of the government schools. The Council appointed a committee consisting of Tilak, Agarkar, Apte and Gole to collect information as to the income, expenditure, attendance etc. of the schools proposed to be transferred to the Society. Before any progress was made a new Acting Director—Lee Warner—personally opposed to the transfer came into office. He asked for guarantees about

permanence and efficiency, and for adequate and strict power of control, and stated that until he was satisfied on these conditions, negotiations would not be proceeded with. The Council replied that the proposal did not originate with it, and it was not fair to ask the Society to devise restrictions and submit to control, and the matter was allowed to drop.

In 1886 the Ahmednagar Education Society applied for affiliation and help. Life-members could not see their way to accepting new responsibilities in the unsettled state of their own affairs, as negotitations about the amalgamation of the Deccan and Fergusson Colleges were then in progress. We find proposals for affiliating or incorporating schools at Ratnagiri, Dapoli, Pen, Pandharpur, Dhulia, Amraoti etc. made to the Society from time to time, but none of them came to a successful conclusion. One of the inquiries begun by the life-members themselves was, however, to bear fruit in time. Satara, being the headquarters of a district, and an important centre of education was thought of as an eligible place for the Society's operations, and in 1896 one of the life-members—Gangadhar Vaman Lele—was asked to explore the educational possibilities of the place. Lele put himself in touch with Dattatray Krishna Joshi, the proprietor and manager of a private High School called the Satara New English School. Joshi was invited to Poona and interviewed by the Managing Board in July 1896. He expressed his willingness to transfer his school to the Society on certain conditions. The outbreak of plague caused the suspension of these negotiations, but the idea was taken up and successfully worked out by Deodhar three years later. Such is the beginning of the Society's New English School at Satara, now a prosperous institution with about 1000 students on its rolls.

We shall now proceed to notice the changes in the course of instruction in the school and the college that took place during this period, and the different educational experiments and innovations tried out by the school-authorities. The most important innovation introduced by the University was the institution of the University School Final Examination in 1889. The idea was to provide a more practical and utilitarian instruction to such students as could not proceed to higher University degrees. English, Arithmetic and an Indian vernacular or a modern European

language were compulsory subjects, while two more optional subjects were to be offered out of the following group of nine: English; second language; History and Geography; Mathematics; Physics and Chemistry; Biology; Political Economy; Agriculture; Drawing. The school provided for Biology, Drawing, and Physics and Chemistry out of the above group. Vithal Balkrishna Bhate, who had carried off the Narayan Vasudeo Science Scholarship at the B. A. examination of 1886, was put in charge of Biology. Bhate laid out the Botanical garden first in the Khabutarkhana grounds for the use of the school, and later on, a more extensive one in the Fergusson College grounds.

Between 1890 and 1893 the course of studies for the B. A. Degree was remodelled, and extended from three to four years. The object of the change was to give students an additional year for study before they proceeded to the final examination. Fergusson College authorities had expressed their opinion that the B. A. examination should be a test of general culture, as well as of the specialized knowledge of a chosen subject, and they had particularly emphasized the desirability of including the study of the vernacular in the curriculum, because without it, any scheme of general culture was bound to be incomplete and defective. But vernaculars had to wait for thirty years before they got a place in the B. A. curriculum. Instead of an examination at the end of each of the three years of college course, students had now to take the Previous and the Intermediate examinations during the first two years, and the B. A. examination at the end of the fourth year. Under the new scheme, studies during the first two years at college were more or less the same as those before prescribed for the Previous and First B. A. examinations but the Degree-course was considerably augmented. It included two papers each in English, a Classical language, and History and Political Economy, and four papers in a selected group out of the following six: Language and Literature; Logic and Moral Philosophy; Mathematics; Chemistry and Physics; Biology; and Roman History and General Jurisprudence and Roman Law. A student, who passed his B. A. examination in the last of the above subjects, was exempted from appearing for the first LL. B. examination. The B. Sc. course continued to be one of three years after matriculation, as of old. The old and the new Arts curricula are is given below:—

Old Course	New Course
Previous Examination.	**Previous Examination.**
(1) English—One Paper	(1) English—Two Papers.
(2) Classical Language—One Paper	(2) Classical Language—One Paper.
(3) Mathematics—Two Papers	(3) Mathematics—One Paper.
(4) Ancient History-One Paper	(4) History—One Paper.
(5) Natural Science-One Paper	
First B. A. Examination.	**Intermediate Examination.**
(1) English—Two Papers	(1) English—Two Papers.
(2) Classical Language—Two Papers	(2) Classical Language—One Paper.
(3) Mathematics—Two Papers	(3) Mathematics—One Paper.
	(4) Physics—One Paper
	(5) Logic—One Paper.
B. A. Examination.	**B. A. Examination.**
(1) English—One Paper	(1) English—Two Papers.
(2) Classical Language—One Paper	(2) Classical Language—One Paper.
(3) One Selected Group—Four Papers	(3) History and Political Economy—Three Papers.
	(4) One Selected Group—Four Papers.

Teaching in school and college was in these days characterized by insistence upon thoroughness and precision. Weekly examinations at school, and mid-terminal examinations in college must have kept students in a state of constant preparedness, whatever their other drawbacks might have been. Memorising—intelligent or otherwise—had a big place in the scheme of instruction. Boys were subjected to frequent questioning and a correct answer was rewarded by giving the student concerned a place above those that failed to give one. A lively spirit of emulation prevailed among the members of each class. I was told by a student in the matriculation class of 1895 that the competition among the first five or six

students was so keen that a difference of two or three marks only in a subject separated the first student from the fifth or sixth. This is quite credible because the first five students in this batch were placed among the first twenty-six in the whole University. Boys had to be on the qui vive of attention. If there was any slackness or hesitation in returning an answer, out would flash the cane sometimes for correction. Work was rigorously and systematically exacted from pupils, and thus a pretty high average of proficiency was maintained. Sanskrit and Mathematics were the forte of the School. Apte, Nandargikar and Krishnaji Govind Oka were renowned teachers of Sanskrit. Mathematics was managed at different times by Tilak, Gokhale, Karve, P. R. Limaye, K. P. Limaye and Bapat. Jugonnath Sunkersett Scholarship was the pole star of all good students, some of whom put forth prodigious efforts to win it. Bhandarkar's Sanskrit Books and Dhaturupkosh were studied with meticulous care, while the more ambitious even read portions of Kaumudi, Raghuvamsa, Sakuntala, and other Mahakavyas. English, too, flourished in the hands of some great teachers. Apte, Agarkar and Kelkar used to teach English in the school in their early years. Agarkar would not allow a boy to come to the class-room without a dictionary, and made the upper form boys study Bain's Higher Grammar. English Readers were used up to Standard VI and in Standard VII English classics like the Vicar of Wakefield, Macaulay's Essays, Washington Irving's Sketch Book, Scott's novels, Milton's Samson Agonistes and a Canto or two of the Paradise Lost were put into the pupils' hands. Gokhale was an enthusiastic and exacting teacher of English. He made his pupils study Graham's Synonyms, and McMordie's Idioms. He used to dictate long passages from books like 1001 Gems of English Prose, 1001 Gems of English Poetry, and Beaton's Public Speaker. He himself had them all by heart, and he expected his pupils to do likewise. So thorough was the work done by the better sort of students that the writer has listened to a long passage faultlessly reproduced by one of them forty years after he had learnt it under Gokhale. The Royal History was the favourite text book for the History of England, and Hunter's or Sinclair's History was used for the History of India. There were boys who did the whole of Royal History by heart. Perfect mastery of every thing learnt to the point of exact reproduction was in fact the key-note of all work at school.

For the alumni of the New English School, Fergusson College was merely their School writ large. Some of the Professors were their teachers at school, and the college-classes were held in the very building that housed the school. English was mainly taught by Kelkar and Gokhale, who were sometimes aided by Apte and Agarkar. In 1896 Prof. V. K. Rajavade became the head of the English department. Apte assisted by Patankar and Dharap read Sanskrit. Apte's place was taken up by Chandorkar and Panse, and Mr. Vasudev Shastri Abhyankar was appointed in 1893. Tilak had charge of Mathematics until his resignation. Gokhale and Karve took up that work afterwards, and before his departure for England in 1896 Mr. Paranjpye, too, was entrusted with some teaching in that subject. Agarkar taught the History of Greece and Rome until 1890. After the opening of the B. A. Class in that year and the augmentation of the B. A. History course, however, Bhanu took up the teaching of the History of Greece, Rome and India, and Gokhale that of the History of England and Political Economy, while Agarkar confined himself to the teaching of Logic and Moral Philosophy. From January 1895 this subject passed mainly into the hands of Prof. G. C. Bhate, for Agarkar was incapacitated for work for some months before his death in June 1895. Gole was in charge of Physics and Chemistry. He was a man of penetrating and versatile intellect. He took his B. A. degree in 1881 with Sanskrit and Moral Philosophy, and joined the New English School in 1882. As there was no one among his colleagues qualified to teach science in the projected college, he offered to study Physics and Chemistry for his M. A. Examination, which he passed in 1884. He continued to teach these subjects until his retirement towards the end of 1901 and he was responsible for the first beginnings of the science department of the Fergusson College. V. B. Bhate taught the Biological group of sciences with great efficiency until he retired in 1901. During his time the Narayan Vasudev Science Scholarship was won in 1892 and again in 1896 by students of his group. Mahomedkhan Munshi was first employed in 1887, and he continued in the service of the Society as Professor of Persian for nearly forty years.

The preparation of suitable text-books for use in the school was always one of the aims of the managers of the New English

School. The idea in its original conception was to advertise for suitable text-books on a specified subject and purchase the copyright of the best one entered in the competition. This plan never went into effect, but text-books of very high merit were written by persons connected with the school. The place of honour must be given to the standard works of Apte. They are too well-known to need enumeration. Gokhale's classic book on Arithmetic was brought out in 1889. Gole's Sanskrit Course had a great vogue for quite a long time, and his book of English Poetry was used until superseded in 1907 by Patwardhan's Poetical Selections. Nandargikar edited the Raghuvamsa and Ramchandra Bhikaji Joshi wrote books on Marathi grammar, after the English model. Bapat's text-book of Algebra was a production of considerable merit. We find the receipt of the New English Series acknowledged by the Inspector in 1884, but we do not know what place it exactly held in the English course, because the New Royal Readers and later on Longman's Reading Series are found used as texts. In 1888 Damle issued a series of Marathi selections for purposes of translation into English. Agarkar's Vakyamimamsa (Analysis of sentences) was written in the same year, and even Tilak had a text-book on Matriculation Mechanics to his credit. Special interest attaches to a book on Indian Administration* by Mahadeo Ramchandra Soman, who fervently dedicated it in 1895 to the founders and managers of the Deccan Education Society† for their self-sacrificing efforts in the cause of education, and assigned the profits of its sale to the Society.

The idea of attaching a hostel to the New English School was as old as 1887, but it was actually realized in January 1894. Gole, who particularly interested himself in the scheme, entertained the ambition of making it the foundation of public school life, on the English model. Like other projects sponsored by the Society it proved an immediate success. Thirty-six inmates were admitted, but admission had to be refused to forty applicants for want of accommodation. The number in residence had reached 62, before the advent of plague. During the first year Holkar's Vada housed

* हिंदुस्थानची राज्यव्यवस्था व लोकस्थिति.

† हा ग्रंथ डेक्कन एजुकेशन सोसायटीच्या संस्थांचे मूळ संस्थापक व हल्लींचे व माजी चालक यांस त्यांनीं विद्यावृद्धीचे कामी स्वहितत्याग करून जे अश्रांत श्रम केले व चालविले आहेत त्याचे अभिनंदनार्थ अत्यंत आदरपूर्वक अर्पण केला असे.

the institution, which was removed in 1895 to Gaikawad's Vada in Narayan Peth, obtained at a nominal rent of Re. 1 per year from His Highness the Maharaja of Baroda. Boys were very well looked after, and their studies carefully supervised. They were encouraged to develop initiative and self-reliance, and play vigorous games with regularity. A high standard of discipline was aimed at and maintained. The aim of the managers was to take boys of the higher middle-class and the rich people in hand, and train them for leadership. Neatness, regularity, industry, obedience and sportsmanship were particularly inculcated by precept and example. Among those that deserve mention for the management of the Boarding House in its early days are Moti Bulasa, a life-member specially enrolled to devote himself to its development, Ganesh Sakharam Vaze a permanent teacher in the school, and Rishi and Vaidya of the temporary staff.

Another scheme of Gole was the organization of what were called the New System Classes in November 1893. The root idea was to improve the method of teaching English in the lower standards, and lessen the pressure of studies. The latter object was to be attained by making instruction as objective as possible and conveying it by conversation with the boys. The subjects of study were to be arranged in a natural and suitable order so as to avoid cram. It was in this way hoped to impart more profitable and effective instruction to pupils, and save them a year of school-life by covering the studies prescribed for the first four standards, in the course of three years. A system of compulsory physical instruction was made a feature of these new system classes, and a higher rate of fee—double of that ordinarily levied–was charged. Inmates of the Boarding House were necessarily put into these classes. This experiment was carried on for four years, and then given up in the midst of the difficulties of plague-years. The success achieved was all that could have been expected of careful teaching and personal attention on the part of specially selected and highly qualified teachers.

The school-authorities were always keen on adding to the utility and value of education by making instruction in practical science an integral part of the teaching in their school. In this respect they stood ahead of other private schools and even of government schools. Namjoshi was a great protagonist of tech-

nical and industrial education, and mainly at his instance a scheme of practical instruction in science was drawn up and introduced into the school. In September 1887 the Managing Board resolved to give boys in Standards V and VI experimental lessons in mechanics, and chemistry through the medium of the vernacular. Drawing was made a compulsory subject in Standards IV and V, in the same year. After the introduction of the University School Final course in 1888, science came into even greater prominence. The school-authorities also taught many subjects not required under the departmental standards. A statement of additional work done in the school during 1889 mentions science (Chemistry, Physics and Geology) for 2 hours a week in Standard VI, and Drawing for 2 hours a week in Standards IV and V. In 1895 Drawing was made compulsory in the first three standards, and a Music class was opened. The last hour in the school time-table was utilized for physical exercise and for instruction in interesting and useful subjects not covered by the school curriculum. The Superintendent in the report for 1895-96 says that an attempt was made during that year to acquaint boys of different standards with the leading incidents in the Puranas and ancient history, and leading facts and laws in Botany, Physiology, Mechanics, Hygiene and Astronomy. Moral instruction was also conveyed through stories of great men. With the object of providing good reading material, the Students' Reading Room and Library had been opened as early as 1887. Students' debates were organized now and again. A pupil of the school told the present writer that a debate on the subject of "Students and Politics" was held by the upper standard boys in 1895, under the presidentship of W. B. Patwardhan.

Physical well-being of the pupils engaged the anxious attention of school-authorities from the very outset, and they can claim credit for having organized drill, games, sports and gymnastics for the whole school, before government had made any move in the matter. A gymnasium was opened in the back-quadrangle of Gadre's Vada, and boys were encouraged to take regular exercise. Ample gymnastic apparatus was provided, and Wrestling, Lathi, Dandpatta, Single-bar, Double-bars, Malkhamb, Swing, Trapeze etc. were assiduously practised. Drill was begun on a compulsory basis in 1888, after the purchase of Khabutarkhana grounds. Special drill-classes were also organized, attendance at

which was voluntary. Under the iron discipline of Gangadhar Govind Dixit a high standard of efficiency was reached in a remarkably short time. Lord Reay sent down his Aide-de-camp to see the drill manœuvres, and remarked in the course of his speech of the prize-distribution ceremony on 17th August 1889 that there was no Hindu school in the Central Division which had given such good facilities to drill and gymnastics. The Inspector in his report on the school observed that the school deserved special credit for its efforts to provide physical education, and education in science, in both of which branches it had set an example to older schools. By way of encouragement the school-authorities instituted "drill scholarships" grantable to those showing special proficiency in drill, and the holders of them were charged with the duty of maintaining order and discipline in the class-room during the absence of the teacher. White uniforms were worn by members of the special drill classes with the badge 'N. E. S.' on their caps. Band music was introduced, and the whole body of students used to march in excellent formation on the Dussera day through the streets of Poona. On the Dussera day in 1896 boys were taken out in procession to the Fergusson College grounds, and prizes for special merit in drill were distributed at the hands of Rao Bahadur Kashinath Balwant Pendse. Volunteers recruited from the special drill classes did splendid work at the time of the Poona session of the Indian National Congress 1895, which was referred to in terms of praise by the President—Surendranath Banerjee. Fire brigade work was also taught to a select few. Khokho and Atyapatya teams were formed. Sports-tournaments were held on the Shimga day from 1895 onwards. It may be mentioned in conclusion that the sporting activities in the school received a set-back on account of the outbreak of plague, and the political events of 1897-98. More than five years had to pass before a revival of real interest in the sporting activities took place.

The College Gymkhana came into existence in 1896 after the removal of college-classes to the New Building, and a special Gymkhana fee began to be charged from 1896-97. But even before this time sporting activity of a sort was in existence. A tennis court was laid out in the Khabutarkhana in 1892, and a badminton court was run mainly for the professors' use in the back-yard of Holkar's Vada. There was no college cricket XI as such, but the

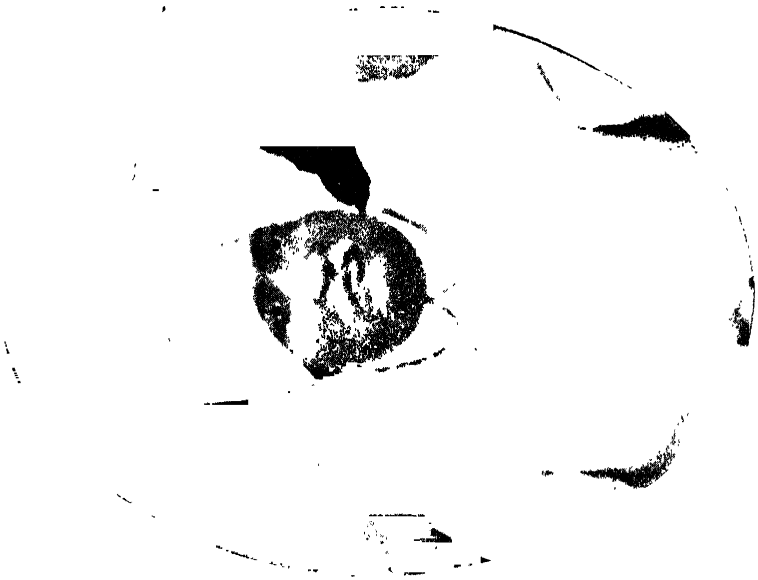
more enthusiastic students used to join a cricket organization called the Young Men's Cricket Club, which had a practice pitch near the present Deccan Gymkhana grounds. Young men not connected with colleges also used to be among the members of this cricket club. Gokhale was a keen cricketer for some years, and at one time or another Sardar Abasaheb Purandare, and Messrs. S. V. Joshi, S. B. Ranade, Divekar, Balasaheb Dandekar, V. K. Bapat and others were prominently associated with the activities of the club. Mr. B. B. Sardesai of the Fergusson College was the crack bowler of the club, and mainly on the strength of his bowling the club XI won successes against the local teams of Nagar and Satara. In 1892 the club XI played against the Governor's XI on the Ganeshkhind ground, and defeated it. Mr. Sardesai in later days passed into the higher cricket circles, and became the leading Hindu bowler in triangular cricket contests.

The College began to hold its Social Gathering from 1889, and the School from 1895. The school gathering grew out of the prize-distribution ceremony. The school-authorities used to invite some distinguished gentleman to give away prizes to successful students, and on such an occasion an account of the progress of the school during the year was read. Sir James Fergusson presided at the prize-distribution in 1884, and Lord Reay in 1886, and again in 1889. A programme of recitations also came to be associated with this function, and all these elements were combined in the first Social Gathering of 1895. The day opened with outdoor sports. Students then retired indoors and played games, busying themselves the while in chewing sugar-cane and eating pods of green gram. In the evening an English dialogue specially written for the occasion by Vishnupant Modak—a son of the famous Vaman Abaji Modak—was gone through and the company adjourned to partake of light refreshments. Dinner was introduced in the gathering of 1896, while Hari Narayan Apte a past student of the school delivered an address in 1897. The address by a guest of honour did not in early years form a necessary feature of these gatherings. Like so many other school-activities the Social Gathering too fell into abeyance during the worst years of plague, and it was revived four or five years later.

We do not know any details about the college gatherings of 1889 and 1890. The gathering of 1891, however, lived long in



Fergusson College : Students' Social Gathering, 1894.





the memory of people on account of the very successful performance of the Sanskrit drama—Veni-Samhara—in connection with it. Two from among the actors in that performance came later on to be associated with the Society—Hari Govind Limaye who acted the part of Sundaraka, and Ganesh Sakharam Vaze who personated Bhima. The performance was got up in rivalry to the Mricchakatika acted by Deccan College students in the same year. So successful was the performance that it was repeated on the public stage and it is reported to have brought in Rs. 500. The gathering of 1894 has left to us the earliest extant group-photo in the history of the Society. It was taken in the quadrangle of the old Nana Vada, and it contains a most interesting group of students and teachers. Agarkar is there in the centre, with Gole and Kelkar—the three working life-members out of the original band of seven. Among students we can see Mr. R. P. Paranjpye standing behind Agarkar. The garments of the teachers and students alike make an interesting show.

Among distinguished visitors to the Society's institutions during this period of twelve years were His Highness Sir Bhagvatsingji Thakorsaheb of Gondal (Jan. 1885), His Highness Maharaj Sayajirao of Baroda (Sept. 1885), His Highness Chamarajendra Wodiyar Bahadur, Maharaja of Mysore (Feb. 1888), His Highness Ram Varma Maharaja of Travancore (Feb. 1888), and His Highness Sir Desai Raghunathrao Raja of Savantwadi (Sept. 1888). Rulers of the neighbouring states like Bhor, Phaltan, Aundh, and those of the Southern Mahratta states were frequent and interested visitors. Addresses of welcome used to be presented to great visitors by the Society,and we often find important statements about aims and ideals therein. The address to the Maharaja of Baroda says that one of the main objects of the Society was to initiate a system of National Education imparted in ways adapted to the wants and necessities of the people. The address to the Maharaja of Mysore complimented him on the establishment of a Vernacular College at Mysore, and stated that the managers of the Society's institutions were anxious to try a similar experiment, consistently with the maintenance of the existing standards of instruction. The Society was allowed to present an address to the earl of Dufferin, Viceroy and Governor General of India, during his visit to Poona on 19th November 1886. The address referred to the financial pressure on the

Government of India, and the Provincial governments, and expressed the hope that the reductions in the educational and other departments of public service necessitated by it would only be of a temporary nature, and would be made in such a manner as not to check for long the progress of higher education, and retard the growth of private enterprise. The Governor General in reply spoke appreciatively of the patriotism and self-sacrifice that had induced the life-members to devote their lives to the education of their countrymen. He then proceeded to assure all friends and advocates of higher education that its interests would not be allowed to suffer, nor would they be sacrificed to the demands of technical education.

It was the practice of the Society to depute its representatives to be present at the accession ceremonies of its Royal Patrons and present them with addresses of congratulation. Tilak attended the accession ceremony of His Highness Maharaja Shivajirao of Indore in July 1886. A deputation consisting of Bhandarkar, Agarkar and Gokhale waited upon His Highness Shri Shahu Chhatrapati Maharaja of Kolhapur on the occasion of his Installation in April 1894. The address presented to His Highness referred in grateful terms to the sympathy and active interest of His Highness's lamented father, Shrimant Jaysingrao Abasaheb Ghatge, Chief of Kagal, in the Society's institutions, and appealed to His Highness as the President of the Society to continue that family tradition. They respectfully pointed out that the past tradition of Kolhapur, and its position as the Premier Native State on this side of India conferred a sort of title on the people of the Deccan outside Kolhapur to look up to His Highness for encouragement, sympathy and support in all their endeavours for the regeneration of their common country.

APPENDIX.

The first batch of five graduates passed by the Fergusson College in 1892.

1 Sardesai, Balkrishna Bhikaji. (Class II)
2 Shinde, Narayan Bachaji. „ „
3 Bapat, Vishnu Narayan. (Class III)
4 Ganpule, Vishnu Balvant. „ „
5 Chiplunkar, Vasudeo Pandurang „ „

CHAPTER VII.

THE NEW CONSTITUTION: 1897-98.

The Society's report for 1897-98 refers to the change in the constitution in the following words :—

During the year 1897-98 Poona was convulsed by what may be called a moral earth-quake and the Society's institutions did not escape the general shock. Certain unfortunate incidents of that year led to a change of considerable importance in the constitution of the Society.

The incidents referred to arose out of the public activities of some of the prominent life-members of the Society, acting in their capacity as citizens. The Poona public was overwhelmed by the unknown terrors of plague-epidemic, and confounded by measures of draconian severity initiated by government to exterminate it. Government were engaged in a task of tremendous difficulty, which called for the most tactful and delicate handling. But, it appeared, anti-plague operations in Poona were being carried on by an officer, who either did not realize the importance of taking the public into his fullest confidence, or did not know how to set about doing it. The result was that the proceedings of Rand and his military coadjutors were shrouded in a mystery, which was only broken through by tales of the alleged misdeeds of soldiers—such as the harassment of the occupants of houses where deaths had occurred, the cleaning and disinfecting of houses attended with wanton damage to property, the forcible removal to plague-hospitals, dreaded by people as veritable houses of death, of persons on mere suspicion of attack, desecration of household gods, and discourtesy or much worse towards the fair sex. The Deccan Sabha submitted a memorial to government in May 1897 signed by more than 2000 citizens of all ranks and communities complaining against the manner in which the plague committee was carrying on its work. If leaders of public opinion had been closely associated with the operations, they could have allayed misgivings, scotched scandal-mongering reports, and exposed real cases of misdemeanour. But exaggeration on the one hand, and haughty

impatience of criticism on the other, throve in an atmosphere of secretiveness. Lurid reports about the excesses and enormities of the military contingent engaged in the anti-plague campaign freely circulated, and on account of the failure of responsible officials to reassure the minds of the public in regard to them, gained credence even among well-informed and educated circles. The Sudharak edited by Sitaram Ganesh Deodhar and Wasudev Balwant Patwardhan, both of them life-members of the Society, took the excesses as proved and went on to condemn them with great warmth of feeling and language, and exhorted the people to resist the unauthorized and provoking proceedings of the soldiers on plague-duty. The editors were obviously treading on dangerous ground. In the first place it would have been difficult—if not impossible—to prove the popular charges against the military by legally admissible evidence. By giving them publicity Deodhar and Patwardhan were putting themselves in a false position similar to that of Tilak and Agarkar in 1882. Secondly, an unintended incitement to physical resistance could have been read into the language of their denunciation. They were acting in the manner of young men resentful of wrong and indignity towards their suffering countrymen, and courageous enough to risk speaking out what they thought and felt. More experienced men would have taken care to collect evidence capable of being publicly adduced, and used language free from all suggestion of incitement. In the white heat of youthful emotion they did not observe restraint, and had to drink the cup of humiliation in consequence.

Writing nearly twenty years later Patwardhan described the whole situation in the following words:—

Though the officers and soldiers entrusted with the execution of plague-measures were specially picked up by government, they were after all new to their business. Their moral strength had never been tried before by temptations and opportunities, such as came their way when they had to ransack the nooks and corners of private dwellings under government orders. They came with good intentions; they were put on this work by government with good motives; but they were mere men after all! It is no wonder if a stray individual or two among them fell a prey to the irresistible combination of things that lure the mind, and bewitch the eye. But even a single exceptional lapse from the highest stan-

dard could produce a disastrous effect on the high-strung public mind at that juncture. Some minds were frightened, some were benumbed, some were sadly depressed, some were gripped by misgiving, some were made desperate, some were maddened, and some were seared within and driven to planning demoniacal schemes of vengeance!

Out of such mental and moral chaos were born the murderous plans, that claimed Rand and Ayrest for their victims on 22nd June 1897, the Diamond Jubilee of Queen Victoria's reign. The search-light of scrutiny began to play upon every speech and writing of an inflammatory character, and the articles in the Sudharak as well as a speech of Bhanu delivered in connection with the Shivaji Coronation festival on 12th June came under notice. A summary of Bhanu's speech was published in a Bombay news-paper under the headline "Ethics of Assassination".

The first warning of the gathering storm was received in the shape of Selby's resignation of the Chairmanship of the Council of the Deccan Education Society early in July 1897. He disapproved the violent tone of the Sudharak articles, bordering in his opinion on creating disaffection against government, and he wanted to get out of what for him, as an Englishman and a government official, was an extremely false position. The resignation caused a shock of surprise among life-members. In view of Selby's disinterested services to the Society, as also his ability to interpret from his personal knowledge the real thoughts and feelings of the life-members and other constituents of the D. E. Society to the official world, his resignation at that juncture would have been disastrous. Deodhar and Patwardhan tendered their resignations in order to save the Society from the harmful effects of their action. At the meeting held on 7th July, the life-members recorded their disapproval of the violent tone of the articles in the Sudharak, but they did not accept the resignations of Deodhar and Patwardhan, as they were satisfied with the assurance given by the two gentlemen that in writing those articles they were not actuated by any feeling of disloyalty or a desire to preach sedition. As a safeguard against a similar contingency the Board called upon life-members in the interest of the Society to abstain from press-politics for sometime. The life-members hoped that the disowning of the Sudharak articles

and abstention from press-politics would induce Selby to reconsider his letter of resignation.

The good offices of Ranade and Bhandarkar were invoked at the same time, and in the end they succeeded: not before, however, the life-members had agreed to submit to further restrictions. On the recommendation of Ranade and one of his colleagues on the High Court Bench—Justic Fulton—as also of Dr. Bhandarkar, Selby agreed to reconsider his intention to resign on the following conditions:—

(i) That the life-members pledge themselves to abstain from all participation in the discussion of political questions in the press, for one year.

(ii) That Deodhar and Patwardhan make the Sudharak an organ of non-political character.

(iii) That Deodhar and Patwardhan express regret for the articles in the Sudharak.

(iv) That Patwardhan goes on leave for one year.

Patwardhan was singled out for more severe disciplinary action, for he was the writer of the articles in question, Deodhar having merely allowed them to go into print. Thus the body of life-members had to submit to self-mortification in the interest of the Society. But this sacrifice secured for them the steadfast support of Selby in the difficult and delicate negotiations with government on the constitutional issue.

Selby withdrew his resignation towards the end of August. At one stage, however, the hopes of reconciliation were almost shattered by the statement of Gokhale issued to the English press, about plague-administration in Poona. On the strength of information contained in the letters of his friends, Gokhale, with a view to presenting to Englishmen the other side of the situation created by the murders of Rand and Ayerst, stated that gross outrages had been committed by English soldiers engaged in plague-administration, and these had produced widely prevalent and deep-seated exacerbation of feelings. Such a statement, made by a man who only a little while ago had attracted widespread attention in England by his able presentation of the Indian case before the Welby Commission, made a deep impression and Bombay govern-

ment found themselves on trial. They issued a questionnaire to some five hundred gentlemen in the town, and invited evidence in proof of the alleged outrages. None being forthcoming they wrote to the Home Government describing the outrages alleged in Gokhale's statement as a " malevolent invention. " This development must have dealt a stunning blow to Gokhale; it also complicated the internal situation in the Deccan Education Society. In his letter of 15th July to Ranade, Selby said that unless Gokhale proved his statement to the hilt it would be impossible to act with him. As Gokhale was yet to return from England, however, Selby did not press his resignation. When Gokhale came back towards the end of July and found it impossible to prove his statements, his correspondents having refused to substantiate their information, he took the straight-forward and courageous step of tendering an unreserved apology. Selby was satisfied with it. Thus this intervening incident came to a close. Life-members adopted a resolution embodying the four conditions quoted above on 26th August, the apology of Deodhar and Patwardhan was recorded by the Board on 3rd September and Selby resumed Chairmanship of the Council.

On that very day the Director of Public Instruction writing in the name of Bombay Government addressed a lengthy despatch to the Chairman of the Council regarding the affairs and constitution of the Society. It marked the starting point of those discussions and negotiations between government and the Society, that resulted in the shaping of the new constitution for the Society in 1898.

The Director's letter began by making a detailed reference to the close association of four prominent life-members with certain political events of the preceding few months, and stated that such political activity appeared to government not to be in accordance with the original objects of the Society. The political events referred to were Gokhale's statement on the subject of plague-operations in Poona, Bhanu's lecture at the Shivaji Accession celebration and articles in the Sudharak condemnatory of the action of government during plague-days. The letter proceeded to lay down that grants-in-aid were given to such institutions as by their proper organization and management could secure the confidence of government, which, however, having in view the connection of certain members with political occurrences government were unable to feel. The Director called the special attention of the Society to what he termed

the principle of integrity—"using the word in its original sense" —in education, which would require that no educational institution for the instruction of youth should, under any circumstances whatever, have any connection with political writings, political speeches, political assemblies or political parties. The Director felt that the Society's institutions could not stand the test of the application of that principle, and further that it was desirable for the Society to reconsider its position and organization with a view to providing such security in future against the repetition of the events of the past, as may be fully acceptable to government.

The Director held that the main defect in the Society's constitution was the absence of a "Governing Body", composed of elements different from and independent of life-members. The life-members were themselves teachers, and they also exclusively constituted the Managing Board, which was the chief operative body in the Society. The Council had large general powers, but no direct control over matters of discipline, and it was incapable of acting promptly. It had no means of controlling the Board by altering its personnel, and no power of initiation in the matter of the admission and dismissal of life-members. The Director contended that the life-members in effect controlled themselves. Such an arrangement in his opinion was defective because under it the power of control lay with those who were themselves the subject of control. As life-members, again, were the equals of one another, it must be difficult for the head of the institution, himself elected to the office by his brother life-members, to maintain effective discipline among them, and the result must be weak administration. There was thus a clear necessity for the formation of a supreme governing body, and the Director suggested that it might be constituted somewhat as follows:—

4 elected by subscribers.

2 elected by the Poona Municipality, as the local interests of Poona City were closely connected with the Society's institutions.

6 elected by life-members.

3 co-opted from the Educational Department of Government.

15

Such a governing body was to have the power of appointment and dismissal of all permanant servants, the entire management of all funds, and the decision of questions pertaining to fees, buildings, courses of studies and general principles of management. The internal management of institutions would vest in the heads selected by the Governing Body subject to such checks as might seem necessary.

The Director's communication naturally caused a great stir in the Society. Here was the greatest crisis in its history. To accept government proposals as they stood meant the loss of autonomy as well as the surrender of the most valued compensation for self-denial and self-sacrifice viz. the opportunity of public service in the widest sense. To reject them altogether might possibly mean the end of the institutions so laboriously built up. It was true that the crisis had been brought about by errors of judgement on the part of life-members while exercising the rights of free citizens ; but to give up those rights once and for all would have been like selling away the soul. Some compromise must be made, but essentials not surrendered. On a detached review of the whole course of proceedings one will have to admit that in a very difficult situation the life-members acted wisely and well. They subordinated personal feelings to the wider interests of the Society, and while accepting the control of the Governing Body, successfully resisted the introduction of government nominees into it, and preserved their right of participating in the political life of the country as any other citizens.

The life-members prepared a statement of their own on the points raised in the Director's letter, and put it into the hands of the Chairman of the Council on 27th September, for the consideration of the non-life-members on the Council. These were now naturally in the position of disinterested judges of the situation. Their anxiety for the prestige as well as the interests of the Society was beyond doubt ; and at the same time they could form a judgment about the requirements of the situation, and the desirability of creating a new controlling body, with a detachment of mind that life-members could not claim. Life-members ultimately accepted such modifications in their proposals, as the Chairman and the outside members recommended. The reply of

the Council to the communication of the Director was in the first instance drawn up at a meeting of the non-life-members, and their proposals were formally accepted by the life-members at a full meeting of the Council. The letter embodying the Council's views and proposals was sent to the Director on 8th October.

With regard to the connection of life-members with politics, the Council took the position that it would be hard to exclude life-members absolutely from all participation in political life. They were doing their work for much less pay than they could have obtained in the service of government, and this consideration entitled them to a reasonable freedom as compensation. In their representation submitted to the Chairman of the Council, life-members had pointed out that so far as the institutions of the Society were concerned, the principle of integrity was observed in the fullest degree. These institutions had no political complexion whatsoever and, as institutions, had no connection with political assemblies or parties. Not a pie of their funds was spent on any political object. Individual life-members in their private capacity did engage in political work, but they had been so engaged even when the School and the College were first registered for grants-in-aid in 1885. Life-members were then conducting two political journals, and freely participating in other public activities. The life-members admitted that mistakes had been committed by some among them, but these were due to the extraordinary circumstances which convulsed Poona society, as it was never convulsed before, and did not justify permanent restrictions on the freedom of life-members. The time was yet far distant when such a complete differentiation of functions, as was implied by the Director's interpretation of the principle of integrity, could take place with advantage in India. The life-members, therefore, expressed themselves as being opposed to a total prohibition in the matter of political and other public work. As for the Director's contention about the political activity of life-members being against the spirit of the Act under which the Society was registerd, the life-members had to say that the Society or its executive body in its corporate capacity held no opinions on extra-educational subjects, and had no extra-educational ends to achieve, and it could never think of taking any step in matters lying beyond its memorandum of association. But, in joining the

Society life-members did not expect and are not expected to surrender all their private rights of individual action as citizens or members of the community. The Act referred to by the Director did not stipulate for a complete surrender of private rights on the part of individual members, nor were the members of a Society registered under it debarred from social or political activities.

The Council in general supported the stand of life-members in regard to social and political work, but proposed that the following pledges should be taken by them with a view to limiting their future connection with politics :—

(i) No life-member shall be owner or part-owner or have anything whatever to do with the management, conduct or publication of any political paper.

(ii) No life-member shall bear office in any political association.

(iii) No life-member shall take any part in movements from which the Governing Body shall specifically exclude him.

(iv) For their general public conduct the life-members shall be responsible to the Governing Body.

These pledges were an elaboration of the agreement arrived at by life-members to hold themselves accountable to the Council for their public conduct, and in an amplified form have ever since been subscribed to by all life-members.

In regard to the constitutional proposals of the Director the life-members' view was that the existing constitution was satisfactory enough and that no radical changes were called for therein. Discipline in the institutions of the Society was good, and the heads had never found any difficulty in enforcing it even on life-members. The rules of the Society furnished the Council with extensive powers of control, and all that might be needed was that a small committee of the Council be established consisting, say, of three non-life-members and two life-members, to exercise its powers more effectively. Such a committee, under the name of the governing body or any other name might be entrusted with the supervision and control of the work of the Managing Board, the Superintendent and the Principal.

The non-life-members on the Council did not share this view. In their opinion the powers of the Council were those of criticism rather than control, of sanction more than of initiative. The Council could take no cognizance of the public conduct of life-members, and it had little hold over the servants of the Society. Internal management and discipline except in the grave emergency contemplated in Rule 32 (*l*) (see page 80) did not come under its notice. Very large spheres of the Society's working were entirely outside its purview, and a committee of the Council could not exercise the sort of control desired by the Director. Non-life-members, therefore, favoured the idea of creating a Governing Body of eight members out of the Council and investing it with the powers suggested by the Director. This plan had the merit of completely meeting the wishes of government in regard to control, while confining the personnel of the controlling body to the elected representatives of the Patrons and Fellows of the Society. Non-life-members were at one with the life-members in deprecating the inclusion of government nominees and municipal representatives in the Governing Body. It was not necessary that in order to safeguard their stake in the Society government should have a hand in the internal management of the Society. Departmental inspection might, if necessary, be made more searching, but to claim a share in the management of an educational body was a retrograde step, opposed to the policy of educational decentralisation underlying the Despatch of 1854. The life-members felt so strongly on this point that they made up their minds to forego government grants rather than accept government nominees, and give an undertaking to hold aloof entirely from politics. Non-life-members sympathized with them and appealed to government in their letter to give a trial to a governing body created exclusively out of the ranks of members of the Council at least for a period of two years, i. e. until the expiry of the life of the existing Council.

The Director was satisfied on the whole with the reply of the Council, and he recommended to government that the changes proposed therein might be provisionally accepted. The Council had admitted that under the existing constitution, it could not exercise an effective control over the School and the College, and it had agreed to the formation of a governing body with full powers of control over the institutions. The Director anticipated that

the managing boards would in future exist only for the internal management of institutions. Government approved the proposed reconstitution of the Society by a resolution dated 1st December 1897, but called upon the Council to frame new rules to give effect to the proposed changes, and submit them for approval to government.

While the Council was engaged in settling the major constitutional issues, another very delicate matter cropped up to claim urgent attention, and it added to the difficulties of negotiation with government. Bhanu had written a book entitled "Stories from Mahratta History" and introduced it as an additional reading book in Standard II in June 1897. Ranade drew the attention of the Board to certain objectionable features of it, and it was withdrawn from use in August. Bhanu had in the meanwhile sent up the book for patronage to the Director, who forwarded it to the Text Book Committee. The book was commented upon in the most adverse terms by the Committee. Its teaching was pronounced to be poisonous and calculated to instil feelings of discontent and disaffection against government. Life-members were once more faced with the unpleasant duty of penalising one among them, and they suspended him from work for one year, which was raised to two by the Council. Troubles were indeed coming in battalions upon the Society, and life-members had to steel their hearts to suffer the severest strain.

The rules asked for by government were framed in the course of the next two months and forwarded to the Director early in February 1898. The most important among them related to the powers and functions of the Governing Body, and the consequential changes necessitated in other parts of the constitution. The Governing Body was to consist of three life-members and five non-life-members, the first being elected by life-members, and three from among the second by non-lifemembers. The remaining two non-lifemembers were to be Chairman and Vice-Chairman of the Council, elected from non-life-members by the vote of the whole Council. The governing body was to have full control over the appropriation of all current funds, and its sanction was required for (i) all appointments in the Society's schools and colleges including the appointment of life-members (ii) the introduction of text-books and

changes in the course of instruction, and (iii) the fixation of fee-rates. Budgets of institutions, and accounts of their income and expenditure were also to be approved and sanctioned by the Governing Body. It will be noted that all the foregoing powers were transferred from the Council to the Governing Body. A fresh power vested in the Governing Body was that of sanctioning the election of the Superintendents of schools and Principals of colleges, and a special rule laid down that all questions relating to discipline shall be absolutely in the hands of heads of institutions, who shall be directly responsible to the Governing Body. Rules relating to all other matters remained more or less the same as before.

Government was not, however, satisfied with these rules. They did not appear to it to secure such a thorough reform of the system of management as events had proved to be necessary. It was expected that the Governing Body should function as an independent managing body to control all appointments, funds, finance, curricula, and text-books. But as constituted under the draft-rules, it appeared to be merely a Committee of the Council lacking in the power of initiative, and meeting four times a year, merely to accord sanction to such matters as the life-members were bound to place before it. Trammelled by the powers of the Board on the one hand and the Council on the other, it was not qualified to exercise the sort of effective control, that was desired by government. Government wanted that the power of making and not merely sanctioning appointments should vest in the Governing Body, and with it the powers to punish, promote, transfer, direct retirements and grant extensions, and leaves, which were vested in the Board of Life-members. Government contended that "a governing body which possesses none of these powers can exercise nothing but a nominal government over the staff, and the transfer of these from the Board of Life-members to the Governing Body was essential." The Council was called upon to revise the draft-rules in the manner indicated above.

In reply to these remarks of government the Council in its letter of 26th March explained that it was never intended to limit the activity of the Governing Body to sanctioning the proposals of life-members. Because proposals were asked for from life-members, they would not be necessarily accepted. The Governing Body had

full power to alter them, or if it chose, to substitute and enforce proposals of its own with reference to any matter connected with education, teaching, internal working or discipline of the Society's institutions. The Governing Body's disciplinary power over all persons working in the Society's institutions was complete, and it extended even to dismissal except in relation to life-members. Such a differentiation of the position of life-members from that of other teachers was desirable on grounds of prestige. The Council paid a handsome tribute to the great services of life-members and propounded a wise conception of the true relationship between them and the Governing Body in these striking words: "It is they who have made the College and School, and therefore they have a natural interest and a proper importance in them. If these are destroyed it is quite certain that no new life-members will be attracted and that would be fatal to the Society. The School and College cannot thrive if there is no one possessing any personal or proprietary interest in them. We are quite willing to control and direct, but we cannot pretend that we have a distinct personal interest in, or that we have the inclination or the leisure to undertake the sole responsibility for the financial prosperity or the educational success of these institutions."

The Council further stated that though the G. B. could itself make appointments, it was desirable that it should have the recommendations of life-members before it for guidance, and hence the wording, power of "sanctioning appointments," was preferable to "making appointments." But in order to avoid a controversy over non-essential matters, the Council expressed its willingness to have a rule definitely vesting the Governing Body with the power of making all appointments, and assigning full powers to the Governing Body in the matter of punishments, promotions, and transfers.

Acting on the consent of the Council to have the disciplinary power of the Governing Body clearly defined, government in its letter of 3rd June suggested the following rule :—

The Governing Body exists for the special purpose of maintaining discipline, and controlling education in the Society's institutions. It shall make all appointments in the Society's schools and colleges, including appointments of life-members, shall

award punishments, give promotions, direct transfers and retirements, and grant leaves and extensions of service, and in all these matters and in any other matter relating to discipline and education its powers are absolute.

The Council accepted the above rule, with the omission of the reference to the appointment of life-members. The Council observed that though they would like to veto undesirable nominations, they did not wish to force upon life-members at any time a colleague whom they would be unwilling to accept. It was enough for the Governing Body to be able to prevent an undesirable appointment.

Government admitted the suggestion made above, and sanctioned the new rules by a G. R. dated 25th July 1898. It was stipulated that the rules must not be altered without the express sanction of government.

Thus was closed a critical chapter in the history of the Society, and the new constitution ushered into existence. Life-members were until this time more or less their own masters in other than financial matters, and the role of the non-life-members was that of valued friends, guides, and mentors. The situation was now altered and the Governing Body comprising a clear and available majority of non-life-members permanently resident in Poona, the headquarters of the Society, obtained powers of supreme control independent of the Board of Lifemembers, in matters of discipline and education. Through the medium of the Governing Body the association of non-life-members with the ordinary management of institutions became much closer than before. The public conduct of life-members and teachers was subjected to the scrutiny of the Governing Body, and the appropriation of current funds passed formally from the Board of Life-members into the hands of the Governing Body, who also acquired full control over the expenditure of permanent funds for permanent objects, and came to share with the Council the appropriation of permanent funds to current purposes. In the spheres reserved to its authority the Governing Body possessed powers of original initiative and not mere sanction. All these changes meant important deductions from the old rights of life-members. They were now subject to a

superior authority in many vital concerns. But that authority was constituted out of men of light and leading, who had given practical proof of their appreciation of the beneficent work of life-members by contributing liberal sums to the funds of the Society. If outside control was to be established at all, a better organ than the Governing Body could not have been devised for the exercise of it.

One of the anticipations of government was that after the institution of the Governing Body the Board of life-members would become practically inoperative. The Director in his report to government dated 13th October 1897 said that, when the Governing Body was constituted the Managing Board would practically disappear. It was one of government's complaints against the Managing Board of life-members that its powers were excessive, and one of the aims of the new constitutional proposals was to curtail them. But strange as it may appear, though the powers of the Board were curtailed, its power and activity continued unabated. The reason was that members of the Governing Body had neither the inclination nor the leisure to assume the main responsibility for managing and developing the institutions of the Society. Whatever the formal position, those responsible for finance could not be superseded, or ignored. When funds were required for expansion, life-members raised them. When deficits had to be faced, life-members economised and retrenched. Such being the case, life-members in their corporate capacity as the Board were bound to retain their influence and activity. Even in matters where the Governing Body had a clear initiative, it learnt to rely upon life-members who were more directly interested in the work of the Society. So persistent and general did this practice become that the consciousness of the separate existence of the Governing Body with independent and original powers became very dim, indeed, in course of time, and the Governing Body and the life-members' Board acted as if both formed mutually helpful parts of one and the same organism.

Gokhale on behalf of life-members, and Selby on behalf of non-life-members bore the brunt of negotiations with government. Many a long draft of letters and proposals in their handwriting is to be found on the files of the Society. Selby's position was in a way very anomalous. He was an Englishman speaking on behalf

of Indians, a government official advocating the cause of a private educational institution. He played a very difficult part with admirable success and thus won the grateful regard of life-members and well-wishers of the Society. Gokhale had just passed through the ordeal of the apology, and thus chastened and purified, he must have braced himself up to a task attended with many circumstances of mortification. It is possible from the personal testimony of Principal G. C. Bhate to recall a remark of Selby about the new constitution. Selby invited some of the younger life-members of those days with a view to reconciling them to the impending constitutional change, and after exhausting other arguments remarked to them that in the event of a deadlock among life-members the new constitution would prove the salvation of the Society. Under the old constitution there was no means of ending an impasse caused by permanent irreconcilable divisions among life-members as in the days of Agarkar and Tilak; under the new there was. The application of the penal clauses to life-members would be a serious and rare occurrence. But the need might sometimes arise. The Society may have to be saved not only from external dangers, but internal dissensions also.

Before the constitutional question was finally settled life-members found themselves called upon to join issue with government in the matter of their participation in politics. The Government Resolution of 28th February 1898, forwarded to the chairman of the Council for being communicated to all members of the establishment, laid down "that the instruction of youth should be wholly dissociated from politics—a principle which involves as a consequence that teachers and professors should not take part in political agitation." The Resolution was intended to apply to all government and aided institutions. Life-members were not prepared, however, to submit to this demand. They recorded their feeling that it was humiliating to take government grant under such conditions. They had of their own accord agreed to take certain pledges limiting their connection with politics, and they would not stretch that limitation further. The Chairman of the Council wrote to the Director to say that the observance of pledges should be considered to constitute conformity to the requirements of the government resolution. The Director replied that the orders contained in the government resolution were of a general application,

and were to be considered as supplementary to the pledges already given by the Society.

Here was a menace to the right that life-members valued most viz. that of participating in politics. Men less determined than they would have yielded in the face of the difficulties by which they were already surrounded. But they were firm in their resolve, and the Governing Body took up their cause. In his letter of 16th June addressed to the Director, the Chairman of the Governing Body pointed out that the pledges and government orders were inconsistent and not supplementary, in as much as the Society proposed to allow life-members within defined limits to take a share in public life, while the government resolution appeared to require an absolute abstention from politics. While the Governing Body would ask life-members to keep away from political agitation, it would not like to forbid all participation in politics on their part. Political agitation should be understood to signify movements directed against the government, or likely to create disturbance or to embarrass the administration. The Director expressed his agreement with this view of the meaning of political agitation, and said that conformity to the pledges would generally constitute obedience to the terms of the government resolution. The Director proceeded to observe that membership of a political association was not forbidden by government, but holding of office in one would be. He also opined that assumption of the leadership of political parties by teachers was undesirable as the public expression of their views must influence the pupils.

Life-members of the Deccan Education Society thus succeeded in preserving one of their own rights, and in getting authoritatively cleared up for the teaching profession the distinction between legitimate political activity and political agitation.

Speaking of the larger public aspects of the constitutional arrangements made in 1898, we may say that the life-members secured for themselves such a degree and measure of freedom to participate in the public life of the community as was inherent in their normal rights of citizenship and was essential to the fullest discharge of their duties as educators. The restrictions which life-members accepted were educationally sound. By pledging themselves to abstain from agitation of a violent character or such

as tended to set up one section of the community against another, life-members were not giving up anything that one engaged either in education or in politics would like to promote. Then again, editorship of a political journal or holding office in a political association were rights the exercise of which consistently with the main educational responsibility would have become daily more difficult on account of the evergrowing complexity of education and strenuousness of politics. These were rights which had outlived their justification, and the loss of them has not come in the way of the emergence from the ranks of life-members of first-rank politicians like Gokhale, Paranjpye and Kale. Barring this restriction the whole field of constitutional politics was open to life-members. They were determined to make every sacrifice for securing this privilege, and they succeeded in their purpose. It is gratifying to note that a similar privilege came to be later on enjoyed by life-members of other institutions based on the foundation of self-sacrificing and patriotic service.

The Society also did something to secure the internal freedom of private educational institutions by successfully resisting the demand for having government nominees on any of its constituent bodies. The magnitude of this gain will be appreciated when it is pointed out that two other educational bodies in the Presidency associated with the management of colleges contained a considerable element of nominated members. In spite of this circumstance there was some misconception in the popular mind about the true character of the Governing Body. It was wrongly thought of as a creation of government. It will be realized, however, that there was no ground at all for this idea. Whatever else the Governing Body was, it was not a creation of government. It was made up of the elected representatives of the undoubted friends and sympathizers of the Society. It may be confidently asserted that the Council of the Society, in agreeing to the constitution of 1898, did nothing injurious or derogatory to the cause of private educational enterprise.

APPENDIX A

CONSTITUTION OF THE DECCAN EDUCATION SOCIETY (1898).

Origin and objects.

In the year 1880 the late Mr. V. K. Chiplonkar with Messrs. B. G. Tilak and M. B. Namjoshi started a School with the object of cheapening and facilitating education and called it the "New English School." From time to time five other members joined the staff of the School, viz., V. S. Apte Esq., M. A., G. G. Agarkar Esq., M. A., V. B. Kelkar Esq., B. A., M. S. Gole, Esq., M. A., and N. K. Dharap Esq., B. A. Thinking it desirable to incorporate their body by giving it a regular constitution on a new and more extended basis, these men, then known as the promoters of the New English School, called a meeting on the 24th October 1884 of the sympathisers with private education, and at the meeting, the Deccan Education Society was formed and the New English School placed under its management. Since that time the Fergusson College has been created and has also been placed under the management of the Society. On the 13th August 1885 the Society was registered under Act XXI of 1860. The object of the Society, the rules of which are given below, is to facilitate and cheapen education by starting, affiliating or incorporating at different places, as circumstances permit, schools and colleges under private management or by any other ways best adapted to the wants of the people.

Rules and Regulations of the Deccan Education Society.

1. The Society consists of Patrons, Fellows, Life-members and retired Life-members.

2. Any person who contributes Rs. 1,000 or more to the Society is a Patron of the Society.

3. No person can become a Fellow of the Society unless he is elected by the Council of the Society and under ordinary circumstances unless he pays an entrance fee of at least Rs. 200. But the Council shall have the power of electing from time to time distinguished persons as Fellows of the Society without the payment of the entrance fee.

4. No person can become a Life-member of the Society unless he promises to work in connection with the institutions of the Society for at least twenty years, and unless he be elected, on the nomination of the Society's Life-members, by the Governing Body.

5. There shall be a President, and one or more Vice-Presidents of the Society who shall be elected by the Members of the Society according to the following rule.

5. (a) The President and Vice-Presidents shall be appointed at the annual meeting of the Society or at a meeting summoned specially for the purpose, by a majority of votes of the Members present.

If the Presidentship becomes vacant in the middle of the year the senior Vice-President shall act as President for the time, but a meeting of the Members of the Society shall be summoned within four months for the election of a new President. Whoever receives the largest number of votes will be declared President.

6. Every Fellow and Patron of the Society shall have the right of

(1) visiting and inspecting the institutions of the Society and also of making any suggestions, that he may think proper;

(2) electing Members to the Council of the Society.

Management.

7. For the management of all matters connected with the Society there shall be four bodies :—

(1) The Council.

(2) The Governing Body.

(3) Trustees to take charge of the funds and property of the Society according to the rules hereafter given.

(4) The Board of Life-members.

8. There shall not at any time be more than two Trustees of the Society and they shall be appointed by the Society from amongst the Fellows and Patrons of the Society.

9. The Trustee or Trustees shall have the charge of the permanent funds and property of the Society. The other duties and rights of Trustees are defined in the Trust Deed of the Society.

10. The Council shall consist of

(1) All the Life-members of the Society.

(2) As many other Members elected by the Patrons, Fellows and retired Life-members of the Society from among themselves as there may be Life-members of the Society.

11. The Council shall be elected at the end of every third year, the same Members being eligible for re-election, and if during the three years owing to the death or resignation of a non-life-member or to the election of a new Life-member it is necessary to elect a new non-life-member to the Council, the vacancy shall be filled up by the votes of the non-life-members only.

12. There shall be a Chairman and Vice-Chairman of the council elected by the Council, no Life-member being eligible for either post.

13. It shall be the business of the Council to (a) sanction any appropriation of permanent funds to current purposes that may be recommended by the Governing Body;

(b) call a general meeting of the Society at the end of the year;
(c) start, affiliate or incorporate institutions at different places;
(d) elect the Fellows of the Society;
(e) publish the annual reports and accounts of the Society;
(f) appoint an auditor or auditors for the audit of the accounts;
(g) take every necessary legal step in the interests of the Society;
(h) sanction the dismissal of any Life-member on the institutions of the Society that may be recommended by the Governing Body;
(i) represent the Society in its correspondence with Government or any public authority.

14. The Council shall also have full access to the records of the Society's institutions individually or collectively.

15. The Governing Body shall consist of three Life-members and five non-life-members, the first elected by the Life-members and the second by the non-life-members of the Council, provided that the non-life-members must be permanent residents in Poona and must include the Chairman and Vice-Chairman of the Council, who shall be Chairman and Vice-Chairman of the Governing Body.

16. The Governing Body exists for the special purpose of maintaining discipline and controlling education in the Society's institution. It shall make all appointments in the Society's Schools and Colleges, shall award punishments, give promotions, direct transfers and retirements, and grant leave and extensions of service; and in all these matters and any other matters relating to discipline and education its powers are absolute.

17. No text book shall be introduced into the Society's Schools or any change made in the course of instruction without the previous sanction of the Governing Body.

18. When any appointment is to be made or when it is proposed to introduce any new text-book or to make any change in the course of instruction, the Head of the School or College concerned shall inform the Chairman of the Governing Body.

19. The rates of fees in Schools and Colleges shall be fixed with the sanction of the Governing Body which shall also have control over the appropriation of all current funds and over the appropriation of permanent funds for the purposes stated in Rule 32.

20. The Governing Body shall provide for a terminal inspection as also for an annual examination of the Society's institutions.

21. At the beginning of each financial year the Board of Life-members shall present to the Governing Body for approval and sanction an account of the expenditure for the year past in each of the Society's Colleges and Schools and a statement of proposed expenditure for the year to come.

22. There shall be at least one general meeting of the Society every year, two meetings of the Council, viz., in January and July respectively, and four meetings of the Governing Body one on the first of each Quarter.

23. All questions before the meetings of the Society or the Council or the Governing Body shall be decided by a majority of votes, the President or Vice-President or Chairman, as the case may be having a casting vote, in cases of equality of votes, in addition to his vote as a member.

24. The Council shall nominate one of the Life-members the Secretary of the Society and Council. It shall be the duty of the Secretary to call meetings, issue circulars, to correspond under the direction of the Council and to carry out their instructions.

25. The Board of Life-members shall propose and submit for the sanction of the Governing Body the annual budget for each of the Society's colleges and schools ;

shall propose for the sanction of the Governing Body persons to be elected as Life-members or as Principals of the colleges or Head Masters of schools or to fill any permanent appointment in a college or school ;

shall arrange for the collection of funds for the benefit of the Society.

26. All questions relating to discipline in schools and colleges shall be absolutely in the hands of the Heads of the institutions who shall be directly responsible to the Governing Body.

27. All details of management not specially reserved in these rules to the Council, the Governing Body or the Heads of institutions shall be left to the Board of Life-members and they may make their own bye-laws for the transaction of their business.

Finance.

28. All the property and funds of the Society shall belong to the Society collectively and no individual Patron, Fellow, Life-member or retired Life-member shall have any proprietary right over them.

29. The funds and property shall be of two kinds, permanent and current.

30. Permanent funds and property shall include :—

(1) All money-grants made by the public, the Government or Municipalities, with the object of being invested at interest or being applied to the purchase of articles for the use of the Society or to the permanent payment of the salaries of teachers, scholarships and prizes in the institutions of the Society.

(2) Fees and contributions from Patrons and Fellows.

(3) The buildings and dead-stock, such as furniture, apparatus and books in the institutions of the Society.

(4) Such other sums or property as the Governing Body makes over to the Council of the Society as permanent funds.

31. Current funds and property shall include :—

(1) Proceeds of fees and fines received from the students in the institutions of the Society.

(2) All money-grants other than those specified in the preceding section, viz, proficiency grants from Government.

(3) Interests accruing on such of the permanent funds as may be invested at interest.

32. Permanent funds, except by special sanction of the Council, shall be reserved for the following purposes :—

(1) Purchase and construction of, and additions and repairs to, the buildings of the Society.

(2) Purchase and additions to dead-stock.

CHAPTER VIII

PLAGUE YEARS

For a period of full eight years beginning from 1897 plague paid its terrible visit to Poona year after year, and scattered its population like autumn leaves in a storm to all the points of the compass. Within a few days of the outbreak the city assumed a deserted, woe-begone appearance, its funereal silence only broken by cries of grief and mourning. In a situation like this it was impossible to carry on the business of teaching for some months of the year, and even during the remaining period education was bound to suffer from the aftermath of the epidemic. Attendance was irregular; the average boy neglected his studies during the long break and returned to school with a blank mind and empty head; only a portion of the prescribed work could be gone through during the available days. The strength of the school suffered disastrously because parents in the mofussil were afraid of allowing their children to go far from their homes, and preferred to put them into nearby schools. The College did not fare quite so badly, because it was located outside the town, and there were no other full-grade collegiate institutions in the Deccan or Karnatak south of Poona, to which students could go in the alternative. This state of affairs continued from year to year until the end of 1904. Then a slow change for the better set in. For the first time since 1897, Poona was free from plague for eighteen months on end, from the beginning of 1905. The virulence of the epidemic abated a little; familiarity deprived it of some of its terrors; men also learnt to adapt themselves to the inconveniences of the situation; the combined effect of these favourable factors was reflected in the increasing number of students attending the school and the college, and it may be said that by 1910 things had returned to the normal. The following table will bring out the vicissitudes in the fortunes of these two institutions during the trying period of thirteen years between 1897 and 1909.

Year	Number on rolls on 31st March		Average daily attendance in School
	College	School	
1896	213	990	768
1897	348	316	448
1898	149	180	409
1899	282	227	264
1900	243	389	294
1901	267	320	224
1902	243	227	252
1903	263	172	328
1904	305	336	368
1905	369	488	537
1906	470	686	486
1907	500	722	459
1908	527	741	585
1909	499	821	
1910	610	1138	

It will be seen that the school touched bottom in 1901-02, with a daily average attendance of only 224 for the year. The corner was, however, turned in 1904, and the improvement that then set in came to stay during the following years. In 1910 the school had 1138 students on its register, a number higher than at any time during its career of 30 years. In 1905 the College, too, with the total strength of 369 reached and passed its numerical record of the pre-plague year. The Society had by 1905 recovered from the first paralysing effects of plague, and new life began once more to flow in its veins. The first striking proof of recovery was the construction of the Nana Vada Building to house the New English School, at a cost of Rs. 1,45,000 in the course of 1908 and 1909.

When it came to be realized that plague had become an annual visitant, school-authorities made up their minds to find the means of minimizing the loss of studies suffered by students on account of closing the school at the first appearance of plague. During the plague-days of 1901, school classes were held in the College-buildings outside the town, and they were found to be well attended. At this, the Navin Marathi Shala classes, too, were

opened in huts on the College-grounds, and temporary lodging and boarding arrangements for school-boys were made nearby. Thus the Boarding House, closed in April 1899 on account of plague, was revived in December 1901, in spite of it, or rather because of peculiar conditions created by it, and it never afterwards suffered a breach of continuity. Many students of those days are to be met recounting their adventurous, and in the retrospect not unpleasant, daily tramps to the college building from plague huts far and near. They used to get a foretaste of college life in their school-days, and had an opportunity of rubbing shoulders with collegians returning from their morning classes. One of them told me with some elation that he first listened to a Mathematics lesson of "Wrangler Paranjpye" while a student in Standard IV: he came early one day and mingled with the Intermediate Class, for, it shared the same room with Standard IV, in morning and noon shifts.

The falling off in number landed the institutions in very serious financial difficulties. Fee income dropped down abruptly, while it was impossible to effect a corresponding reduction in expenditure. The school was the greater sufferer in this respect, because school-fees were collected by the month, and not by the term as in the College. The income from school-fees came down from Rs. 16,500 in 1896-97 to Rs. 8,500 in 1898-99. Government grant, too, was reduced from Rs. 8100 to Rs. 5800, and later on to Rs. 4300, under grant-in-aid rules on account of the lower figure for the total receipts of the school as a whole. A deficit in the budget, therefore, became a settled feature of school-finance inspite of the most drastic economies, and the school was only enabled to make both ends meet with the aid of grants received from the college. The college in these difficult times supported not only the Poona New English School by contributions out of its savings, but the Satara New English School, and the Navin Marathi Shala as well. These institutions received Rs. 13000, Rs. 3800 and Rs. 550 respectively from the Fergusson College between 1897-98 and 1901-02. In 1902-03, however, the Educational Department while raising the grant to Fergusson College from Rs. 3000 to Rs. 7000 forbade the diversion of funds from one institution to another, though all of them belonged to the same Society. The department contended that government grants were intended for

the benefit of particular institutions, and that it was not permissible to divert the surplus of one institution to another, because in part at least such a surplus was provided by the government grant. The surplus of the Fergusson College, however, was really speaking no surplus at all. It remained on hand because the college was not until this time charged anything for the costly buildings and other equipment, provided by the Society, that it was using. If rent had been charged even for the use of buildings alone, the surplus would have disappeared. It could not be denied that the college was using valuable educational assets, and it was fair that it should pay for them. The public contributed subscriptions to the Society, and not to particular institutions. The funds contributed by the public were used by the Society for meeting the needs of different institutions, and what it spent on one institution, was necessarily so much withheld from others. The Society had also to raise loans at interest now and again, when the funds at its disposal were insufficient for schemes involving capital expenditure. In view of all these considerations the practice of charging rent to institutions for the use of the Society's buildings occupied by them was initiated in 1904 and the proceeds were credited to the current funds of the Society. Fergusson College was charged Rs. 5000 as rent for its buildings, at the rate of 3 per cent on their capital value, and the Poona New English School had to give Rs. 900 per annum. The Satara School too began to pay Rs. 1840 as rent from 1908–09 after the completion of its new school-house. Money so collected was distributed among the different institutions, including those that had paid rent in the first instance, according to their varying needs. Upto the end of 1909–10 the total rent collected was Rs. 39,000, out of which Rs. 3000 were allocated to Fergusson College, Rs. 13000 to the Poona New English School, Rs. 12000 to the Satara New English School, Rs. 8000 to the Navin Marathi Shala and Rs. 2500 to the Boarding House. The needs of all institutions were thus provided for, and the fluidity of the Society's resources maintained.

Difficulties experienced during plague years compelled the life-members to think of various ways of strengthening the financial position of the Society, and therefore in 1902 they set about building up a Permanent Reserve Fund, the interest on which was to be utilized for the benefit of institutions of the Society. In an

appeal to the "generous public" issued in November 1902, the desirability of creating a permanent fund was emphasized, which should be large enough to supplement from its interest the current resources of institutions in times of emergency. This was a laudable enough object, but it has not been found possible to build up a permanent reserve fund of respectable size, in the face of the urgent demands of various institutions for the purpose of development and expansion. By the end of 1907-08 it had reached the figure of Rs. 20,000, but it was then drawn upon for the purpose of meeting liabilities in connection with the construction of the Nana Vada Building, and it never assumed large proportions afterwards. In 1913 it was resolved to take 25 p. c. of unearmarked general contributions to it, but the resolution could not be acted upon, and the special Permanent Fund, therefore, stood at Rs. 15,000 only in 1934. The Students' Fund, started in 1901 with the object of building up a reserve of Rs. 1,00,000 with contributions made by past students of the Society's institutions did not also evoke a satisfactory response, the reason being that the building up of a reserve, however sound and serviceable a proposition, does not appeal to the imagination of a would-be contributor as much as a specific scheme of development. The students' fund with the addition of accumulated interest amounted to Rs. 8000, in 1934. Thus to this day a Permanent Reserve Fund remains an unfulfilled desideratum.

Two other financial schemes dating from this period deserve mention. One was the Pension Fund instituted in 1905-06, and the other the Life-members' Private Fund. After 20 years' service life-members were entitled to a pension of ⅓ of their salaries, and permanent servants to ¼, rising progressively to ⅓ at the end of 30 years' service. These pensions were intended to be paid out of what was called the Managing Board's Reserve Fund, created out of savings from the current income of institutions. This fund was managed exclusively by life-members and they applied it at their discretion to the purposes of the Society. Thus Rs. 3800 towards the purchase of Khabutarkhana in 1888, and Rs. 20,000 towards the purchase of Gadre's Vada in 1891-92 were contributed out of this fund, which was completely exhausted by the end of 1896-97. The first batch of the Society's servants became entitled to pension about 1900 and in the absence of any other

provision for payment, pensions were charged to the pay-roll of the different institutions, from which the servants had retired. This was an obviously unsatisfactory arrangement, and consequently the Pension Fund was started by levying on each institution an amount equal to 12 per cent of the salaries of its permanent servants. A satisfactary provision has in this way been made for the payment of pensions to life-members and other permanent servants of the Society.

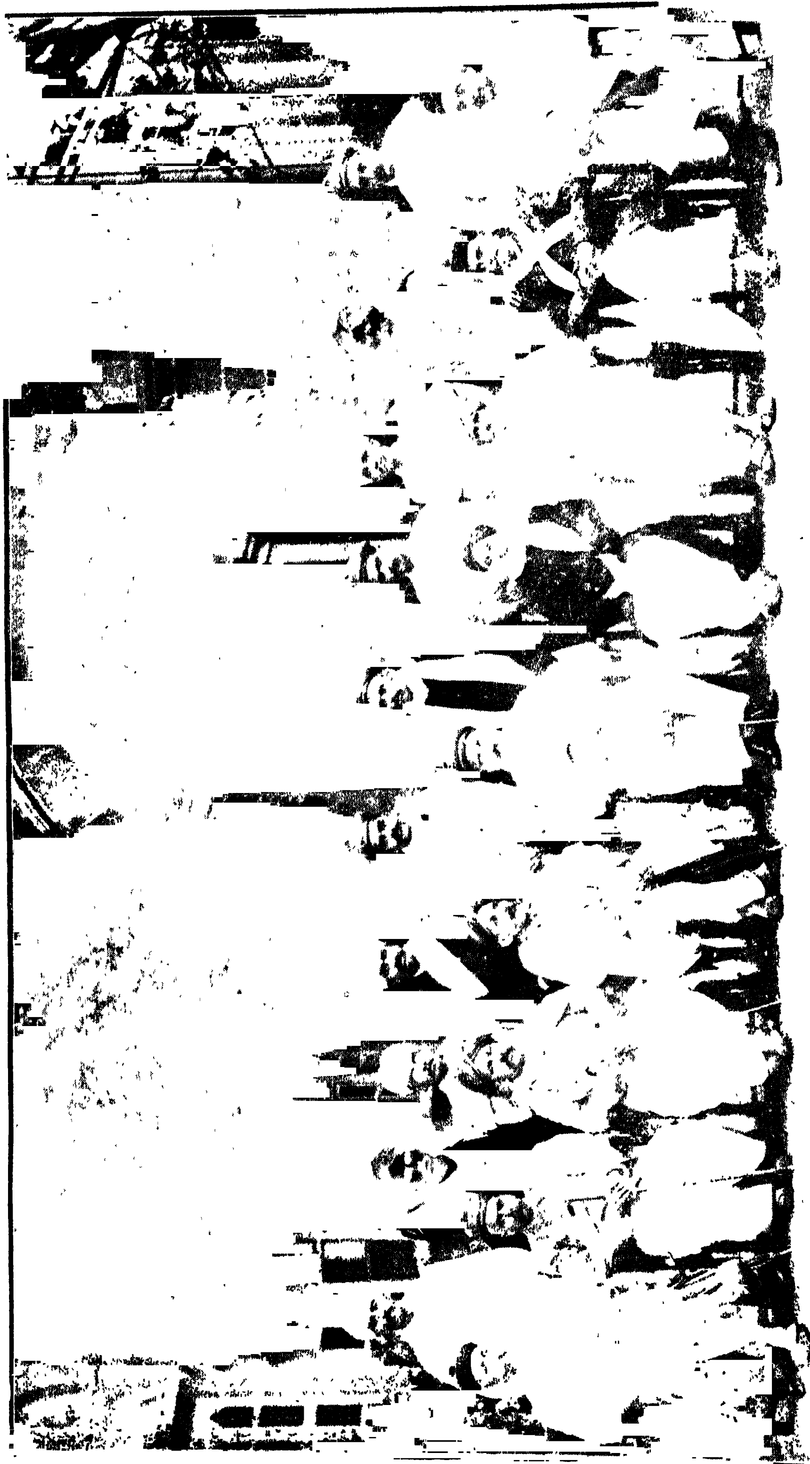
At about the same time as the Pension Fund, the Life-members Private Fund was brought into existence to be used as a reserve in emergencies to meet the deficits in the budgets of institutions after the current funds of the Society had been exhausted. This fund is entirely controlled by life-members, and is made up of savings out of the conveyance allowance of Rs. 15 per mensem, given to each life-member, and of contributions made by life-members out of their salaries. The rate of contribution ranges from nothing at all for newly admitted life-members, to Rs. 25 per mensem for those with a standing of 15 years or more. Contributions out of this fund have been made to various institutions in the course of the last 30 years, in times of their need.

In consideration of the financial difficulties of the school, and the high intrinsic value of the services of life-members, government, after considering a representation made in that behalf by the Council, agreed in 1906 to allow the salary of the Superintendent of the New English School, Poona, to be put down at Rs. 300 for the purpose of calculating the grant-in-aid. The scale applied to other life-members working in the school was Rs. 150 per month after service of 10 years, and Rs. 100 p. m. after a service of 5 years. A similar concession was extended to the Satara New English School, though the salary of the Superintendent was only assessed at Rs. 200 per month. These valuation salaries—as the higher assumed salaries were called—enabled the school to earn a higher grant than would have been possible on the basis of salaries actually paid to life-members. The question of the valuation of salaries of life-members working in the college did not arise because grants to colleges were not strictly proportionate to expenditure.

In spite of plague, its attendant distractions and financial difficulties alluded to above, the college and the school made notable progress during the period of 13 years ending March 1910. By far the most glorious event in the annals of the Society occurred in June 1899 when Mr. Paranjpye was bracketed as Senior Wrangler of the year. His unique success was not a mere personal but a veritable national triumph, and it was welcomed as such throughout the country. The blue ribbon of English learning was won by an Indian—the subject of an eastern dependency! The whole of educated India went into a transport of joy. The Westerner was beaten on his own ground by a representative of the East. The Indian felt himself the intellectual equal of the Englishman on the strength of Mr. Paranjpye's achievement. One can easily imagine how he must have been idolized and lionized. For a time the gaze of the whole of India was focussed on the Fergusson College. It rained telegrams and congratulations on the college that nurtured the budding intellect of Paranjpye and the life-members who watched his early career. Meetings were held everywhere to congratulate Mr. Paranjpye and the Fergusson College; that of the citizens of Poona was presided over by Mr. Giles, the Director of Public Instruction. The Viceroy, Lord Curzon, himself a brilliant product of Oxford, sent the following congratulatory telegram:

The Viceroy desires to congratulate you as Principal of Fergusson College upon brilliant success attained by a former pupil of the college, in carrying off Blue Ribband of English Scholarship. Such a triumph is wonderful tribute both to teaching of college, and to capabilities of the most highly trained Indian intellect.

The outside world did not know Professor D. K. Karve's part in the making of Paranjpye. The members of the Deccan Education Society, however, rendered to him a just meed of praise by passing a resolution at a meeting of the whole Society on 10th July 1899, congratulating Professor Karve—the cousin of Mr. Paranjpye—on having carefully brought up Mr. Paranjpye from his boyhood. Prof. Karve has done great things for the Society, in his time; his greatest service, however, must be recognised to be his discovery and nursing of Mr. Paranjpye's talents, and planting in his young heart, by personal example, of that noble impulse of



VICE-CHANCELLOR'S LODGE

LUCKNOW

7-3-35

My dear [illegible]

[illegible]

Dr R. P Paranjpye Lett

(See Appendix XXXVII, Part III)

service and sacrifice, which in the fullness of time matured into a self-dedication to the cause of the education of his countrymen.

This is by no means the end of a chapter creditable alike to all parties concerned. Life-members expressed their willingness to release Mr. Paranjpye from his pledge of service to the Society in view of his unique achievement, and the great prospects of personal advancement opened up to him in consequence of it. Mr. Paranjpye was never so great as when he declined this spontaneous offer, and declared his resolve to carry out his pledge to the letter. It may be said without exaggeration that this act of singular self-abnegation on the part of Mr. Paranjpye invested the Society with a halo of moral greatness all its own, and placed it at the head of private educational bodies in India.

Mr. Paranjpye returned to India towards the end of 1901, and was immediately made the Principal of the college as from January 1902. For full twenty years he stood at the head of the college, and a more successful or a more inspiring tenure of that office can hardly be conceived. The college throve and prospered beyond hopes of dream during his long regime, and became a name to conjure with, in Maharashtra and beyond. It established itself at once as the Mecca of students of Mathematics in Western India. Students from far and near crowded into its class-rooms, and so formidable was its competition felt to be by the Deccan College that government specially appointed Prof. A. Ç. L. Wilkinson, a former Junior Wrangler, to the chair of Mathematics. Among the brilliant students of Mathematics during this period may be mentioned Messrs. V. B. Naik, M. V. Bhide, R. D. Karve, K. G. Khare, H. B. Bhide, J. C. Swaminarayan, Y. K. Kuntay, B. K. Bhate and A. B. Kankanwadi. Prof. G. C. Bhate was also attracting a large number to Logic and Moral Philosophy, and particularly after the retirement of Principal F. G. Selby from the Deccan College his classes came to be even more numerously attended than the corresponding Languages and History Classes. Among his distinguished pupils were Messrs. P. S. Chiplonkar, G. G. Kanetkar, K. S. Firode and G. G. Sane. Prof. Rajawade's classical learning and Prof. Patwardhan's romanticism constituted the main attraction of the Languages department, which turned out some scholars of high merit like Messrs. S. N. Chapekar,

K. N. Dravid, L. R. Pangarkar, R. A. Kanitkar, R. K. Lagu, G. H. Kelkar, and Y. A. Godbole. Among the students of History we can note the names of Messrs. G. R. Abhyankar and H. G. Limaye in Gokhale's days, and though after Gokhale's retirement the istorical studies suffered somewhat, Mr. V. G. Kale is found among the M. A.'s of 1905. The Science department, on account of lack of personnel and equipment was not in the early years of this period the great organization that it gradually became, but it was responsible for the training of quite a number of capable students among whom figure the names of Messrs. K. R. Kanitkar, A. S. Kotibhaskar, N. N. Godbole, D. L. Dixit, P. G. Dandavate, P. R. Awati, D. B. Limaye and M. R. Paranjpe.

Sanskrit continued to be a strong point of the college as is evidenced by the fact that during this period of 13 years, the Bhau Daji Prize was won three times, the Varjivandas Scholarship four times, and the Vinayakrao Jugonnath Prize and Bai Dayacore Morarbhoy Scholarship six times each. The Narayan Vasudeo Science Scholarship and Hughlings Prize in English were obtained once, and the Gibbs Prize in Physics twice. Mr. H. G. Limaye won the Vishwanath Narayan Mandlik Prize in 1900, with an essay on Upanishadic literature. Mr. B. S. Sonawane secured the Narayan Mahadev Paramanand Prize for a Marathi essay on Eknath and Tukaram.

Some important additions to the buildings and equipment of the College were made during this period. The Kane Laboratory was constructed in 1904 with the donation of Rs. 10,000 willed to the Society by Dr. S. V. Kane of Bombay in the name of his brother. It was a munificent donation spontaneously given for an object of urgent necessity. Hostel accommodation for 8 lady-students was provided in 1909, with the sum of Rs. 3100, handed over to the Society by the Agarkar Memorial Committee. This was the first instance of hostel accommodation for ladies in any college in the Presidency. A small additional block of 10 rooms adjoining the Bhagvatsinhji Quarters was constructed at a cost of Rs. 5400, out of college funds in 1902. The first three years' amount of the Imperial Grant of Rs. 10,000 a year, allotted to the College from 1904-05, was in part applied to the construction of two large class-rooms—now forming the northern and southern wings





Cricket XI, 1904. Winners of the Northcote Shield.

Standing :—Messrs. A. N. Kulkarni, K. P. Paranjpye, M. [illegible], [illegible], S. G. Mehendale.

In chairs :— " Kalavade, Dabholkar, G. K. Tambe, N. L. Samel, L. G. Mehendale, K. M. Pawar.

Sitting :—Shrimant S. [illegible] Vinchurkar, Mr. V. H. Parve.

of the Wadia Amphitheatre and the balance to the equipping of the Physics and Biological Laboratories, and a contribution of Rs. 10,000 received from Rao Bahadur K. C. Bedarkar in 1905 was used for fitting up the Kane Chemistry Laboratory. The grant for 1907-08 and 1908-09 was also spent upon the Biology Department and the Botanical garden was extended at the same time.

The Chandvadkar Pavilion and Bullel Gymnasium were constructed in 1908, at a cost of Rs. 6000 out of the donations of Rs. 3000 and Rs. 2200 given respectively by Shrimant Trimbak Gopal Chandvadkar of Nasik and Dr. Bullel. The present cricket ground was levelled and laid out in 1911. A third Tennis Court was prepared in addition to the old two, with the contribution of Rs. 500 given by Principal Paranjpye in 1909 in memory of his deceased son Asoka. The gymkhana gave proof of its vitality by winning the coveted Northcote shield in 1904, under the captaincy of Mr. N. L. Samel, and again in 1911. Among the well-known Tennis players of these days may be mentioned Messrs. K. G. Kurane, A. Y. Kulkarni, R. A. Kanitkar and J. H. Chinmulgund.

The most precious addition to the academic equipment of the college consisted of the library of Rao Saheb Vishwanath Narayan Mandlik, very generously presented to the College by his son Mr. Narayan Vishwanath Mandlik in 1906. The senior Mandlik was the first Trustee of the Deccan Education Society and one of its sincerest friends. His private collection of books numbering abott 8,000 volumes was one of the choicest and rarest to be found in this part of India and it was a happy thought of Mr. N. V. Mandlik to make a gift of it to the college. The collection was particularly rich in the departments of Sanskrit, Indian History and Politics, and among other things contained more than 500 Sanskrit MSS, a set of Hansard's Parliamentary debates, bound files of important news-papers and some very valuable pictures. The Mandlik section of the Fergusson College Library, as it came to be styled, was formally opened on 5th January 1907, by the Hon'ble E. M. H. Fulton, the Executive Councillor in charge of Education, who was a great friend of Mandlik while the former was a judge of the High Court of Bombay. Selby welcomed the gift of Mr. N. V. Mandlik as a

noble gift, and said it would be a valuable addition to the equipment of the college. A college without a good library was "like a statue of Polyphemus with one eye out." Fulton spoke of Mandlik as a learned lawyer in the real sense of the word. Bhandarkar recalled Mandlik's student-days at Ratnagiri school, and remarked that Mandlik was the pioneer among his contemporaries at school, and that he himself owed his education to Mandlik's example. Mr. N. V. Mandlik in thanking the assembled guests said that the library had cost his father from fifty to sixty thousand rupees, and his object in presenting it to the college was to preserve his father's life-work intact, and to make it most widely accessible and useful. It may be mentioned that the cost of moving the library from Bombay to Poona was borne by Shrimant Sir Gangadharrao Bala-Saheb, Chief of Miraj (Sr.).

In April 1907 an application was made to the University for permission to start a Law Class in Fergusson College from 1908, teaching the 1st LL. B. course. The lead in this matter was taken by Mr. Jagannath Ramchandra Gharpure, B.A., LL. B., a past student of the college, who had made a name for himself by his scholarly editions of Sanskrit law texts. The requisite permission was granted, and more than 100 names were enrolled in January. The Society spent a considerable amount on books and equipment. The University made up its mind, however, to disaffiliate all law classes outside Bombay, and hence the class had to be closed down, and the fees of students refunded. Mr. Gharpure renewed his efforts about fifteen years later, under the auspices of the Indian Law Society, and succeeded in starting a full Law College in Poona.

In May 1907 permission was asked for, by Mr. Ramaswami Aiyer, to locate the head-quarters of the Analytic Club in Fergusson College. This proposal will give us an idea of the reputation that Paranjpye had won for Fergusson College as a seat of mathematical studies. The permisson was granted, and the Analytic Club developed in a short while into the Indian Mathematical Society, with its head-quarters and library at Fergusson College.

The grant of the Fergusson College was raised from Rs. 3000 to 7000 in 1903. There was nothing left to justify the continued exclusion of the college from the benefit of the full grant : it taught

the whole Arts Course, and its strength exceeded that of the Deccan College. The ground that a second college in Poona was superfluous had become untenable. The presence of a gentleman of Prof. Paranjpye's eminence at the head of the college must also have made its claim irresistible. The representation of the authorities for a higher grant, therefore, succeeded. Recommending the payment of higher grant to government Selby, who was Acting Director of Public Instruction at the time, stated that the higher grant if given could be legitimately spent upon increasing the salaries of life-members. "I have long been convinced" he added "that if the professors of the college are to maintain their health and strength, their salaries must be somehow increased. The arrangement to which they are at present committed might work if they were bachelors. But a celibate establishment is an impossibility in this country....When pecuniary anxieties are added to the heavy work they have to do, it is no wonder that they break down under the strain". Government sanctioned the grant of Rs. 7000 in 1903, subject to the condition that the whole of it was spent on the college alone, and that the total expenditure of the college did not fall below Rs. 21,000. In 1907 the grant was further raised to Rs. 10,000, thus bringing the Fergusson College grant to the same level as that of other aided colleges. The increment in life-members' salaries so devoutly wished for by Selby did not, however, come about until 1911, when the maximum was raised from Rs. 100 to 125, at the same time that improved scales of payment were adopted for other permanent and temporary servants of the Society.

We have already seen how hard the school was hit by plague epidemic, and how difficult it found to maintain itself on its reduced fee-income and its declining government grant. Progress in the midst of this grim struggle was not to be thought of. The Boarding House was closed in April 1899, and the drill-master was dispensed with. Temporary teachers were employed when the school was well-attended during intervals of the epidemic, and as soon as the plague came on, they were asked to go. The one dominant thought was to preserve the school, and wait for the turn of the tide. As soon as it came, the managers resumed their onward march. Advantage was taken of the revised grant-in-aid rules, which permitted the addition of certain optional subjects to the regular school-course, to

introduce training in gymnastics and practical science, and to open a manual training class in 1903 under the care of a teacher possessing the highest certificate of the Victoria Jubilee Technical Institute. It obtained departmental recognition in November 1903, and was attended by about 50 students of the school. It was the hope of the school-authorities to make it, if funds permitted, the centre of high-grade technical instruction. In 1906, the scheme for starting technical classes was formulated, the main features of which were that: (i) Technical classes parallel to the Matriculation course were to be formed from Standard IV upward. (ii) English, Arithmetic and Marathi were to be the literary subjects taught up to Matriculation standard. (iii) Specialized knowledge of one of the following subjects and general instruction in all of them were to be imparted :— (a) Drawing (b) Carpentry (c) Brass-work (d) Smithy (e) Turning and fitting (f) Pattern-making (g) Bamboo-work.

It was not found possible to initiate this larger scheme but the manual training class has always remained a part of the teaching organization of the school, and has admirably served the educative purpose, imparting a liking for handicraft work to young boys.

The experiment of adopting the vernaculars as the medium of instruction for all subjects except English was begun in standard IV in November 1908. One division in standard IV was to be taught under this plan, and the scope of it was to be extended up to standard VI. It was for those times a bold adventure, but those responsible for it had the courage of their convictions, and they prevailed upon guardians to put their wards into the vernacular medium division, assuring them at the same time that the interests of the boys would not be allowed to suffer from an examination point of view. Prof. D. K. Karve and V. G. Kale were put in charge of this new section. In spite of the scepticism and indifference of the public this experiment was persisted in for years, and the praticability of using the vernacular as a medium of instruction for secondary education was demonstrated. The great obstacle in the way of success was that after learning through the vernacular upto the end of the sixth year, boys had abruptly to change over to English in the seventh. This at least meant a heavy strain. Enough had, however, been done to prepare the ground for this very urgent reform in education. The

Deccan Education Society can claim the credit of pioneers in the matter of rehabilitating vernaculars on this side of India.

The establishment of the Poona Schools Athletic Association in 1901 led to a revival of interest in sports and games even in the dark days of plague. Tournaments were for the first time held under its auspices in August 1901, and were repeated year after year. The New English School distinguished itself from the first in Indian games like Khokho and Atyapatya, and later on, under the coaching of Mr. N. K. Jog, N. E. School teams almost monopolized prizes and trophies in these events. The Cricket shield was for the first time won in 1904. It was lost in 1905. Mr. K. G. Kinare, an enthusiastic cricketer himself, was entrusted with this department in 1906, and he put the school-team through such a rigorous course of training that for three consecutive years from 1906 the cricket-shield was retained by the School. Messrs. Gurjar, Y. G. Joshi, S. M. Joshi and Mehendale brothers were some of the juvenile cricket-stars of those days. The School also won the tug-of-war trophy in 1908, and brought it for the first time from the Cantonment to the city-side. G. S. Vaze paid great attention to the gymnastic and athletic branch, while Mr. G. S. Dixit looked after school-drill.

The absence of a good school-house continued to be the great handicap of the School until the construction of the Nana Vada Building in 1909. Gadre's Vada was only an old dwelling house converted to school purposes, and could not meet the requirements of a large progressive school. Nana Vada was finally handed over to the Society by government in April 1890, and plans and estimates for its extensive repairs with a view to adapting it to school-use were completed and submitted to government in 1891. At this stage the Executive Engineer of Poona expressed his emphatic opinion that Nana Vada even after carrying out repairs at the estimated cost of Rs. 35,000 must remain an old building, ill-lighted and ill-ventilated. This opinion gave a new direction to the thoughts of the Society as well as of government, and it was decided to pull down the old building and construct a new school-house on the site at a cost of Rs. 90,000. Government agreed to contribute half of this cost in money and kind. The value of the site was assessed at Rs. 10,000 and of materials at Rs. 15,000, so that government would have

only to pay Rs. 20,000 in cash in order to make up its quota of contribution. This was nothing like the liberal aid foreshadowed by Sir James Fergusson, at the cornerstone-ceremony of March 1885. The Society had, therefore, to postpone the construction of the new school-building, especially in view of the heavy expenditure they had incurred in 1895 on account of the Building and Quarters on the Chatarsingi plain for the use of the Fergusson College. Then came the plague in 1897, and disorganized every plan and every activity of the Society. When the old school-house itself looked a deserted place, and Nana Vada was being utilized by the plague-committee it was not the time to think of constructing a new one. The want of a suitable building to house the School was however felt at every step, and the life-members placed this object in the forefront of their appeal for funds issued in November 1902. Bhanu was relieved of teaching-work and specially deputed in January 1903 on the mission of collecting subscriptions for the Nana Vada Building. He was helped in this work by Prof. Rajavade, who, too, was now and again set free from school and college-work, and by Prin. Paranjpye, and Profs. Panse and Bhate. By their united efforts they succeeded in collecting Rs. 1,50,000 in subscriptions, in the course of seven years from 1903 to 1909. In the meanwhile correspondence was going on with government regarding their grant for the building. In consequence of a somewhat better design, and higher cost of labour and materials the building was going to cost Rs. 1,45,000 instead of Rs. 90,000 as estimated in 1893. Government would not listen to the appeal for a higher grant. They stuck to their old figure of Rs. 45,000 in kind and money. But they made up the difference between Rs. 15,000 the estemated value of old materials and Rs. 5200 the actual amount obtained by auction, and they sanctioned Rs. 4500 on account of special expenditure for the preservation of the Hall of Nana Phadnis and of another old portion of the Vada called Meghdambari. Thus was the epic of negotiations over the Nana Vada closed after a period of 25 years. Only one of the life-members who started negotiations in 1884, was alive in March 1909 when the final decision of government on the subject of the Nana Vada grant was recorded. These long drawn out proceedings were marked by certain humorous situations. In 1886 Sir William Wedderburn as Secretary to government communicated the government resolution on the grant of Nana Vada by no means very favourable to the Society to

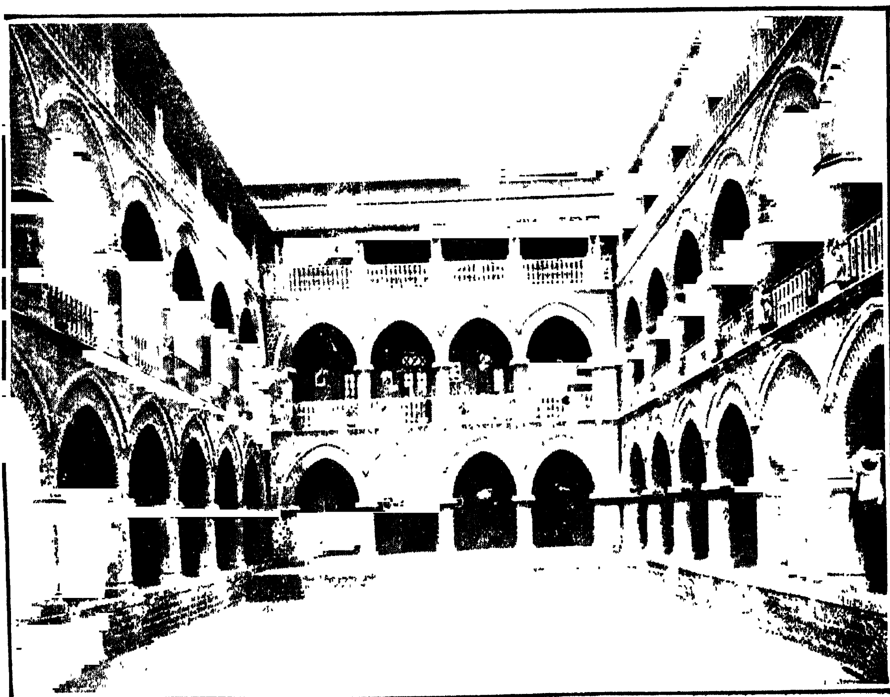


The Hall of Nana Fadnavis.

To face Page 192.



Meghadambari, Nanawada



himself in his capacity of Chiarman of the Council of the Deccan Education Society. And in 1908 Selby, who was Director of Public Instruction, turned down the Society's application for the raising of Nana Vada grant, which perhaps in his other personality as the ex-chairman of the Council for a period of more than 15 years, he was at heart inclined to favour.

The ceremony of laying the corner-stone of the building was performed on 20th June 1907 by Lord Lamington, Governer of Bombay. The statement read by the Secretary of the Society on that occasion gave a brief narrative of the origin and career of the School, and an interesting historical account of Nana Vada, on the site of which the new building was to be constructed. The building was completed in the course of two years and was declared open on 10th June 1909 by Sir George Clarke. The statement on behalf of the Council of the Society read by the Secretary referred in terms of appreciation to the great work of Bhanu in behalf of the Nana Vada building, and to the practically free expert services of Mr. (now Diwan Bahadur) K. R. Godbole, B.A., M. C. E., the consulting engineer of the Society. The statement concluded with an expression of thanks to the public for their sympathy and appreciation. This was the one reward that the Council looked forward to, for their work in the cause of education.

Sir George Clarke said : "The history of the Society plainly shows how much good can be accomplished by a band of enthusiastic workers willing to give their time and their energies to the great cause of education." He expressed his sympathy with the desire of the Society to tackle the problem of industrial, technical and scientific education, and spoke of his anxious interest in the experiment of using the vernacular to a greater extent as a medium of instruction. In declaring the building open he said, "I hope it will produce scholars of world-wide fame like Dr. Bhandarkar, and enthusiastic teachers like the late Mr. V. S. Apte : great mathematicians like Principal Paranjpye, and above all good citizens of India, and loyal subjects of His Majesty the King Emperor."

"Thus a dream of nearly 25 years has been realized, not however, within the life-time of the majority of those, who cherished

it first....The rebuilding of the Nana Vada was an absolute necessity. The Society felt that the work could no longer be put off without compromising its honour." In these words Prof. V. K. Rajwade, the Superintendent of the School in 1909-10, commented upon the event of events of that year viz. the entrance of the School upon its new premises.

The Satara New English School, started on 6th December 1899 with the object of extending the field of the Society's activity outside Poona, had got over its initial difficulties and was firmly set on the path of progress by the end of the first ten years of its life. One can say without exaggeration that this result was almost entirely due to the idealism, tenacity, devotion and high character of Sitaram Ganesh Devdhar, who made the establishment and development of the School his life's work. He started operations with the help of Krishnaji Pandurang Limaye, another life-member of the Society, and Krishnaji Govind Oka, a permanent teacher, who had earned a great reputation as teacher of Sanskrit. A local Advisory Committee of four leading citizens of Satara, who already were Patrons or Fellows of the Society, was formed to give the benefit of their local knowledge and influence to the managers of the School. Rao Bahadur V. N. Pathak, Rao Bahadur R. R. Kale, and Messrs. B. S. Sahasrabuddhe and Raghunath Pandurang alias Dadasaheb Karandikar constituted the Committee, and barring gaps caused by death the personnel of the Committee has remained unchanged to this day. Devdhar secured the permission of the Society's Council to construct a school-house, and it was in fact constructed and occupied in 1908 before the completion of Nana Vada building for the Poona New English School. Such a speedy realization of the School-house project was made possible by the generosity of Rao Bahadur Kale, who advanced to the Society a sum of Rs. 24,000, to cover the cost of construction. The Satara School building is a marvel of economical construction. It looks so substantial and impressive for the money it has cost. Devdhar and Limaye deserve all credit for this achievement. They went into every little item of expense with the meticulous care of a housewife watching over her household economy, and cut out every superfluous pie of cost. The great essential of a school viz. a well-stocked Library was supplied by Govind Ramchandra Kale—the famous author of Lessons in English Translation—who contributed

Rs. 3000 in 1908 for the foundation of what later on came to be called Kales' Library, in recognition of a donation of Rs. 2000 made by Rao Bahadur Kale in 1915 for the construction of the Library Room, and a further donation of Rs. 3000 by G. R. Kale in 1916. In 1905-06 the School received a grant of Rs. 1000—being $\frac{2}{9}$ of the school-expenditure—which was coupled with the condition, however, that the number of boys in the School should not exceed 250. This condition was not waived even when the School-building was completed and the English-school-going population of Satara began to increase by leaps and bounds. Devdhar's strenuous pleading prevailed in the end, and the School was allowed to admit 350 boys in 1914, a number as high as was permissible with the available accommodation and equipment. The school grant had already been raised to $\frac{1}{3}$ of the expenditure i. e. to Rs. 3280 in 1910-11. Having set up the School in life, so to say, Devdhar addressed himself to the work of improvement and development, which he was spared to carry on for a further period of full 10 years.

During the period under review the following additions to the body of life-members were made in the persons of Messrs. H. G. Limaye (1901), K. R. Kanitkar (1903), K. N. Dravid (1905), V. G. Kale (1907), V. B. Naik (1907), G. B. Kolhatkar (1908), P. D. Gune (1908), D. L. Dixit (1909), G. V. Tulpule (1910) and K. K. Joshi (1910). Four of the older life-members were carried off by death: P. R. Limaye in May 1898, D. T. Chandorkar in September 1900, Moti Bulasa in October 1900 and Gole in December 1906. Chandorkar had to step into the place of Apte, and it is enough tribute to him to say that he acquired high reputation as teacher in a field of which Apte was the recognized master. Moti Bulasa, a Marwari gentleman from the Central Provinces, was admitted to life-membership in July 1895 along with W. B. Patwardhan, whose intimate friend he was. He died in a hospital at Port Said, while on his way to England to study Religion, History and Political Economy in Manchester College at Oxford, as a Unitarian scholar. Gole belonged to the race of the founders, and he was the first life-member to live to earn and enjoy his pension. He retired from active service in January 1902, and after a period of furlough was put on the pension list in June 1904. He was since then living a rural life at Harda in the Central Provinces. He died of heart-failure

at Nasik. The Board's resolution of condolence spoke of him as one " who has left landmarks on the development of the Society's institutions by his high scholarship, rare talents and devoted zeal." His two books entitled the "Brahmins and their Education" and "Hindu Religion and Reform" are very characteristic and historically important contributions to Marathi literature. Another death was that of the great friend and guide of the Society—Mahadev Govind Ranade—on 16th January 1901. He was largely instrumental in rescuing the Society from the crisis of 1897-98. The Board's condolence resolution passed at a special meeting on 22nd January 1901 described him as a "tried and trusted friend to whom the life-members could always turn for advice and support in their hour of need. He rendered signal services to the Society's institutions for which the life-members feel profoundly grateful."

After a service of 18 years in the New English School and the Fergusson College, Gokhale went on furlough preparatory to retirement in January 1903. His services to the Society were simply invaluable. He was mainly responsible for laying the foundation of the distinctively liberal political traditions of the Deccan Education Society, just as Agarkar was responsible for its traditions of Social Reform. To the public of other Indian provinces he was the living embodiment of the ideas and ideals for which the Fergusson College stood. Of his work in the Society itself Principal Paranjpye spoke in the following words in the College report for 1902-03. " Recognized as an authority in his various subjects, knowing how to obtain the esteem, regard and love of his pupils and colleagues and possessing an unbounded influence with all the sections in the community, his place in the College is sure to be missed for a very long time indeed. The present College Buildings are the result of his untiring efforts, and in fact the position occupied by the College as a unique institution in the country, is mainly due to him. " We refer the reader to the reminiscences of Justice M. V. Bhide for an appreciation of Gokhale's wonderful teaching in the closing years of his career. Students of the College gave him a hearty send-off in September 1902. Gokhale's speech on that occasion is a gem of beautiful sentiment and happy expression, and is printed elsewhere (Appendix A).

Bhanu retired on pension in October 1911, after enjoying two years' furlough. His name will remain gloriously associated with the Nana Vada Building, which he by his strenuous exertions for three or four years in collecting subscriptions made it possible for the Society to construct in a much shorter time than was anticipated. He traversed the whole of Maharashtra, Berar, Central India States, Kathiawar, Southern Mahratta States and Hyderabad in quest of contributions. He lectured, he performed Kirtans, and delivered Pravachans during his tour of propaganda. He knew how to appeal to different people through their different interests; how to ring changes on history, patriotism, religion, philosophy to suit different audiences, and bring all his eloquence to bear on the grand object of raising money for the Society. His performance as a canvasser of subscriptions for the Society was not matched by any one in the Society until it was challenged in later years by Prin. Bhate working in behalf of the Willingdon College.

The Navin Marathi Shala, started as a feeder for the New English School in January 1899, had at the end of March 1910, 530 children within its walls. The Shala did succeed in replenishing the lower standards of the New English School, and thus it completely justified the expectations with which it was opened. It, however, at no time was financially self-supporting. The Society had to make grants out of the permanent or the current fund for its maintenance, in addition to the small government grants it received. In 1909-10 the Society contributed Rs. 2700 to its funds as against Rs. 580 received as government grant. Prof. Naik, the Superintendent of the Shala laid down in his report for 1910-11 the proposition that the goal of self-dependence had no validity in regard to the Shala, whose progress must be rather judged by the extent to which it has to draw upon extraneous resources for its functioning. The Shala formed part of the New English School for the purpose of management until 1905; in that year, it was separated from the School and placed under a superintendent of its own—Prof. D. K. Karve. From Prof. Karve it passed into the hands of Lele, who in May 1909, was succeeded by Prof. V. B. Naik. In Prof. Naik's days it began to assume the lineaments of the model school that in course of time it became. In 1903 the services of M. V. Sane were secured for the Head Master's post, and he continued to hold i

with distinction for a long period of time. The Shala was during all these years held in Holkar's Vada.

It has been already remarked that when the Gaikwad Vada was commandered for plague purposes in 1899, the Boarding House was temporarily closed, and that it was revived in December 1901 in the premises of the Fergusson College. As the Gaikwad Vada was handed back to the Baroda Durbar by the Society about this time, the Boarding House returned to Holkar's Vada and when the number of inmates rose to 35, a portion of Laghate's Vada was taken on lease. In June 1905 the establishment was removed to Patwardhan's Vada in Sadashiv Peth, until then occupied by the Male Training College. At last it settled down in Gadre's Vada from June 1909, after the removal of school classes to the Nana Vada Building. From January 1905, the Boarding House was put in the charge of a life-member-superintendent. In March 1910 Prof. K. N. Dravid was Superintendent of the House, and it had a membership of 74.

After a long and eventful tenure of the office of Chairman of the Council of the Society and later on also of the Governing Body, Principal Selby resigned his post in 1907, on being appointed Director of Public Instruction. His academic pre-eminence was recognized by government when they made him Vice-Chancellor of the Bombay University, and by the University itself by conferring upon him the degree of Doctor of Laws in 1908. The association of a gentleman of such distinction and high position with the management of the Society's affairs for a period of more than twenty years, must have been a source of incalculable benefit. He had thoroughly identified himself with the aims, aspirations and spirit of the Deccan Education Society, and what was even more important he was in a position to interpret these with authority based upon personal inside knowledge to the official world in the most critical period in the life of the Society. At the general meeting of the Society held in July 1899, the sense of the gratitude of the Society to Selby and Bhandarkar was recorded for their services in overcoming the difficulties with which the Society was confronted in 1897, and "which at one time seriously threatened the continuity of the work of the Society". Many of the life-members from Agarkar downward were his pupils, and between them and Selby

there existed strong ties of affection and regard, which made harmonious working between life-members and the Governing Body a matter of comparative ease. He was the golden bridge between the old and the new order of things, and under him the spirit and line that the new constitution was to follow in actual working were gradually defined. His exit from the Society was long and deeply felt.

By a curious chance, the Governing Body had to engage in a controversy with Selby in his capacity as Director of Public Instruction, soon after his appointment to that office. The question was one affecting the right of the Governing Body to deal at its discretion with cases of misconduct on the part of students outside the school. An inmate of the Boarding House recited certain exciting passages from the novel Ushahkal at a public meeting in his native place during the summer vacation of 1907. When this was brought to the notice of the Superintendent he inquired into the matter, and after satisfying himself that the boy was a well-behaved boy, and was thoroughly innocent of any mischievous intentions in reading the passages, administered a rebuke to him, and asked the hostel superintendent to look after his general conduct. The Governing Body, too, was satisfied with the measures taken. At this stage, the school-authorities were called upon by the Inspector to rusticate the boy for a term. The G. B. represented that it had done all that the requirements of the case demanded, and that it would be incompatible with its prestige and its status as the body vested with final authority to deal with matters of discipline in the institutions of the Society, to go back upon the decision once taken, as nothing new had since then come to light to justify its doing so. It assured the Department of its perfect readiness to co-operate with it in enforcing discipline, but the rights and position of the Governing Body had to be respected in the interest of discipline itself. The Director of Public Instruction conceded the point and did not insist upon the enforcement of the original order of rustication.

What is popularly known as Risley Circular was made the basis of a Government Resolution (No. 2395 of 30th September 1908) relating to discipline in schools and colleges. The following

were the more important conditions insisted upon by government in all aided schools:—

(2) Any reported or observed objectionable conduct out of school must be sternly punished.

(6) Such papers only as Government may from time to time sanction shall be admitted in reading rooms of schools and hostels, or subscribed to by students.

(7) No school-boy shall attend or take part in the organization or conduct of any public meeting of any kind.

(8) College students may attend public meetings with the previous permission of the Principal, to whose discretion it shall be left what papers are admitted into the college.

With regard to condition 2, the Governing Body represented that it should be free to satisfy itself on a special inquiry of the objectionable nature of the boy's conduct, and then award punishment, and further that government should not press their own view in any particular case but that they should insist on it only if on a general examination of the punishments inflicted, government find that their intentions are not being carried out. As regards the taking in of newspapers etc., the Governing Body had to say that the choice of them should be left to it because it was more likely to have intimate knowledge of them. A list of newspapers subscribed to would be supplied to government if required, and the suggestions and objections of government would be taken into consideration. As for attendance at meetings on the part of school-boys, the Governing Body expressed the opinion that a school-boy might be allowed to attend lectures on literary, historical, moral and other non-political subjects, but not such as may be organized for demonstration or agitation.

The Governing Body waited in deputation upon the Director in December 1908, and explained its own point of view. There were sharp differences of opinion among life-members on the question of the action to be taken in the event of government's refusal to consider their suggestions as conveyed by the Governing Body. Some resignations seemed imminent. But Gokhale's arbitration was sought at this stage and his award accepted by all.

APPENDIX A

Gokhale's farewell address to the students of the Fergusson College, September 1902.

Mr. Principal, Brother-Professors and Students of the College, it is not possible for me to rise without deep emotion to reply to the address which has just been read, and to return thanks for the great, the overwhelming kindness with which you have treated me to-day. All parting in life is sad, but where the heart's deepest feelings are involved, the severance of old ties and the necessity of saying good-bye, is about as trying an ordeal as any that a man can be called upon to go through. For eighteen years now, I have tried, according to the humble measure of my capacity, to give the best that was in me to this Society. Through good report and through evil report, through sunshine and through storm, it has been my endeavour to work for this institution with a single aim to its welfare, till at last it has become impossible for me to think of myself as apart from this college. And now, when the time for my withdrawing myself from all active work in this institution has come, my heart is naturally stirred by conflicting emotions, in which a feeling of intense thankfulness is mingled with a feeling of deep sadness. I feel thankful, profoundly thankful, that it has pleased Providence to give it to me to discharge the solemn and onerous obligations of a vow taken so many years ago under the influence of youthful enthusiasm, and that no matter what happens to me in the future, I shall always be able to look back with pleasure and pride on this part of my career, and say to myself "Thank God, I was permitted to fulfil my pledge." But, gentlemen, side by side with this feeling of thankfulness, there is a feeling of deep regret, that my active work for this great institution is now at an end. You can easily understand what a wrench it must be to me to thus tear myself away from an institution to which my best work hitherto has been given, and which always has been first in my thoughts and affections, no matter in how many fields it was my lot to work. Some of you here may, perhaps, be tempted to ask, as other friends have already asked, "Why do you retire from the college, if you feel the parting so keenly?" My answer to this question is, that my decision has not been arrived at without a long and anxious examination of the whole position. In the first place, my health is not now what it once was. During the last term, it was a matter of anxiety to me from week to week and almost from day to day, how I should be able to finish my work without breaking down in the middle of the term. Even then as many of you are aware,

I was not able to perform my duties in the college with that strict regularity, with which my colleagues were performing theirs, and one cannot help feeling that this is a very unsatisfactory position to be in, though never a word of complaint was heard from my colleagues. And I felt I had no right to put such a strain on their indulgence. You know the golden rule that when you sit down to a repast, it is always well to rise a little hungry or when you go to a friend's house you should rather leave before your time than overstay his hospitality even by a day. I know, my colleagues do not think that the illustrations apply. All the same, having worked for eighteen years more or less under hign pressure, I thought it was best for me to retire and leave the field to other workers. This, however, is not my sole reason for withdrawing from the college and some of you are apt to think that it is not a very conclusive one, either, and I will frankly tell you that another reason has influenced me in making up my mind, quite as much as this one. Years ago I remember to have read a story of a man, who lived by the side of the sea, who had a nice cottage and fields that yielded him their abundance, and who was surrounded by a loving family. The world thought that he was very happy. But to him the sea had a strange fascination. When it lay gently, heaving like an infant asleep, it appealed to him, when it raged like an angry or roaring lion, it still appealed to him; till at last he could withstand the fatal fascination no longer. And so having disposed of every thing and put his all into a boat, he launched it on the bosom of the sea. Twice was he beaten back by the waves—a warning he would not heed. He made a third attempt when the pitiless sea overwhelmed him. To a certain extent this seems to me to be my position to-day. Here I am with a settled position in this college, and having for my colleagues men with whom it is a pleasure and a privilege to work, and whose generosity in overlooking my many faults and magnifying any little services I may have rendered, has often touched me deeply. And yet, I am giving up all this to embark on the stormy and uncertain sea of public life. But I hear within me a voice which urges me to take this course, and I can only ask you to believe me when I say that it is purely from a sense of duty to the best interests of our country, that I am seeking this posting of greater freedom, but not necessarily of less responsibility. Public life in this country has few rewards and many trials and discouragements. The prospect of work to be done is vast, and no one can say what is on the other side, how all this work may end. But one thing is clear. Those who feel in the matter as I do must devote themselves to the work in a spirit of hope and faith and seek only the satisfaction which comes of all disinterested exertions. This is not the place where I may speak of my future hopes or lines of

work. But one thing I know, and it is this :—Whether I am permitted to press onwards and prove of some little use to the public in another capacity, or whether I have to return a weather-beaten, tempest-tost shipwrecked mariner, my thoughts, as you have said in your address, will constantly be with this institution : and, on the other hand, I shall always be sure of a warm and hospitable welcome within these walls, whenever I choose to come here. And, now, before concluding I wish to say one thing to the students of this college. I hope and trust that they will always be proud of this institution. I am about to leave you and so I can speak on this subject now with less reserve. I have been nearly all over India, and I have naturally felt special interest in the educational institutions of different places. Nowhere throughout the country is there an institution like this college of ours. There are other institutions better equipped, and also with older traditions ; but the self-sacrifice of men like my friends, Mr. Paranjpye and Mr. Rajwade, surrounds this college with a halo of glory all its own. The principal moral interest of this institution is in the fact that it represents an idea and embodies an ideal. The idea is that Indians of the present day can bind themselves together, and putting aside all thoughts, and worldly interests, work for a secular purpose, with zeal and enthusiasm which we generally find in the sphere of religion alone. The ideal is the ideal of self-help, that we may learn slowly but steadily to rely less and less upon others, however willing to bear our burdens, and more and more upon ourselves. I trust that you, the students of this college, will keep this character of the institution steadily before your eyes—that your devotion to it, your enthusiasm for it, will be commensurate with the nobility and importance of its work, that even when you feel disposed to criticise it, you will speak of it with that loving solicitude with which we mention a parent's faults and that you will always do what lies in your power to further its interests and enlarge the sphere of its usefulness and influence. And now nothing remains for me but to say "Good Bye." I know I have given but feeble utterance to the thoughts that are at this moment uppermost in my mind, but nothing that I can say will express them adequately. I wish you well—individually and collectively. In leaving you, as I am doing, I feel I am leaving the best work of my life behind me. I trust I may meet some of you hereafter as co-workers in other fields, that we may also occasionally meet within the walls of this college. God bless this college and bless you all.

CHAPTER IX

GROWTH AND EXPANSION

This chapter will cover a period of nearly 30 years from 1901 to 1930. These were years of very rapid all-round growth. The desire for secondary and higher education was spreading every day among the numerically large classes of society and there was in consequence a great rush on the accommodation that the College and the Schools could provide. In the year following the opening of the Nana Wada Building, the Superintendent had to refuse admission for want of accommodation. A separate building for the middle-school classes (first three standards) was mentioned as an urgent desideratum, and it was actually supplied in 1914 by purchasing the Ramanbag site and constructing class-rooms thereon. In spite of the addition of two big class-rooms in 1908, the College too, found it a hard problem to cope with its ever-growing numbers. The Satara School reached the maximum prescribed strength, and was pressing for permission to admit more students. Visitations of plague were decreasing in virulence and frequency, and it more or less ceased to count as a factor to reckon with. Even the War did not interrupt the steady tenor of academic life. If anything, it quickened the pace of advance, and the big mass of money it put into circulation, and the high earnings and large profits that it made possible benefitted the Society by creating reserves out of which contributions could flow. Government grants also were considerably augmented. The Poona New English School, that ever from the year 1885 had been pinned down to a maximum grant of Rs. 7762/- received for the first time in 1912 an additional amount of Rs. 2000 as a supplementary grant specifically for the purpose of improving the salaries of teachers, while the regular school-grant itself was raised to Rs. 11,000 in 1915. It stood at Rs. 18,000 in the pre-reform year (1920–21), and reached the maximum of Rs. 21,700 in 1926–27, including the supplementary grant, which had been consolidated with it. The Satara School grant was Rs. 10,000 in 1924–25. Both these High Schools were at this time receiving grants approximately equal to ⅓ of their grantable expenditure. The Navin Marathi Shala on

account of its special character as a model school was given a grant at the rate of ½ of admitted expenditure in 1918, and a special grant equal to ⅔ of its expenditure in 1921-22, for a period of three years. It drew the maximum amount of Rs. 10,400 in 1922-23.

Acting on the recommendation of a Committee appointed by itself in 1919, government altered the rule laying down Rs. 10,000 as the maximum grant payable to a College, and adopted the proportion of ¼ of grantable expenditure. In 1919-20, therefore, an addition of Rs. 4000 to the old grant of Rs. 10,000 was made, and by gradual steps the amount of grant rose to the maximum of Rs. 35,000 in 1927-28. The financial position of all institutions towards the end of the period under review was satisfactory. The additional resources obtained by way of increased income from fees and grants were utilized for improving the payment of the teaching staff and making additions to and improvements in equipment.

The most important developments of this period had reference to the Fergusson College, and the Navin Marathi Shala. An impressive and characteristic addition to the group of college-buildings was the N. M. Wadia Amphitheatre, formally opened on 5th September 1912, at the hands of Sir George Clarke (now Lord Sydenham) Governor of Bombay at that time. The college-authorities had for a long time been fondly cherishing the project of a spacious hall for the accommodation of the ever-growing number of students, on public occasions and at ceremonial functions. In the absence of a special building for the purpose, college functions used to be somehow held on the first floor of the main building or in the quadrangle of the Bhagvat Sinhji Quarters. The idea of the Amphitheatre originated with Principal Paranjpye, who wanted to have a structure of the semi-circular shape like one of those he had seen at the Sorbonne. We find the Amphitheatre definitely mentioned by Bhanu in 1906 as one of the needs of the College to be provided for from the Imperial grant. The more urgent need of class-room accommodation, however, obtained precedence and two class-rooms were constructed in 1908. An open space was left between the class-rooms to be filled up, when funds became available, with the contemplated Amphitheatre. The Amphitheatre was desirable enough in itself, and the need for it was more and more accentuated with the increasing strength of

the College. At last it was resolved upon to push the scheme ahead and a special appeal was issued in January 1911, to a small circle of chosen friends of the Society, calling upon them to contribute Rs. 1,000 each towards the cost of constructing the building. The appeal succeeded beyond the highest anticipations. The trustees of the N. M. Wadia Charities sanctioned a donation of Rs. 25,000 in recognition of which the building was named the N. M. Wadia Amphitheatre. His Highness the Aga Khan contributed Rs. 5000, and eighteen other gentlemen Rs. 1000 each.

The dominant note of the opening ceremony of the Amphitheatre was its cosmopolitanism. Sir Jamsetjee Jeejeebhoy speaking on behalf of the trustees of the Wadia charities said, " It is now more than a quarter of a century since the Fergusson College came into being. During that long period, it has brought the blessings of higher education to some thousands of students of all classes in this Presidency. When sometime ago, the college-authorities approched us, as Trustees of the Wadia Charities, with a request for funds to enable them to carry out the project of erecting a large block to relieve the congestion in the main building, recognising the urgency of the need and the claims of the Fergusson College, we at once decided to allot Rs. 25,000, the amount asked for. Ladies and gentlemen there is a matter connected with the erection of this Amphitheatre which I must in passing refer to. Though the temple of Learning recognizes no caste or creed, the Fergusson College may well be said to be an almost Hindu institution. Yet when it appealed for funds willing assistance was rendered from the wealth of a Parsee, and His Highness the Aga Khan came forward with a donation of Rs. 5000. Amidst much that is discouraging to the cause of Indian Nationality, incidents such as these encourage one to think that the day is not far distant, when the different communities of India will realise that their interests are identical, and that the advancement of any one community is a step towards the advancement of the nation as a whole."

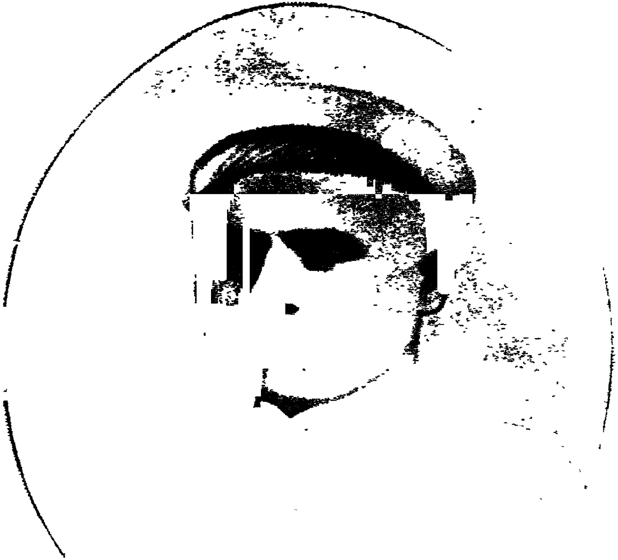
Sir George Clarke in declaring the Amphitheatre open, expressed the hope that the Fergusson College should be the training ground of true leaders of people. The men who court neither popularity nor power for themselves, who will speak and



N. M. Wadia
After whom the Amphitheatre is named.



Sir Shapurji Broacha
Donated Rs 10,000 for the Students' Reading Room



Dr. S. V. Kane of Bombay
Donated Rs. 10,000 for the Kane Chemistry
Laboratory.



H. H. Sir Sawai Tukojirao III
Maharaja Holkar
Donated Rs. 20,000 for the Biology Laboratory.

write the truth unflinchingly, and who will trust to reasoning based on knowledge and not to declamation, must in the future far more than in the past exercise a determining influence on national progress. Sound progress in all countries must depend upon the extent to which their affairs are controlled by their best intellects unselfishly applied to promote the general good. The vote of thanks to His Excellency was proposed by the Chief (now His Highness the Raja) of Sangli, seconded by Sir Jamsetjee Jeejeebhoy and supported by Dr. Sir R. G. Bhandarkar. Narayan Balkrishna Brahme announced his offer of an endowment of Rs. 15,000, at the conclusion of the ceremony.

The Amphitheatre of the Fergusson College can claim to be one of the sights of the educational world of Poona. It can comfortably seat 1500 persons, and on great occasions a thousand more have managed to squeeze themselves into it. As it is the biggest covered place to be found in any College in Poona, it has always been used as the common meeting ground for all college-students on the occasion of the visit of a great person like Sir J. C. Bose, Rabindranath Tagore, Pandit Madan Mohan Malaviya, Sir P. C. Ray, the Rt. Hon'ble Srinivas Sastri, or Sir C. V. Raman. The Amphitheatre closely packed to the roof on such a day is indeed a wonderful spectacle, and we cannot but render an admiring tribute to the vision of Diwan Bahadur Godbole, in designing a place of such proportions for a College. The auditorium of the Amphitheatre is ordinarily used as a class-room, and some of the side-rooms accommodate smaller classes. It is also the scene of students' debates. It requires a strong nerve to face an audience in the Amphitheatre, and one who can do that may be said to have taken a long stride in the art of public speaking.

The Laboratories of the College very badly needed expansion. Though the number of science-students was as yet small, a good many subjects had to be provided for, and the need of greater accommodation was urgent. In view of the introduction of practical Physics in the curriculum of the First Year in Arts, the construction of a separate Physics Laboratory was taken in hand in 1910, and carried out in the course of two years at a cost of Rs. 27,000. Kane Laboratory was felt to be inadequate for its purpose and was added to in 1916 by the construction of a Hall and two small

rooms for laboratory work, at a cost of Rs. 25,000 defrayed out of the Imperial grant. In the same year an independent building for the Biology Department was provided with the munificent donation of Rs. 20,000 given by H. H. Maharaja Sawai Tukojirao Holkar of Indore after his visit to the College in 1915. A donation of Rs. 10,000 made by Sir Shapurji Broacha in 1915 enabled the college authorities to provide a two-storeyed building for use as Students' Reading Room and Library. The opening ceremony of the last three buildings was performed on 21st June 1916 at the hands of His Excellency Lord Willingdon, then Governor of Bombay. We may anticipate the course of events a little, and notice the additions made to the Laboratories in subsequent years. The two halls of the Chemistry Laboratory were connected together by the construction of a lecture-hall in 1928–29, at a cost of Rs. 30,000. The accommodation in the Physics Laboratory was enlarged in 1916–17 at a cost of Rs. 20,000, and again in 1934 by the construction of a second storey on the top of the northern wing at a cost of Rs. 11,000. The Biology Laboratory was extended in 1933 by the addition of a lecture-room, a cellar, and one more room for laboratory purposes, at a cost of Rs. 12,000.

The hostel accommodation provided by the Bhagvatsinhji Quarters was so much in demand, that a very large number of applications for admission into the hostel had to be turned down every year. The provision of additional hostel accommodation was, therefore, taken up as an urgent proposition, and a second block of rooms was constructed in 1915 with funds raised by issuing debentures of the amount of Rs. 75,000. The accommodation in this new block consisted of single rooms measuring 10′ × 8′. Another block of rooms was constructed in 1919 at a cost of Rs. 1,00,000. The major portion of funds required for this object was raised by subscriptions among which the sum of Rs. 45,000 contributed by Seth Tulsidas Tejpal, Rs. 5000 by Messrs. Soorjee Pragjee and Rs. 5,000 by Seth Madhavji Hariram deserve special mention. The next step in the direction of providing additional residential accommodation was taken in 1925 by completing a block of rooms for students of communities backward in education. The underlying idea was to reserve accommodation for 80 students from backward classes; while, in assigning rooms in that block no distinction was to be made between advanced-class and backward-



K. P. Joshi of Athni
Donated Rs. 38,000 for the promotion of Scientific and German Studies.



Seth Tulsidas Tejpal
Donated Rs. 45,000 for a Hostel-Block.



class students. Out of the total cost of Rs. 1,45,000, Rs. 30,000 came by way of donations, and one-half of the entire cost came from government according to the promise made in 1919, of giving a grant of Rs. 1,50,000, at ½ rate, towards the contruction of hostel-blocks. This hostel-block was declared open on 25th June 1925, by Sir Leslie Wilson, the Governor of Bombay, who had himself contributed Rs. 1,500 to the funds for the hostel-block. His Excellency eulogized the efforts of the Deccan Education Society in behalf of the backward classes, and complimented Principal Kanitkar on the signal success of his efforts to enlist public sympathy for students of backward communities. He also expressed his personal sympathy with some of the demands made on behalf of the Society, such as revision of the grant-in-aid to the College on the basis of the value of the services of life-members. He also wished success to the scheme of providing greater hostel-accommodation for girl-students of the College, and spoke appreciatively of the donation of Rs. 8,000 promised by the Rani Saheb of Sangli for that purpose. The true spirit and purpose that ought to guide efforts for the levelling up of backward classes were happily embodied in the following message from H. H. the Maharaja of Kolhapur sent on the occasion of laying the foundation stone of the hostel for backward classes :

"The ultimate end and object of giving special facilities and encouraging spread of education among the backward communities is and must be, to do away with these special measures and to root out altogether all class-prejudices. There is nothing but praise for your attempts, therefore, so to mix the students as to check the growth of narrow and harmful communal impulses. I wish you all success in it, and congratulate you on the practical sympathy shown by you for the backward classes."

With the construction of the hostel for backward-classes, accommodation for the residence of 420 men-students became available. Here was a great centre of common corporate life provided for young men during the most impressionable period of their lives, when narrowing prejudices could be eschewed, generous friendships formed on non-communal lines, and a catholic outlook on men and affairs cultivated. An earlier instance of a special communal facility was the Rachappa Nili Lingayat Mess-room

built in 1912, out of earmarked contributions given by the mercantile community of Hubli. We find in the Society's records the outline of a project for constructing a block for Lingayat students, formulated in consultation with Shet Mallappa Basappa Warad of Sholapur, but on account of that gentleman's sudden death it did not materialise.

Additional accommodation for girl-students wished for ever since 1925-26 had to wait until 1934 when the Saraswatibai Quarters were completed with the donation of Her Highness the Ranisaheb of Sangli. This block stands on the eastern side of the Agarkar Block, symmetrical with the Kesarbai Block constructed in 1921-22. Forty girl-students can now live comfortably on College-grounds in an atmosphere of well regulated freedom. The interesting story of the receipt of Rs. 25,000 out of the estate of Bai Kesarbai, widow of Seth Koerji Haridas of Bombay, will be found in the section on Fergusson College in Part II of this book.

The Jerbai Wadia Building has been unquestionably the most important and the most distinctive addition to the educational equipment of the College. Prof. V. K. Joag, the then Superintendent, first got Sir C. N. Wadia and Sir Ness Wadia interested in the Navin Marathi Shala in 1925, and they between them contributed Rs. 2,500 for the construction of the Drill and Assembly Hall for that school. A visit to the Fergusson College followed in 1927, and being favourably impressed with the working of the College, and also actuated by the desire to do something for an institution with which Gopal Krishna Gokhale was intimately associated, the two brothers made up their minds to remove the greatest need of the College viz. a commodious library-building. Plans and estimates for such a building were prepared without delay, and a donation of one lac of rupees was made to meet the entire cost of the building. It was a noble donation nobly given, in a spirit worthy of the highest traditions of catholic generosity for which the Parsi community is justly renowned. The construction was immediately taken in hand and carried to completion by the end of May 1929. The Wadia brothers gave a further proof of their generosity by donating an additional amount of Rs. 61,000 to meet the excess of expenditure over estimates of the cost and also the bill for shelving and furniture required for the proper fitting up of such a

great building. The library building was opened for use from the beginning of June 1929, without any formal ceremony. One of the conditions of the Wadia donation was that the amount of Rs. 10,000 be invested and the interest on it used for subscribing to research-journals. The investment was made in 1933–34. It has also been agreed to put a life-member in charge of the Library and relieve him of part of his teaching-work in order to enable him to devote himself to library management. Principal K. R. Kanitkar, and Prof. V. K. Joag were largely instrumental in inducing the Wadia brothers to give this munificent donation to the College. Prof. Joag also was closely associated with every stage of the progress of the project from beginning to end. The faultless construction and the rich equipment of the Library Building are principally due to the ceaseless care that Prof. Joag bestowed on the execution of the architect's plans.

As observed before, the Navin Marathi Shala made remarkable strides during this period. Prof. K. R. Kanitkar took charge of the School in 1914, and threw himself into its organization and management with his wonted energy and resourcefulness. An account of the new features introduced by him may be read in Part II. It will suffice to say here that the School soon came to be looked upon as one of the best in the Presidency, and government was pleased to sanction a special grant of Rs. 1,25,000 for the construction of a school-house for the institution in 1919. The foundation-stone of the building was laid by Sir George Lloyd (now Lord Lloyd) on September 26, 1919, and the opening ceremony performed on 25th March 1923, by Sir Mahadev Chaubal. Over and above the grant from government, the Society spent nearly Rs. 15,000 for the purchase of open grounds, and Rs. 30,000 for meeting the excess of expenditure on construction. The superintendent, Prof. V. K. Joag, in his speech at the latter function laid emphasis on the need of giving special assistance to model schools, which he observed, would be even more useful than before in the new era of primary education initiated in 1923 by Dr. Paranjpye's Education Act. The School, since 1921–22, had been in receipt of an efficiency grant at the special rate of $\frac{2}{3}$ of admitted expenditure. This proportion was reduced to $\frac{1}{2}$ in 1924–25, but government undertook to maintain it at that level by making good the deficiency from it, if any,

when primary education passed into the hands of the local Municipality, which it did in 1927-28. Government continued making the contribution stipulated until the end of 1933-34, but have stopped it since then, and the school has now to depend upon such grant as the Poona Municipality can afford.

The project of the Drill and Assembly Hall was vigorously pushed forward by Prof. Joag and carried to completion, in 1928. The building cost Rs. 20,000 and almost the whole amount was raised by public subscriptions.

The number of students attending the Society's institutions was all the while increasing by big strides. In March 1916 Fergusson College had 1440 students on the rolls, a number that has been only once exceeded since then—in the year 1932. This number was due to the holding of the supplementary University examinations in March and April 1915 on account of the alteration in the opening date of the academic year from January to June. This was also the last year in which the Fergusson College held its unique position as the one private College in the Bombay Deccan for the middle-class and poor students. The New Poona College was opened in June 1916, and the Karnatak College in 1917. The extent to which the Fergusson College served the needs of different parts of the Presidency is made clear by the following table of the territorial distribution of its students in 1916:—

1.	Marathi speaking British Districts	822
2.	Karnatak : British Districts	276
3.	Kolhapur	73
4.	Deccan and S. M. C. States	125
5.	Gujrat, Kathiawar, and Baroda	88
6.	Sind	22
7.	Mysore	19
8.	Berar and Central Provinces	12
9.	Nizam's dominion	2
10.	Indore	1
	Total	1440

The Poona New English School which had 821 students in March 1909—the year previous to its shifting to the Nana Vada—went on increasing its strength until it passed the 2000 mark in 1928. The Satara New English School was able to attract students to the fullest capacity and its accommodation, as soon as it was provided. In the year of Deodhar's retirement from superintendentship (1920) it had 539 students on the rolls, and this number gradually went on rising until it stood at 764 in 1930. The Navin Marathi Shala reached its highest strength of 619 in 1926—three years after its removal to the New Building. One of the remarkable features in the composition of its number has been the steadily increasing proportion of girls. In 1925 this number was 33 out of 536, while at the end of March 1935 it stood at 150 out of a total strength of 577. By the year 1930 the total number in all the institutions of the D. E. Society—including the Dravid High School, which was not until them incorporated—had reached the figure of 5000.

The Society added two to the list of its institutions during this period. In April 1919 the Umbergaon School was formally taken over from the local Society, and in June 1919 the Willingden College was inaugurated at Sangli. A detailed account of the origin and early career of the Umbergaon School will be found in the note on that School in Part II. Another School with the management of which the Society became connected as early as 1910 was the Dravid High School of Wai, though the School was formally incorporated with the Society only in 1933. The Wai School is a monument of the generosity and local patriotism of Rao Bahadur Balvant Vyankatesh Dravid who constructed the school-house at a cost of Rs. 45,000, and his brother Ganesh Vyankatesh Dravid who endowed the School with a fund of Rs. 30,000. The assumption of the responsibility of managing the Umbergaon School was part of a plan of extensive development, that the Society was thinking of embarking upon about this time. In response to a strongly expressed local desire to have a private Arts College in the suburbs of Bombay, the life-members made up their minds to give a definite shape to such a project, and in January 1918 deputed Prof. H. G. Limaye to do that duty. An influential local committee was formed and the scheme was pushed forward with great vigour. It was proposed to call that College the Gokhale College, and to couple with the name of Gokhale the

name of a donor, who was expected to contribute half the cost of the project. On 25th February 1919, it was resolved to purchase a plot of 50 acres for the College in the island of Salsette. Then came the sad death of Prof. Limaye on 26th February, and Prof. Kale was called upon to proceed with the scheme. The decision of government about this time to open a residential Arts College for Muslims in the neighbourhood of Salsette, made it necessary, however, to give up the project of an Arts College in Salsette. The possibilities of starting a College of Engineering in Bombay were also being explored at this time. But this project too had to be dropped, in consequence of the heavy financial commitments incurred on account of the Willingdon College, which as already remarked had been opened in June 1919.

The Willingdon College was the outcome of a desire to extend the activities of the Society in the sphere of higher education to a centre outside of Poona. The neighbourhood of Sangli and Miraj naturally suggested itself as a suitable field of activity lying as it did in the midst of the Southern Mahratta Country States, from which Poona drew a large number of its college-students. It had also the advantage of standing in the borderland between Maharashtra and Karnatak. A strip of British territory between the towns of Miraj and Sangli had casually been noted some years before, as a very eligible site for a college by Principal Paranjpye, and that site came to be fixed upon for the permanent location of the College. There was some opposition in government circles to the idea of opening a college away from one of the already established centres of higher education, but it was ultimately overcome, and it was decided to inaugurate the institution in June 1919. The name of Lord Willingdon was to be connected with it, in recognition of His Excellency's warm interest in the college-scheme, but for which the college might not have come into existence at all.

The inauguration ceremony took place on 22nd June 1919, at the hands of Sir Chimanlal H. Setalvad, the then Vice-Chancellor of the University of Bombay, in a Shamiana in the midst of the buildings that were to serve for the temporary home of the College. These had been repaired and adapted to the use of the College by the Sangli Durbar. A representative and distinguished assembly witnessed the ceremony. Shrimant Chief Saheb of Sangli in welcoming

Sir Chimanlal and the guests referred in terms of warm appreciation to the educational work of the D. E. Society, and expressed his confidence that its operations in the Southern Mahratta Country would confer great benefits upon the intellectual and public life of those parts. The statement read by the Secretary of the Society on the occasion concluded with the following words setting forth the expectations of the Society about the future development of the Willingdon College :—

We hope that in the near future this New College will attain the position which the Fergusson College has come to occupy in the educational system of this Presidency. Nay, further, this College will be a long needed intellectual centre for the Southern Mahratta Country. The College in due time will be able to make provision for the teaching of all branches of learning recognised by the University. In time this College may attain the position of a University for the S. M. Country, and one may dream that by that time it may be possible to impart University teaching through the medium of the Vernaculars, and then the College may develop into a Marathi University giving sound education through their mother tongue to thousands of youths in the S. M. Country, and sending them back to their respective districts, imbued with the spirit of true citizenship and with love and devotion to the Motherland.'

Sir Chimanlal before declaring the College open unveiled the photographs of Lord and Lady Willingdon and read out the following letter of good wishes very kindly sent by His Excellency:-

Government House
OOTACAMUND
3rd June 1919.

My dear Paranjpye,

Very many thanks for your kind letter. I am glad the photos have been received all right. Most sincerely I wish all possible success to the Willingdon College and feel it a great honour that it should have my name. I trust that it may prove of great educational value in the Southern Maratha Country and that it will in future years produce many loyal, honourable, brilliant young citizens who will do great service to their country in many departments of our public life.

Yours Sincerely,
Willingdon.

Messages of good wishes were also received from His Highness the Maharaja of Baroda, and Dr. Sir R. G. Bhandarkar.

Sir Chimanlal in the course of his speech stressed the need of inculcating in the minds of students the qualities of self-restraint, self-sacrifice, and respect for law and order, as these would be urgently needed in view of the large measure of responsible government that the country was destined to enjoy under the scheme of political reforms in contemplation. He further observed, "It is a great day for the Southern Mahratta Country, for today this part of the country views the birth of an institution, which has a great future, and which will play an important part in the educational and political progress of the Southern Mahratta Country. It is indeed a fortunate circumstance that this institution is to be under the management of the D. E. Society. That Society with its noble and talented band of life-members has set an unique example of self-sacrifice and patriotism, and they will bring to bear on the conduct of this institution their vast experience of over 30 years."

The College scheme was carried to completion according to the programme originally chalked out. In less than four years a spacious building worth 3,50,000 was constructed and it was opened at an impressive ceremony on 8th August 1924 by Sir Leslie Wilson, Governor of Bombay. Two hostel blocks with accommodation for 90 students were completed by June 1927, and an extensive site measuring 125 acres acquired. That a scheme of such magnitude involving a capital expenditure of close on 6 lacs of rupees was completed in the short period of six years was a result due to the unstinted generosity of the neighbouring Ruling Princes, the sympathy of the gentry of Maharashtra and Karnatak with the aims and objects of the Society, and the ready response to the appeal for funds received from the large body of past students of the Fergusson College and other institutions of the Society. The exertions of Principal Bhate in behalf of this institution it would be impossible to assess at their true worth. Principal Bhate until his new appointment was more or less looked upon as a man of thought rather than of action. His reputation as a Professor of Philosophy in Fergusson College stood very high, and at the age of 50 years he could have reasonably declined to undertake the



Inauguration of Willingdon College, 22nd June 1919.

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Shrimant Sir Parashuramrao
Bhausaheb Patwardhan,
Chief of Jamkhandi.



Shrimant Sir Malojirao Nanasaheb Ghorpade,
Raja of Mudhol.

strenuous responsibility of building up a new College from the very foundations and preferred to pursue the even tenor of a life of intellectual pursuit. But he sacrificed his personal convenience, and his academic interests at the call of his colleagues and put his hand to a great enterprise. He brought to bear a tenacity and persuasiveness on the business of convassing for subscriptions, that were a veritable revelation to his friends and colleagues. During the nine years that he was connected with this work he toured every part of this Presidency, and collected contributions from the most unpromising and far-away places. His reputation as a teacher, litterateur, and social reformer was an asset of the highest value, and it gained for him access to persons of all parties and communities. He was ably assisted by Profs. Bondale and Sapre in the collection of funds, while Prof. Dravid particularly looked after internal organization and management. Prof. Dravid's long experience of college affairs and his academic standing enabled him completely to relieve Principal Bhate from the cares of everyday administration and leave him free for the collection of funds. We may, in connection with subscription work, make grateful mention of the exertions of the late Mr. Vinayak Krishna Mainkar of Sangli, who placed his local knowledge and local influence unreservedly at the service of the College and helped the college-authorities to raise contributions in different parts of the Sangli State, and other neighbouring States.

A full account of the vicissitudes in the fortunes of the College, and later developments in its activities will be found in the section on Willingdon College, in Part II, from the pen of Principal Bhate himself. We shall conclude this narrative with a list of those benefactors of the College who contributed Rs. 10,000 or more to its funds :—

H. H. Shri Chhatrapati Rajaram Maharaj, Rs. 30,000 for the construction of a hostel-block ; H. H. Sir Chintamanrao Appasaheb Patwardhan, Raja of Sangli, Rs. 75,000; Shrimant Sir Gangadharrao Balasaheb Patwardhan, Chief of Miraj (Sr.), Rs. 50,000 in the form of books and scientific apparatus; Shrimant Narayanrao Babasaheb Ghorpade, Chief of Ichalkarnji, Rs. 50,000 as endowment and donation ; Shrimant Sir Parashuramrao Bhausaheb Patwardhan Chief of Jamkhandi, Rs. 30,000; Shrimant Sir Malojirao Nanasaheb

Raje Ghorpade, Raja of Mudhol, Rs. 12,000; Shrimant Raghunathrao Babasaheb Pantsachiv, Chief of Bhor, Rs. 10,000; Shrimant Madhavrao Babasaheb Patwardhan, Chief of Miraj (Jr.), Rs. 10,000; Shrimant Bhalchandrarao Annasaheb Patwardhan, Chief of Kurundwad (Sr.), Rs. 10,000; Shrimant Ramrao Vyankatrao Bhave, Chief of Ramdurg, Rs. 10,000.

Changes of very far-reaching importance were introduced into the courses of studies for the B. A. degree mainly at the instance of Lord Sydenham, and came into force from the year 1913. More emphasis was now to be put upon specialized knowledge of selected subjects rather than on extensive knowledge and general culture. The classical language and History and Political Economy disappeared from the list of compulsory subjects, and a wide range of optional subjects of the Pass and Honours standard was recognized. With slight changes of detail this scheme of studies continues to this day. The elimination of History and Political Economy was stoutly resisted by the consensus of educated Indian opinion, and it was firmly believed that this measure was dictated by political considerations—the chief among which was a desire to keep the generality of students away from the study of the History of England with its tendency to create aspirations of political liberty, and the study of Political Economy calculated to produce dissatisfaction about economic relations between England and India. Mehta and Gokhale led popular opposition in the Senate, but without avail, in the face of personal and political pressure exerted on a body, made up under Lord Curzon's University Act of 1904, of 80 per cent of nominated members with a tenure limited to 5 years. The verdict of time and experience on that measure has been that the B. A. Pass course is much too meagre, and those passing through it lack specialized knowledge and general culture alike. The recent (1935) recommendations of the Academic Council of the University contemplate a widening in the range of that course. The deficiencies of the present Honours course are not of such a fundamental character. They call for improvement rather than radical change. The B. Sc. course too was made more thoroughgoing and brought into conformity with the B. A. course in respect of the spacing of the Intermediate examination. The First Year in Arts examination became a college-test from 1913. In 1920 vernaculars were in-

Benefactors of Willingdon College



Shrimant Bhalchandrarao Annasaheb
Patwardhan, Chief of Kurundwad (Sr.)



Shrimant Raghunathrao Babasaheb
Pandit Pant Sachiva, Raja of Bhor

Chancellor's Medalists



R. D. Ranade (1914)



M. L. Chandratreya (1926)



N. K. Dravid
First I. C. S. from
Willingdon College.



S. W. Shiweshwarkar
Holder of University Record
In B. Sc. Mathematics.

troduced as optional subjects of study in the B. A. Languages course.

In the examinations under the old regulations as well as new, Fergussonians were distinguishing themselves during this period. Messrs. M. S. Godbole (1911), N. M. Shah (1914), P. M. Limaye (1917), G. S. Mahajani (1920), G. V. Bhagwat (1921), and G. R. Palkar (1928) topped the list of B. A.'s. In 1911 Fergussonians occupied the 1st and 2nd places at the B. A. examination, while in 1914 the first three places were won by them. In the latter year Mr. N. M. Shah set up a University record for the highest percentage in Mathematics with 794 out 850 marks at the B. A. examination, which was broken in 1932 by Mr. S. W. Shiveshwarkar, another student of the Fergusson College. Mr. D. D. Karve stood first in the B. Sc. examination in 1918. The Chancellor's Medal, the highest academic distinction in the University, was won in 1914 by Prof. R. D. Ranade, and in 1926 by Prof. M. L. Chandratreya. In the foreign Universities, too, some very creditable performances were put up. Messrs. M. V. Bhide (1906), V. N. Bhide (1917), N. M. Shah (1919), and G. S. Mahajani (1924) passed out as Wranglers, while Smith's Prize, the most coveted honour at Cambridge, was carried off by the last-named gentleman in 1925. A good many students of Fergusson College and the New English School also entered the Indian Civil Service, beginning with Mr. M. V. Bhide who won a place in the I. C. S. in 1908. The names of others who followed him are Messrs. Y. A. Godbole (1913), V. S. Bhide (1915), B. K. Gokhale (1914) B. V. Bhadkamkar (1919) V. N. Bhide (1920) G. S. Bhalja (1921), G. H. Guggali (1922), V. N. Sardesai (1929), and D. R. Pradhan (1930). Students also had begun going to foreign countries for scientific and literary education, but until after the War it was a very small number. Among those that proceeded abroad and successfully pursued scientific studies in years preceding 1925, we may mention Messrs. P. R. Awati, V. R. Kokatnur, G. R. Paranjpe, S. B. Hudlikar, N. S. Marathe, M. B. Hudlikar, M. G. Kotibhaskar, V. K. Bhagwat, D. D. Karve, S. S. Joshi, N. R. Damle, R. K. Asundi, K. S. Nargund, S. G. Sardesai, G. G. Takle, D. L. Bhide, and G. N. Pandit. Mr. G. M. Chiplunkar went to America for the Master's degree in Sociology, and Mr. G. S. Marathe passed the Actuary's examination

in 1911. Mr. C. G. Kale after graduating B. A. and B. Sc. won the first place in the Engineering Examination of Bombay University in 1917, and was taken up into the Indian Service of Engineers. Mr. G. G. Takle went into the Indian Forest Service in 1926. The first lady graduate from Fergusson College was Miss Vithabai Jadhav (1912), and the first to take the M. A. degree was Mrs. Tapibai Hardikar (1916). Miss Shakuntala Paranjpye was the first girl-student to pass the B. Sc. examination (1926), and the first to go abroad for higher mathematical studies. Mr. V. G. Patwardhan was the first student to take his M. Sc. degree from Fergusson College (1924). Mr. R. H. Limaye obtained the King's Commission in the Indian Army after completing his training at Sandhurst in 1929. Mr. P. N. Bhatkar was the first student from depressed classes to join Fergusson College (1909).

In his report for 1904-05 Principal Paranjpye had pointed out the advisability of giving to members of the college-staff the opportunity of receiving a certain amount of European education. Besides a better preparation for the teaching of particular subjects, the advantage of a wider outlook on education and an acquaintance with different methods of educational organization were to be hoped for as the result of a period of sojourn abroad. The life-members made up their minds to utilize a portion of the Imperial grant for the purpose of enabling members of the staff to go abroad for European degrees. In 1911 Prof. K. K. Joshi was deputed to go to Germany for the study of the German language. In 1912 Prof. G. H. Kelkar was sent to England wholly at the expense of the Society to specialise in English. Prof. P. D. Gune was already in Germany as a Government of India scholar studying Philology and Sanskrit. At a later date the policy of contributing half the expenses of a life-member going abroad for higher education was adopted, and under that plan Profs. K. M. Khadye and V. G. Paranjpe went to foreign countries, and the expenses of Prof. D.D. Karve were also partly defrayed. Profs. G. S. Mahajani and P. L. Vaidya went abroad with scholarships from the Government of India, and Prof. P. V. Bapat paid his way at Harvard by helping in the editing of a Pali work. Every one must recognize the advantages of education at distinguished foreign Universities. It has not been of late found possible to give wide effect to the old

policy of subsidising those going in for foreign education, but it is to be hoped that financial conditions would soon bring its liberal application within the range of practicability. A period of study leave spent at some suitable centre of research in India itself is bound to be of great benefit. In 1912 Prof. G. B. Kolhatkar was in this way allowed a leave of two years for research-work at Banglore.

A progressive educational measure initiated by the Society during this period was the introduction of the teaching Pali, in the college from 1911, and of German after the return of Prof. K. K. Joshi from Germany. The services of Prof. Dharmanand Kaushambi, a distinguished Pali scholar, were secured in 1912 and under his fostering care Pali established itself as a popular subject in the College. Provision for the teaching of German was necessitated under the terms of an endowment of Rs. 19,000 created in 1912 by Mr. K. P. Joshi of Athni, for the promotion of German studies in the College. German teaching has since then become a distinctive attraction of the Fergusson College. Another endowment for the strengthening of the academic side was one of Rs. 15,000 by Narayan Balkrishna Brahme in 1914. The interest on this sum was to be devoted to the purchase of scientific books and journals for the college-library. One of the results of the developments that were taking place in the science department may be here noted. What with the special facilities provided, the growing desire for scientific education, and the adoption of the Inter Science examination as a qualifying test for the engineering and medical courses, the science department of the Fergusson College was day by day assuming greater importance. In 1917 there were 95 students in the I. Sc. and B. Sc. classes out of a total strength of 1240; whereas the number had grown to 600 out of 1260 by the year 1927!

The problem of giving effective instruction to the large number that was seeking admission into the College was one of great difficulty and complexity. The report on the working of the college for 1910-11 dwelt on this aspect of the matter and summed up the situation by saying that if individual attention was to be given to students, such as they received fifty years ago, an endowment fund of some 15 lacs of rupees would be required to

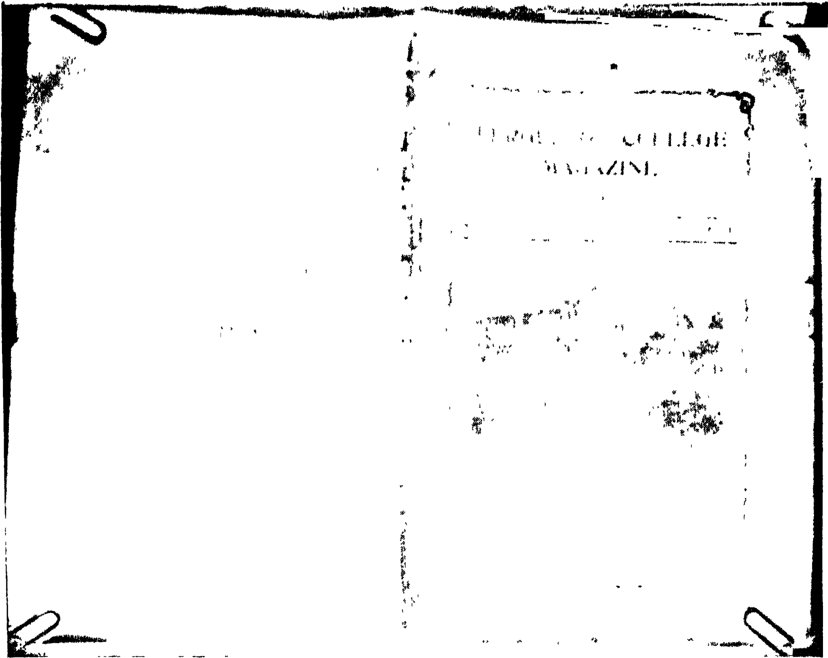
maintain a teaching staff adequate to the needs of a college of 700 students. No college in the Presidency could claim to possess such ideal conditions. " What happens now is that those students, that actively want it, do get individual attention, but a student can be idle if he chooses. This is perhaps a disheartening confession, but we have been trying what little we can with our means, to remedy it."

A promising method of bringing students of the B. A. class at any rate, into personal touch with the teacher, and of inculcating in them an active interest in the study of their subjects appeared to be to organize seminars and associations for discussion bearing upon the subjects of study. About the years 1915, associations of B.A. students of different subjects came to be formed, and some of them have maintained their organization and activities without a break. We have, for instance, the Historical-Economic Association, the Philosophical Association, the Marathi Literary Association and others doing something to create and foster intellectual interests among the body of its members. These associations organize discussions, arrange lectures of outsiders, lend books, and sometimes even bring out small publications. They are no doubt an admirable instrument of intellectual culture, and their activities should go a long way to make up for the deficiencies of mass-teaching.

A project of great educative value for students was launched on the anniversary day of the College—27th March—in 1910 in the shape of the Fergusson College Magazine. Prof. Kale was the first editor of the magazine, and its purpose was stated in the following terms in the course of the editorial note :—

" The Fergusson College has been an integral part of the educational system of this Presidency for these twenty five years, and several thousands of students have by now passed through it. An accredited organ of such an institution has been a necessity for several years, and to-day we are taking the first step to satisfy this necessity.

"The days a man passes in his school or college form always the most pleasant part of his life, and he turns back lovingly to the memory of these days. It is with the object of helping this re-



Cover Page of the First Number of Fergusson College Magazine.



Botanical Garden.

To face page 222

Benefactors of the Society



H. H. The Agakhan



H. H. Maharaja George Jiwajirao Scindia
Alija Bahadur.

collection that we are starting this venture......But over and above the old Fergussonions, there is a vast public which feels an interest in this College, and other institutions of the D. E. Society. The Society with its institutions stands for an idea. It aims at presenting a practical example of self-help, and with all its imperfections it is bound to awaken some interest in everybody who has the good of our country at heart. The support that our institutions have received shows that our work is being appreciated in spite of misunderstanding in some directions. We hope that this modest venture will help on this appreciation more and more.

"This magazine will of course record all the current events of any importance in connection with the College and serve to produce an *esprit de corps* among students. Every opportunity must be utilized by an institution that is largely a day-institution to attain this object.

"The magazine will be open to all past and present students of the College as well as to the college-staff. It is hoped that this will provide students with an opportunity of writing in a responsible manner, and will even sometimes encourage them to undertake little historical or literary researches of their own."

Besides serving the purpose of a record of current events in the life of the college and other institutions of the Society, the magazine has implanted and nurtured the seeds of literary ambition in the heart of many a young aspirant. On turning over its pages one comes across the early literary efforts of some wellknown literary figures of the present day such as Messrs. D. V. Potdar, S. M. Mate, N. S. Phadke, D. V. Gadre, P. K. Atre, P. Y. Deshpande, S. K. Kanetkar, V. S. Khandekar, and N. G. Kamatnurkar. Many contributions of permanent value from the members of the staff, as also from past students have appeared in its pages. To skip over the old numbers of the magazine is to live over again the days of one's college-life, crowded with the memories and personalities of an unforgettable past. From a thin number of 60 pages the magazine has grown to be a respectable volume of three times its original thickness, and it has also added to its variety by the inclusion of Gujrati and Kannada sections. It is no longer the Fergusson College Magazine, but the Fergusson-Willingdon College

Magazine—indicating by its very altered title the expansion of the Society's educational activities.

The sporting side of the College has received a great impetus since the institution of the Poona Inter-collegiate Sports in 1920 and the creation of the University Training Corps. The Northcote Cricket Shield was won for the second time by the College XI in 1911, under the captaincy of Mr. D. B. Deodhar, who soon afterwards established himself in Quadrangular Cricket. In 1917 and again in 1926 the trophy returned to the College. The level of excellence in Tennis has also been definitely improving. The number of tennis courts for students rose from four to six, and they were all shifted to the neighbourhood of the botanical garden when the old site had to be cleared up for the Jerbai Wadia Library building. A separate tennis court has been provided for girl-students, and a covered badminton court will be soon ready for use. The Chandwadkar Pavilion has been twice extended to cope with the growing demands upon it.

The period of political agitation ushered in by the Home Rule Movement during 1916-18 brought the question of students' connection with public life once more to the fore. In regard to the Government Resolution of 30th September 1908, in the matter of discipline in schools and colleges, the Governing Body had agreed to the rule that college-students might attend public meetings, including political, with the previous permission of the Principal, though they were not to take any active part therein. The discretion vested in him had always been used by the Principal to prevent the attendance of students at meetings of a violent character, and no great difficulty was ever experienced in enforcing the rule in spirit. In June 1917, however, Government issued a resolution forbidding the attendance of students at meetings organized by the Home Rule League or at which Home Rule was to be advocated. At this, the Governing Body made a representation to the effect that no curtailment of the discretion vested in the Principal, in the matter of permitting students to attend public meetings, be made. This point was conceded when Government declared in the Council in 1918 that no interference with the discretion of the Principals of Colleges was intended in the Government Resolution of June 1917. The point of view urged

by the Governing Body in 1908 in regard to the attendance of school-boys at public meetings came to prevail with Government in 1923, for, by a circular issued in that year, managers of schools were authorized to allow school-students to attend a public (not being a political one) meeting, which the managers in their discretion or on their own responsibility considered it desirable that their pupils should attend. The technical position about the attendance of students in aided schools and colleges at the present day is that a school-student cannot attend any political meeting whatever, while he may attend a non-political public meeting with the previous permission of the manager. A college-student may attend a public meeting, whether political or non-political, provided he has the permission of the Principal to do so. The responsibility of satisfying the Principal that a particular meeting is not likely to be objectionable is fixed upon the student seeking permission to attend. Principals have full discretion in the actual exercise of their authority to discourage students from attending objectionable political meetings. On the whole the present policy of taking restrictive action only in cases of grossly objectionable character has proved to be the most successful way of giving effect to the rules in this behalf.

The question of the proper relationship of students to politics came up to the forefront in 1921 and again in 1930. Students were on both these occasions called upon by the leaders of the non-co-operation party to leave their schools and colleges and throw themselves actively into the movement. On account of the judicious handling of the situation on both occasions, no defection worth speaking of took place. Some 40 college students in 1921, and about 10 in 1930 left their studies. Picketing of college-premises by lady-volunteers of the Congress was organized in 1930. How the delicate situation was met at the Fergusson College is well described in the following extract from the *Servant of India* of 21st August 1930.

" The recent conduct of students in picketing colleges has lowered the dignity of public life as few other things could. Congress leaders themselves have in unreserved terms condemned coercive picketing, including obstructing passages by lying across on the pavement, drawing up cordons, shouting and jeering and making noises worthy of another place, and preventing the holding

of classes. In the name of democracy and liberty a handful of students have attempted, and in some cases successfully, to dragoon a peace-loving majority and imposed a dictatorship without justification or authority. The Fergusson College itself, which embodies Mr. Gokhale's life-work and enshrines his ideals,—a College which is controlled and conducted by nationalistic and patriotic Indians and is staffed by teachers who have placed the education and welfare of the rising generation, above the personal ambitions and prospects of themselves and their families,—even the Fergusson College was not exempt from such undignified attentions from some of its own students, incited thereto by outsiders. We refuse to believe that the students of the College in their calm moments do not regret having created these futile scenes and embarrassed their devoted teachers, who are their best friends and well-wishers. The times, however, are exceptional and even veterans have been swept off their feet by the tornado. It would be surprising if under the circumstances the enthusiasm and idealism of the young did not find vent on occasions in fruitless excitement. The authorities of the Fergusson College, however, rose to the occasion. Principal Mahajani handled the delicate situation, potential of mischief, with tact, consideration and understanding of the students' storm-tossed minds. With a happy and commendable combination of tact and delicate courtesy to the lady picketers, who on the second day drew up a cordon to bar the passage to the College, he invoked the aid of his wife to break through the cordon."

Picketing not only at Fergusson College but other institutions in Poona as well came to an end after this incident.

The attitude of the Deccan Eduation Society towards the question of students and politics has been clear and consistent ever since the days of the Bengal Partition agitation of 1905. The Society has claimed for college-students the widest possible opportunities of political education by such means as free discussion of current political questions in the College Debating Union under the presidentship of some member of the college-staff, or in the College Parliament in the debates of which distinguished publicists and leaders of public opinion might be invited to participate. It will be recalled that the Governing Body of the Soceity successfully pleaded

in 1917 in favour of the Principal's discretion to allow his students to attend political meetings. But the Society has always deprecated the active participation by students in demonstrations, agitations, propaganda and party politics. The reason underlying this attitude was stated in classical words by Gokhale in 1909, in an address to the Students' Brotherhood. Gokhale explained the very early interest of the Indian student in politics as an inevitable result of the exceptional political situation of the country, and averred that the precocious interest in politics felt by young men in India will tend to disappear only when Indians cease to fill the role of mere critics of the administration, and are admitted to a participation in the responsibilities of government, for, politics will then advance from the sentimental to the responsible stage. He laid it down that college-students are entitled to enjoy every possible facility for acquiring an accurate and sound knowledge of political matters, and form sound views in regard to them. "But when it comes to active participation in what is called political agitation," he said, "one must draw the line. The active participation of students, in political agitation really tends to lower the dignity and responsible character of public life and impair its true effectiveness. It also fills the students themselves with unhealthy excitement, often working in them a bitter partisan spirit, which cannot fail to interfere with their studies and prove injurious to their intellectual and moral growth." It is impossible to put the case against the active participation of students in politics more succinctly and more forcibly. Is it to be expected that an undergraduate student can play a more effective part than that of the camp-follower of some leader or party? His inexperience, and his lack of an independent status in life must come in the way of his being taken seriously in any important political issue. All these considerations were duly impressed on the minds of students in the course of free personal talks, and they had their proper effect in 1921 and 1930. In other places and provinces students left schools and colleges wholesale and after a period of wandering also returned *en masse*. Nothing of the kind happened in Poona, and the few students that left did so after due deliberation, and with a full realization of the consequences of their action. The Society's institutions came out of the two critical periods of political storm and stress practically unscathed.

An issue of considerable political importance cropped up in 1912, when all teachers including Professors in aided institutions were called upon to sign a declaration of loyalty, clause No. 3 in which ran as follows:

"That I am bound not to take part in any agitation or meeting of a political or quasi-political character against the Government of India, or against any measure or action of such government."

The life-members felt that by subscribing to a clause of this import they and other teachers in the institutions of the Society would be losing the right of political action that was assured to them in 1898. A stipulation of the sort asked for by Government would have meant a complete surrender of all political interest worth the name on the part of teachers, including life-members, in the Society. In this difficult situation, lifemembers prepared themselves for the extreme sacrifice of foregoing government grants in order to safeguard the freedom of political action as defined in 1898. In a closely reasoned letter written in July 1913 over the signature of Bhandarkar, the case for the continued enjoyment of the old measure of freedom was presented. The Society could not possibly wish that its employees should take part in meetings or agitations the object of which was to subvert or embarrass the Government of India; and if government only had such activity in mind in framing the clause in question, there could be no objection to signing it. It should be open, however, to the employees of the Society to take part in meetings and agitations of a political or quasi-political character which were meant to help government in their work by fair criticism, or by suggesting new methods or new lines of policy. Such freedom was implied in the exercise of the ordinary rights of citizenship The Governing Body had always done its best to co-operate with the Educational Department in enforcing discipline in a reasonable manner, and in these efforts it had received the enthusiastic support of the life-members of the Society. "They are a body of men who have devoted themselves to the cause of education as the best means of uplifting their country, the ideas about which have been imbibed by Indians from the education that the British Government has been giving to them for the last one hundred years. They consider the British connection as the best guarantee

for the all-sided progress of New India. They cannot therefore think of doing anything calculated to subvert or embarrass government. But they naturally want to do their part in the work of nation-building that is going on all over India, and it would be an irony of fate if their devotion to the cause of education, which they consider to be the most powerful instrument for the accomplishment of that object, should involve their own exclusion from the public life of the country." The Governing Body claimed for life-members and other teachers the right of membership of a political body like the "Indian National Congress, as now constituted," and of non-political bodies like the Social Conference, the Industrial Conference, and the Temperance and Depressed Classes Associations. They should also be free to participate in meetings for the discussion of questions of public importance such as "Mr. Basu's Bill, or the South African Immigration Act." The educational policy of government, too, was a matter of special interest to the emplyees of the Society, and they should be at liberty to express their views on different questions connected with it such as the raising of fees, the restriction of numbers in schools and colleges, and changes in the curricula. Government was in conclusion requested to issue an authoritative pronouncement regarding the proper interpretation of the clause.

Government declined to formulate any definition of the terms of the clause, which would have for effect the permanent exclusion from its prohibitory scope of movements such as those referred to in the Governing Body's letter which might conceivably develop in course of time "objectionable or mischievous tendencies". It was also insisted that all ordinary employees of the Society should be required to subscribe to the declaration of loyalty without any qualification of its terms. But recognizing the "somewhat exceptional position occupied by life-members of the Society, and the very special responsibilities which attach to them" Government decided, "purely as a matter of grace", to permit them to sign a form of declaration from which clause 3 was omitted. The Governing Body's representation thus partially succeeded in its purpose. The declarations of loyalty continued to be signed by teachers for some years, but later on the Department suspended the operation of the rule requiring the declaration of loyalty to be signed.

Principal Paranjpye laid down his office towards the end of December 1920, to accept the post of the Minister of Education to Bombay Government under the new constitution inaugurated in 1921. It was a matter of genuine pride to all connected with the Society that the first Minister of Education under a scheme of semi-responsible government should have come from the ranks of the Society's life-members. Principal Paranjpye's selection to hold that important post was the natural outcome of his great work in the cause of education, as also of his commanding preeminence as a leader of the Liberal party on this side of India. His active political career began in 1913 with his nomination to the Bombay Legislative Council, and he soon won the reputation of a fearless champion of the people's cause. In March of the year 1913, he tendered very outspoken and valuable evidence before the Public Services Commission, in the course of which he advocated the holding of simultaneous examinations for the I. C. S. in England and India, and stressed the necessity of recruiting Europeans of only the highest calibre and qualifications for the Indian Educational Service. It may be noted as a matter of interest that some of the members of the Commission, including Lord Islington visited the Fergusson College, and the latter addressed a few words to college students. In 1916 and again in 1919 Principal Paranjpye was elected by the Senate to represent the University in the Bombay Council, and when he was returned from the graduates' constituency in 1920 his appointment as the Minister of Education was looked upon as a certainty. He was given privilege leave and furlough to enable him to take up the post. Every body very deeply felt the parting, temporary as it was, and he himself must have felt if more than anybody else. As he said in the course of a farewell to students, nothing but a strong feeling that he would be best serving the interests of the country by taking up the new duty would have impelled him to leave the college, and he declared his resolve to come back to his dear college without the least hesitation, if he ever found that his expectations were wrong.

Principal Paranjpye returned to his office in January 1924, but in November 1924 he finally resigned it to leave himself more free to take up public duties. In March 1927 he retired from life-membership on the eve of his departure for England to serve



neighbourhood of Bombay. In the Senate of the Bombay University he wielded a wide influence, and he was recognized as a champion of the claims of vernaculars. His numerous friends and pupils raised a fund of Rs. 1200 in his memory to found the Hari Govind Limaye Prize for the best essay on a historical or political subject. Prof. Gune died a premature death, partly brought on by the effects of excessive work on a none too robust constitution. He was a brilliant scholar and much was expected of him in the field of Sanskrit Scholarship. Prof. S. G. Deodhar was the shining example of a lifelong, self-effacing devotion to an institution. He practically created the Satara New English School, and made it all that it is to-day. He was a great missionary of social reform, and he lived everything he preached.

Gokhale and Tilak also died during this period. The lives of both of them are part of the history of the country. Tilak was a founder of the New English School, the Deccan Education Society and the Fergusson College; and Gokhale became associated with him later on in the service of these institutions. The circumstances leading to the resignation of Tilak have already been noticed. Gokhale and Tilak represented two different currents of thought and action in the public life of Maharashtra, nay of the whole of India. They became the protagonists of Liberalism and Nationalism in the land. Tilak was often an unsympathetic critic of the Society and those connected with its management. But who can deny to him the credit of the founder? And it is certain that in the mellowing distance of time the differences between Tilak and Gokhale will appear less significant than the fundamental oneness of their patriotism. Future generations will regard them as having played complementary roles in the evolution of national life.

Prof. D. K. Karve and Prof. Rajawade retired from active service in 1915 and 1916 respectively. Prof. Karve was the spirit of service incarnate; his presence on the staff was one of the liberalizing influences of college-life, and he had given to the College its most distinguished Principal. He sought retirement in order to devote himself to the cause nearest to his heart viz— the uplift of Indian women. Prof. Rajavade held before the eyes of the student-world the scholar's ideal of high seriousness and

strenuous pursuit of knowledge. His deep and extensive learning and his unwearying passion for precision won universal regard, which was deepened by his grave deportment. His retirement from the chair of English meant not only the loss of a great teacher, but the loss of a great personality as striking in its own way as Principal Paranjpye's.

Prof. W. B. Patwardhan succeeded Principal Paranjpye in the office of Principal of Fergusson College. He had been officiating as Vice-Principal for some years, and he stood high in order of seniority among life members. He did not live long to enjoy this position, as he suddenly died in October 1921 as the result of an intestinal obstruction. Prof. Patwardhan was endowed with a personality of extraordinary strength and independence. He held advanced views on social reform and he was the man to suffer and sacrific anything for loyalty to them. He was a most popular teacher of English poetry and drama. His study of Shakespeare was profound, and by his wonderful histrionic powers he made his Shakespeare hour a period of the highest enjoyment. He wielded a powerful pen as a writer of Marathi, and at a time when Marathi had no place in the scheme of undergraduate teaching he engaged in a scholarly study of Marathi literature as a labour of love. Prof. K. R. Kanitkar was appointed to fill up the place of Principal Patwardhan in November 1921, and with a short break of ten months in 1924 he held that post until October 1929. Principal Kanitkar's main work had till then been done in the Science Department and the Navin Marathi Shala. His great organizing ability now found a wider scope, and during the period of his tenure of office every department of college activity experienced the touch of his dynamic personality. The construction of a hostel block with a view to increase accommodation for students of communities backward in education, the realisation of the project of a separate building for the college library, the initiation of the open-shelf library system, and the introduction of compulsory physical training as an experimental measure may be mentioned among his major achievements.

Sir William Wedderburn (1919), Dr. Sir Ramkrishna Bhandarkar (1925), and Principal Dr. F.G. Selby (1927)—all connected with the very beginnings of the Deccan Education Society died full of

honours and years. Wedderburn was a sincere friend of India, and he gave his warm support to the efforts of the Deccan Education Society in the cause of education. After his death a sum of £ 200 was received by the Society out of his estate for the foundation of two Wedderburn Prizes. Principal Selby stood at the helm of the affairs of the Society as Chairman of its Council and Governing Body for fifteen years, and the valuable services he rendered have noticed in appropriate places. Dr. Bhandarkar succeeded Selby in the office of Chairman of the Council and the Governing Body in 1907, and continued in it until his death. He watched over the Society's affairs with paternal solicitude, and he gave his strong support to the life-members in their stand for the right of participation in politics (1913), and he also successfully asserted the right of the Governing Body to deal at its discretion with cases of misconduct on the part of students brought to its notice. All life-members felt towards him as towards a venerable *guru*, and his death was felt to be the break of a golden link with the past.

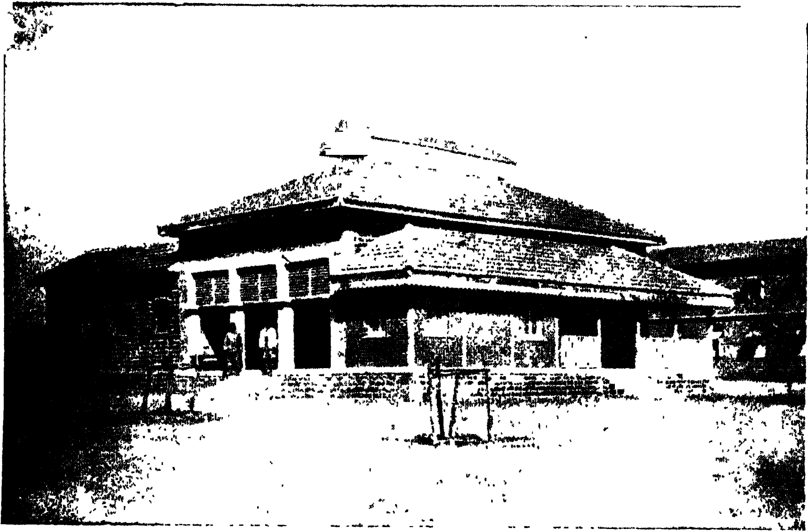
Two other sincere friends of the Society also died in 1927, and 1929. Vinayak Krishna Mainkar was a devoted follower of Gokhale, whose pupil he was, and an admirer of the work of the D. E. Society. He welcomed the project of opening a college near Sangli, and strove hard for its early realization. His house was ever open to every one connected with the Society, and he placed his local knowledge and influence unreservedly at the disposal of the Willingdon College. In recognition of his great services, his portrait was unveiled in the Willingdon College in September 1934 at the hands of his friend the Rt. Hon'ble V. S. Srinivas Sastri. Balak Ram was a personal friend of Principal Paranjpye, and his interest in the Fergusson College and the Society was, therefore, deep and abiding. He used to contribute Rs. 25 per mensem to the funds of the Society for a number of years, and he also gave a special donation of Rs. 1,000 for the Amphitheatre. His interest in mathematical studies brought him into close touch with the academic and social life of the College.

Important donations, and endowments received by the Society have been noticed from time to time. We shall here refer to certain endowments of a specially interesting character. In 1910 Rao Bahadur Ichcharambhai Desai contributed Rs. 1,000 to the

Great Friends of the Society.







Hospital for Fergusson College Hostels Built in 1930, with a contribution of Rs. 10,000 from the Western India Turf Club



D. K. Kulkarni.
Bequeathed Rs. 20,000 to the Society.

Foreign Scholarship Fund. Dewan Bahadur K. R. Godbole handed over an endowment of Rs. 10,000 in 1912, the interest on which was to be utilised for giving books, clothes, fees and assistance in other forms to boys of the Navin Marathi Shala. A sum of Rs. 20,000 (approximately) came to the Society in 1926 as an endowment under the terms of the will of Mr. Dattatraya Krishna Kulkarni of Sangli the interest on which was to be used for the purpose of helping poor students in any of the institutions of the Society. This donation, though less spectacular is perhaps of the utmost utility. Every year a number of students are being helped out of it, as it is impossible to award free-studentships to all that need them. The college authorities also can thus look to the needs of a larger number whom otherwise they would be compelled to disappoint. In 1924 Mr. Justice M. V. Bhide endowed Rs. 1000, for the foundation of the R. P. Paranjpye Prize, to be awarded to the best essay on a mathematical subject. In 1911 Sir Mahadeo Chaubal contributed Rs. 4000 towards the construction of a bunglow to be called the Gajanan Chaubal Lodge in memory of his deceased son. The bunglow was intended for the accommodation of a member of the college-staff.

One of the striking proofs of public confidence in the Society has been supplied by the grant of conditional donations and endowments. The donors in such cases direct that the interest on the sums handed over to the Society be paid to them or their relatives during their life time, and that after their death the sums be incorporated into the funds of the Society as donations or endowments as the case may be. The total of such sums with the Society at the present day stands at Rs. 80,000.

CHAPTER X.

RECENT EVENTS.

We now enter upon the latest period of the history of the Society viz. that covered by the years 1929 to 1935. This was a period of storm and stress in the domestic sphere, and also one of excitement and anxiety on account of the political ferment of the first two or three years. These troubles and difficulties, serious enough in themselves, were a thousand times aggravated by the attempt on the life of Sir Ernest Hotson, Acting Governor of Bombay, made by a student of the Fergusson College. It was a foolish and cowardly act, which through that student's connection with the College involved the whole Society in a grave crisis. The innate strength and integrity of the Society happily enabled it, however, to weather the storm and waves and steer into the haven of safety, towards the conclusion of the first fifty years of its life. We shall proceed to deal with these events more or less in the chronological order.

In October 1929 Principal K. R. Kanitkar resigned his office on account of domestic difficulties, and the majority of life-members recommended to the Governing Body the name of Prof. V. K. Joag to succeed him. The G. B. set aside the recommendation of the majority (17 out of 27) and on 3rd November appointed Dr. G. S. Mahajani in the place of Principal Kanitkar. This action of the Governing Body was unusual, because in appointing the Heads of institutions as in many other matters lying within its authority, the Governing Body ordinarily acts as far as possible upon the recommendations of the Board of life-members, as they are the persons best fitted by their knowledge of the requirements of the situation to make suitable recommendations about matters pertaining to the administration of the Society's institutions. In this particular instance, the Governing Body felt called upon to depart from its usual practice, and appoint as Principal, Dr. Mahajani,

whose name was supported by a minority of 9 life-members. The justification for this step in the view of the Governing Body was that the appointment of Prof. Joag was not calculated to produce an improvement, which was long needed in the conditions of internal disharmony and friction, prevailing for several years past among life-members, or bring about a betterment in the unhappy relations between the College-authorities and students : matters, which in the light of the happenings of the previous seven or eight years demanded the most urgent and anxious attention of the Governing Body. At this, twelve members of the majority group addressed a letter of protest to the Governing Body (7th November), and eleven of them intimated to the Governing Body their intention of not working in the Fergusson College from 9th November, on the ground that "it was incompatible with their status and dignity as life-members to work under a Head arbitrarily and unconstitutionally foisted on them." The Governing Body wrote back in reply that it had made the appointment after the fullest consideration and a careful interpretation of rules, and that the Governing Body held that its action was neither unconstitutional nor arbitrary. It advised the life-members concerned not to abstain from work suddenly at short notice, but rather to resume work and proceed constitutionally to establish their own interpretation of rules. It concluded by pointing out that abstention from work would be considered as absence without leave and a contravention of the Bye-laws of the Society. Thereupon the eleven life-members informed the Governing Body of their decision to continue to work but "under protest", taking steps at the same time to establish, by such constitutional means as were open to them, their own view of the rules.

They, however, did nothing of the kind, for nearly a year. They would neither withdraw their protest, nor get the constitutional issue cleared up, though the Board of life-members had sanctioned the necessary funds for obtaining the legal opinion of the Advocate General, and authorized a committee, of which one of the protesting life-members was the convener, to move in the matter. But no action was taken. Really speaking, the protesting life-members need not have been in doubt about the constitutional

position, for in 1927 they themselves had in so many words* accepted the finding of the Governing Body regarding its powers of retiring life-members under Rule 16,† as also its actual decision to retire certain life-members. The same rule also covered the power of appointment. If the Governing Body, under Rule 16, had the power even to retire a life-member on its own initiative, it could surely appoint the Principal in the same way. Appointment and retirement were covered by the same rule, and retirement from service is obviously a matter of far greater moment than appointment to an office.

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* Their letter to Sir Mahadeo Chaubal, the then Chairman of the Governing Body was as follows :—

7th June 1927

To,

THE CHAIRMAN,
GOVERNING BODY,
D. E. Society, Poona.

Sir,

The final decision of the Governing Body taken on Saturday the 4th Inst., has been seen by us. We accept the finding of the Governing Body, regarding their powers, as also the final decision. However, considering the fact that the Life-members have only about 10 days to make suitable arrangements to replace the retiring members, and that it would be very difficult to do so within so short a period, it would be desirable that the Governing Body be pleased to resolve that their decision now taken should be brought into force on the 31st March 1928, which would mean that the status quo will continue till then, and that the three retiring Life-members will together retire on that day.

We beg to remain,
Sir,
Your most obedient servants

Sd. K. K. Joshi	Sd. G. H. Kelkar
,, V. K. Joag	,, T. G. Yeolekar
,, S. R. Kanitkar	,, K. M. Khadye
,, N. G. Suru	,, R. N. Joshi
,, B. G. Sapre	,, D. L. Dixit
,, G. V. Tulpule	,, S. B. Bondale
,, R. S. Aiyar	

† 16 The Governing Body exists for the special purpose of maintaining discipline and controlling education in the Society's institutions. It shall make all appointments in the Society's Schools and Colleges, shall award punishments, give promotions, direct transfers and retirements, and grant leave and extensions of service; and in all these matters and any other matters relating to discipline and education its powers are absolute.

• The attitude of formal protest was, however, kept up by the protesting life-members, and the Governing Body had to issue (11th August 1930) a detailed statement, setting forth the whole situation for the information of the public. The statement gives an account of the origin and growth of internal dissensions among life-members, the formation of parties, and clashes between the college-authorities and students. It explains how the Governing Body felt it necessary to appoint Dr. Mahajani with a view to ease internal tension, and produce conditions favourable for harmonious working among life-members. It also discusses the constitutionality of measures taken by the Governing Body, and shows how, in its opinion, they were perfectly in accord with the spirit and letter of the constitution adopted in 1898. The whole statement is printed at the end of this Chapter (see Appendix A). This statement is the most authoritative pronouncement on this subject so far as the Society as a whole is concerned. It was presented to the Council of the Society, who at its meeting of 9th October 1930, recorded its opinion "that in view of the circumstances mentioned therein the steps taken by the Governing Body since November last were necessary in the interests of the Society, and are fully in consonance with its powers under the constitution."

After the Council had passed the resolution quoted above, the protesting life-members informed the Governing Body that their protest should be treated as withdrawn, while they still maintained that they stuck to their own view about the interpretation of the Society's rules and regulations as they stood, and had been worked in practice for over 30 years. This position was obviously inconsistent with their attitude on the question only three years previously, viz. in 1927.

The protest was withdrawn but the spirit of disharmony and sulkiness continued as strong as ever. It was becoming daily more and more patent that the estrangement of feeling could not be abolished from the Body of Life-members. Things might have dragged on in this fashion, of course to the detriment of the best interests of the Society and its institutions, and possibly might have in course of time improved with the retirement of older life-members and infusion of new blood. But, a catastrophic event occurred in July 1931 viz. the attempt by a

student to shoot Sir Ernest Hotson, and all the pent up forces of discord were let loose in the face of a crisis, that in normal conditions might have been expected to close up the ranks of life-members, silence minor differences, and rally them all to the rescue of the Society from a peril to its very existence. The actual course of events was, however, completely contrary to such normal expectations. Some of the life-members in the protesting group appeared to be carrying their opposition to the acts of the Principal on that occasion, beyond the limits set by a sense of discipline and of loyalty to the Society. In view of this spirit the Governing Body was convinced of the necessity of taking the extreme step of removing the irreconcilable element from the body of life-members, and that step was taken by it on 17th January 1932 by compulsorily retiring six life-members from the opposition group, who in a letter addressed to the Chairman of the G. B. had accused the Principal of deliberate neglect in tracing the culprits responsible for rowdyism in connection with the shooting incident. The whole course of events beginning from the shooting outrage, and ending with the finale of the compulsory retirement of six life-members is best described in the following words of the report of the Governing Body for 1931–32, because the account contained therein bears the seal of the approval of the Council of the Society:

"The year 1931–32 marks a very trying period in the history of the Deccan Education Society. And yet no year could have been blessed at the outset with fairer prospects. The non-co-operation campaign which had raged in the year previous had subsided. The picketing against the Fergusson College had a short-lived career, and all the institutions of the Society in general had proved their strength by successfully weathering the storms, small and great, that were the necessary outcome of the disturbed political atmosphere. The results of the annual examinations were also very satisfactory. The results of the Matriculation Examination which were liberal had filled the Society's institutions with large numbers. For the first time after many years the numbers in the Willingdon College touched a figure which made a balanced budget possible. The numbers in the Fergusson College beat all previous record and for the time being it was the biggest College in the Presidency in that respect. Nor was this all. Several dis-

tinguished visitors, Indian and European, had paid visits to the Fergusson College and had expressed satisfaction at the work carried on by the institution and the tone of discipline prevalent among the students. The Governing Body, on its part, had begun to hope for a resumption of the smooth working in the Fergusson College and were beginning to feel that the clouds of internal friction that had darkened the name of the College for the past few years were now rolling away.

" Under such circumstances, and in conformity with the old practice of the Society of inviting the Head of the Province and the Chancellor of the University, the Principal extended an invitation to Sir Ernest Hotson, the then Ag. Governor and Lady Hotson to pay a visit to the Fergusson College. Their Excellencies accepted the invitation and the 22nd July 1931 was fixed as the day of the visit.

"But then came a bolt from the blue. After their Excellencies had gone round the classes and when the visit was nearly coming to a close, a student, Vasudeo Balvant Gogte by name, made a dastardly, though fortunately unsuccessful attempt on the life of Sir Earnest Hotson in the Reading Hall of the Wadia Library by firing at him from a revolver in his possession. Thanks to Providence, however, His Excellency escaped unhurt, and with rare and commendable courage and coolness of mind he continued his inspection and finished it. The occasion was further marred by a very unseemly incident. While the student concerned was being conducted downstairs for being handed over to the Police and while the visitors were taking their departure, there was rowdyism and shouting on the part of some students gathered in the compound of the College.

" The student was subsequently tried and was sentenced to a long term of imprisonment. In the course of the trial it became happily clear that the incident was the isolated act of an individual of an unbalanced mind, and that it had no reference to any conspiracy or terrorist movement. But the rowdyism at the time of his Excellency's departure was undoubtedly a regrettable part of the incident. The College authorities and the Governing Body promptly took up the matter. Unfortunately, in spite of searching investigations by the college authorities, the culprits concerned in

the shouting and booing could not be traced and punished, except two who were expelled from the College.

"The Governing Body has now to refer, in this report, to a matter which, culminating as it eventually did in the exceptional step, the Governing Body had to take of compulsorily retiring six of the Life-members, will probably form a most deplorable episode in the annals of the Society. After the shooting outrage and during the subsequent negotiations with Government one would have expected all the Life-members to sink their differences and feelings of pique or pride, and stand loyally by the Society they had elected to serve and the College they had helped to develop. Unfortunately a section of this educated band of "selfless" workers failed to come up to the public expectations or to the traditions of some of the noble founders of the Society. That they would withhold willing co-operation from the Principal was quite to be expected in view of the previous dissensions; even a certain amount of sulkiness would not have caused much surprise. But feelings worse than these prevailed with about half a dozen life-members, as was evinced by two joint letters which they chose to address, one to the Chairman of the Governing Body and the other to the Chairman of the Bord of Life-members, when the Governing Body had referred the D. P. I.'s proposals to the life-members. In the first place they declined to give any opinion themselves on the Government proposals and thus refused to shoulder any responsibility in this period of crisis. They further charged, in these letters, members of the Governing Body and the Principal with having already entered into commitments with the D. P. I. The alleged commitments were nothing but preliminary discussions with the D. P. I. which became necessary owing to his inviting certain members of the Governing Body for informal exchange of views. It was made amply clear to these life-members, that these discussions were non-committal and that the result would be placed before the Governing Body for consideration. Worse still, they attributed to the Principal such unworthy motives as seeking to get himself nominated to the University Senate by inviting His Excellency and went to the length of even accusing him of deliberate neglect in tracing the culprits in respect of the rowdyism above referred to—and all this in the face of the fact that two out of these six life-members were themselves associated with the

Principal in the Committee of investigation into the rowdyism. It is true that the signatories, having flung the accusations against the Principal and the members of the Governing Body, had later on offered to withdraw these objectionable letters so as not to keep them on the record. The Governing Body, however, did not allow this to be done. Whether the letters were allowed to go on the record or allowed to be withdrawn, they disclosed in an unmistakable manner the mentality of the six life-members in this hour of difficulty for the Society. These letters did not stand alone. The general attitude of these life-members for some years past and their peculiar conduct in this crisis—so highly inconsistent with the Gokhale-Paranjpye tradition of the Society which these life-members always professed to follow—convinced the Governing Body that it was futile to expect working harmony at any price any longer, and the only remedy for the smooth working of the Fergusson College and to ensure ultimately a better tone of discipline therein was the removal of these life-members from the Society. Still, before taking any final step, the Governing Body offered an opportunity to such life-members as could not reconcile themselves to the existing state of things in the Society to retire voluntarily within a time limit of one month, on liberal terms regarding pension. But no life-members, not even the six signatories, availed themselves of this offer. The Governing Body then felt constrained to direct the compulsory retirement of six of the life-members. This step was taken on the 17th of January 1932. The resolution of the Governing Body in this connection is as follows :—

(i) "Whereas there has been serious friction and discord among the Life-members of the D. E. Society for some time past, and all attempts to bring about the necessary working harmony among them have so far failed and no hope of reconciliation is left, and

whereas such a state of things is having disastrous effects on the discipline and administration of the Fergusson College, and

whereas the Joint Board of Life-members on being referred to in the matter have by a resolution expressed their concurrence in the above views, and while stating that their own efforts in this direction could be of no avail have

pointed out the need of radical measures, the adoption of which they have left to the Governing Body, and

whereas in the opinion of the Governing Body the following six life-members *viz.*

1. Prof. G. V. Tulpule, M. A.
2. Dr. K. K. Joshi, M. A., Ph. D.
3. Prof. S. B. Bondale, M. A.
4. Prof. V. K. Joag, M. A.
5. Prof. R. S. Aiyer, M. A.
6. Prof. T. G. Yeolekar, M. A.

are mainly responsible for this state of things

the Governing Body, under powers vested in them under Rule 16 of the Rules and Regulations of the Society resolve that the said Life-members be directed to retire from the life-membership of the Society and are hereby so retired with effect from the 18th January 1932.

(ii) Having regard to the length of service of these life-members in the Society's Institutions the Governing Body accepts the recommendation of the Joint Board and resolves that as a special case full pension be given to such of them as have completed 15 years of service and proportionate pension to those that have put in between 10 and 15 years' service."

Prof. K. M. Khadye had already resigned in June 1930. Profs. P. L. Vaidya and N. G. Suru put in their resignations in January 1932, and March 1932 respectively. These resignations were not recommended for acceptance by life-members. Profs. Vaidya and Suru, however, left the service of the Society without the consent of their colleagues, and the permission of the G. B. in June 1932.

While domestic difficulties were being settled, the general question of discipline that had come to the forefront was receiving the attention of the Governing Body and the college-authorities ; and permanent measures were being devised to ensure such supervision over the students, as would effectively reduce the

chances of the recurrence of rowdy behaviour. After careful consideration the following measures were decided upon, towards the end of August:—

(1) Introduction of the tutorial system.

(2) Building of two additional bungalows on the premises for Rectors, in order to facilitate better supervision of hostels.

(3) Restriction of the size of each class to 150 as the maximum.

These measures were discussed with and approved of by the Director of Public Instruction, who formulated (October 1931) his own suggestions for ensuring better discipline. These in addition to the measures intended by the Governing Body were

(1) Increasing the superior teaching staff so as to make the proportion between teachers and students as 1 to 35.

(2) Limiting the total strength of the College to 1200.

(3) Increasing the fees to counteract any financial loss.

Life-members were prepared to adopt measures for the maintenance of discipline, that would also be educationally desirable and conducive to the permanent educational interests of the institution. The shooting incident was extremely deplorable and condemnable, and it was the duty of every one to remove conditions in which it arose. It had to be recognized, however, that some of those conditions were external, and they affected the student-world in all parts of the country, along with the general life of the nation as a whole. There was not anything peculiarly reprehensible about the mentality of students in the Fergusson College, and there was, therefore, no occasion for applying measures of exceptional rigour to it. Such measures, even if applied, could not completely counteract the deletarious influences of the surrounding conditions of life. The proper way to effect a real and permanent improvement was to introduce measures which would be justifiable and practicable anywhere else. The first suggestion of the Director about increasing the superior teaching staff was accepted as being educationally sound. The second and the third suggestions did not appear, however, to be urgently called for in the circumstances. Any maximum laid down for the

regulation of numbers in the College was bound to be arbitrary. The tutorial system having been adopted, and the size of any individual class limited to 150, restriction upon the total strength of the College was not a matter of necessity in the interest of discipline. Personal contact and closer supervision were ensured by the measures adopted by the college-authorities of their own accord, and by the first suggestion of the Director. No distinct gain in educational efficiency was to be looked for from the restriction of numbers to 1200. Though it might be conceded as a general proposition that a smaller number is more manageable than the larger, it would be impossible to draw the line at any figure and say that, a larger number was absolutely ruled out by educational considerations. The Governing Body, therefore, represented to the Director that the restriction of number should not be insisted upon. The limitation of number by itself could not possibly be a perfect insurance against outbursts of indiscipline, since cases of rowdyism were possible even in smaller colleges. The happenings of July were deplorable, but they could not be fairly ascribed to any defect inherent in the College administration. The College authorities could at best provide general precautions, and these were adequately provided by the measures already agreed to. It was not necessary to go further, and impose a permanent limit that would be prejudicial to the interests of the College.

As regards the raising of fees the Governing Body expressed the opinion that in view of the fact that fees were twice raised during recent years, further enhancement would not be justifiable, and would in any case be extremely inopportune. The additional financial burden involved in the introduction of educational and administrative improvements would be met by utilising all available resources, including the raising of fees if and when necessary. But before raising fees every endeavour would be made to augment the resources of the College in other ways. The Governing Body preferred not to raise fees for the time being.

The final decision now rested with Government. The Hon'ble Minister of Education invited the Governing Body for an interview on 27th November 1931, in the course of which various suggestions were made, one of them being the idea of having government nominees on the executive bodies of the Society. The deputation

made it clear that such a proposal would not be acceptable either to the Governing Body or the Council of the Society. The Governing Body after consultation with the Council, placed its views before government in the course of a letter (dated 21st December 1931) regarding the two points stressed by the Hon'ble Minister of Education, which were : (1) that some representatives of minority communities such as Europeans, Parsees, or Moslems should find place on the Governing Body or the Council of the Society ; and (2) that there should be a government nominee on the Governing Body, who may be either an official or a non official. On account of the importance of the subject dealt with therein, the relevant portion of the letter is reproduced below :

" In this connection I am to state that the record of the Society shows that under existing Rules and Regulations, it has all along been possible to secure from among the Fellows and Patrons of the Society, either by election or co-optation, Government Officials, or persons belonging to the European, Parsee, Mohamedan and other communities, on the Council of the Socieity as well as on the Governing Body which is elected by the Council. Indeed, the Governing Body itself had for many years a Government Official who was a European, so also a Mohamedan, as member of it, elected according to the present constitution. It may in particular be mentioned that the Governing Body had on it from 1919-20 to 1923-24 a Mohamedan member, Mr. Ali Akbar, M. Inst. C. E., who was also a member of the Council of the Society for nearly seventeen years. As a matter of fact, the Council has almost always had among its members a few Government Officers in active service and a large number of retired Government Officials ; and there have been very few years during the last three decades in which there was no Mohamedan or Parsee or European gentleman as a member of the Council. In fact, ever since 1884 to 1927 there has been hardly a year in which there was no European on the Council of the Society. Similarly since 1892 uptil now, one or two Parsees have always been either elected or co-opted to the Council from amongst the Patrons and Fellows except only for five or six years. It may also be observed that special efforts have been made to secure such members from among the Fellows and Patrons, whenever an opportunity offered, by co-optation according to the Rules if not by election. All this

will conclusively show that the present Rules and Regulations of the Society afford ample scope for the representation of all interests among the well-wishers of the Society in a natural manner and that it has been availed of on all possible occasions. If during the last three or four years there have been no representatives of the European or Moslem Community on the Council it is only an accident. Here again it must be stated that after the death of Mr. Ali Akbar in 1923-24, we secured on the Council Sir Mohamadbhoy Hajibhoy as a member by co-optation in 1925-26. Unfortunately he died within two years of his co-optation. Another endeavour was made two years ago to induce a Mohamedan gentleman in high office to become a Fellow of the Society on payment of Rs. 200 with a view to elect him on the Council but the attempt was not successful.

"8. As regards the proposal of having a nominee of Government either official or non-official on the Governing Body or the Council of the Society as also nominated representatives of Mohamadens, Parsees, and Europeans &c., the Governing Body is emphatically of opinion that the proposal involves the introduction of a new principle entirely foreign to the whole spirit and traditions of our Society which has worked all along on a self-sacrificing and independent basis as well as on absolutely non-sectarian lines. The Governing Body fails to understand how the presence of any Parsee or Moslem gentleman on the Council would be a guarantee against any outburst of indiscipline or rowdyism. If in the case of this educational Society, its composition happens to be predominantly Hindu, that is because it is inevitably bound to reflect the population of the Deccan. But in the opinion of the Governing Body this is no reason why it should be presumed that the interests of the minority communities are not adequately looked after. Further, the constitution of the Society as it stands satisfies all the educational requirements laid down by Government in dealing with private aided bodies engaged in imparting education. The Governing Body feels that unless Government intend to inaugurate a new general policy in dealing with aided agencies, the question of nomination raised by the Honourable Minister has hardly any bearing on the question of discipline. On these grounds the Governing Body thinks that acceptance of this proposal of nomination is entirely out of the

question. As to the question of the minority communities it has been shown above that the Society has always endeavoured to secure their representation by its own voluntary efforts. This has been the policy in the past and shall remain the policy in the future.

9. "The Governing Body trust that Government will realise that what they object to in the proposals set forth by the Honourable Minister is the principle of nomination which involves the element of compulsion. It is hoped that the fact and views set forth above will be found convincing so far as this particular issue is concerned. Should, however, Government feel justified in stressing this view further, the Governing Body will have to place before the Council of the Society the considered views of Government on the subject."

After an interval of about three months Government communicated their decision (19th March 1932) on the various questions at issue. While conceding the value of the measures which the Society had taken with a view to putting discipline on a firmer basis, Government did not accept the views of the Society regarding the question of numbers, and laid it down that the policy of unrestricted admissions was from the educational point of view "fundamentally wrong." It was admitted that numbers in some other Colleges also were excessive, but it was made out that the defects which the incidents of July showed the Fergusson College to be suffering from, compelled government to require the D. E. Society to reduce numbers in the Fergusson College in advance of any action which government might have to take with reference to other colleges. Government insisted on the acceptance of the principle that the number of students should be reduced to 1200, and refusal to accept the reduction was to entail a withdrawal of the support, which government gave to the various institutions managed by the Society.

As regards the amendment of the Society's constitution, government said that they had never proposed that seats should be reserved for members of any particular community, in any of the Society's executive bodies. It was suggested, however, that care should be taken to see that the executive bodies of the Society, and in particular the Governing Body, did not become the preserve

of any one community. With reference to the principle of nomination, government declared that they had an open mind for the time being.

The Council and the Governing Body made up their minds to accept the limitation of number in the Fergusson College and the following letter was written to Government by the Governing Body (26th March 1932) setting forth the considerations underlying this decision :

"With reference to your letter No. 4444-E dated the 19th March 1932 I am directed by the Governing Body to reply as follows :—

2. "Your letter was placed before the Council of the Society at an emergent meeting, and the Governing Body in concurrence with the Council have after careful consideration come to the decision that they should accept the proposal of Government to limit the number of students in the Fergusson College to 1200. I am to add that the considerations which weighed with the Governing Body in taking this decision are :—First, strictly from the educational point of view there is some force in the contention of Government that the principle of unrestricted admissions cannot be pushed too far by any educational institution, and secondly Government in asking the Fergusson College to reduce the numbers are only doing in advance what, they say, they may have to do with reference to other colleges. Further, the Governing Body are glad to find from paras 3 and 4 of your letter that it was never contemplated by Government to ask the Society to reserve some seats for any particular community and that Government do not now insist on the principle of nominating any representatives on those bodies. In view of the considerate attitude of Government on these matters, which the Governing Body appreciate, they feel that a break with Government on the comparatively smaller issue of limitation of students in the Fergusson College would not be justifiable and conducive to the ultimate and larger interests of higher education in the Deccan. The limitation of numbers, no doubt, would involve great financial loss to the Society. However, in view of all the circumstances mentioned above, I am to say that the Governing Body are prepared, though not without reluctance, to reduce the number of students to 1200 by June 1933.

. "3. As regards the present composition of the Governing Body, the fact that at present membership happens to be confined to one community is only a fortuitous circumstance and not an arrangement by design. As previous records have conclusively shown, the Society, depending as it does on support from all communities, has always been non-sectarian in its work and internal management, and has sought with pleasure the co-operation of Europeans, Parsees, Muslims, etc. What happens is that it is often difficult to find among many communities gentlemen of the requisite educational status and resident in Poona, willing to enlist as Fellows of the Society on payment of the requisite fee of Rs. 200/-. The Society, however, will make further efforts to secure a wider representation, when an opportunity to elect its constituent bodies next arises.

"4. Lastly, the Governing Body hope that the chapter starting with the unfortunate incident of July last would now be regarded as closed and that the Society would be able to carry on its work of higher education unhampered by anxieties consequent upon political excitement."

Thus was the second great crisis in the fortunes of the Society surmounted. The mad act of a single student plunged the Society into a grave peril of life, and threatened at one time to cripple its usefulness to the student world at large. The Society's record of work and the transparent integrity of its motives and purposes, however, won for it the sympathy and support of all persons, official and non-official, interested in the cause of education, and helped to rescue it from the crisis. The good offices of Principal Mackenzie, the then Vice-chancellor of the Bombay University, must be thankfully acknowledged. As the Principal of a private college he instinctively appreciated the stand of the Society for freedom of internal management and gave his weighty support to it. Mr. Beckett, the Director of Public Instruction, showed uniform courtesy, patience, and goodwill throughout the progress of protracted and difficult negotiations, and he steadily kept educational principles and interests in view in dealing with a question complicated by politics. Dr. Paranjpye, like the guardian-angel of the College that he is, returned to India at a critical time and the moral support he lent to the college-

authorities in their hour of trial was an asset of incalculable value. The chairman of the Governing Body, Dewan Bahadur K. R. Godbole, and the Vice-Chairman Mr. B. S. Kamat had to bear the brunt of negotiating with government through a most anxious and trying period, but they bore the strain without flinching, out of their genuine attachment to the Society. Mr. Kamat's membership of the Legislative Council was also a fortunate circumstance, because it enabled him to remove misapprehensions, and state the position of the Society with authority.

Events have justified the wisdom of accepting the limitation of numbers, as an alternative to the loss of all government support. Restriction was certainly opposed to the traditional policy of the Society, which consists in expanding educational facilities to cope with growing numbers, by providing additional accommodation and equipment and strengthening the staff. But limitation did not involve any question of fundamental principle, and it was a condition susceptible of modification in altered circumstances. Government itself allowed post-graduate students to be excluded from the prescribed number, and it is to be hoped that the Fergusson College would in the near future cease to be differentiated against in comparison with other colleges, in the matter of numbers. As in 1898, the Society showed firmness in resisting the introduction of the nominated element into the Council and the Governing Body. In support of the principle of nomination it is argued that government as an important contributor to the funds of the Society has a stake in its sound management and should, therefore, be represented on its constituent bodies. Now, the stake of government can be effectively safeguarded by exercising external control. The claim to share in management is opposed to the policy of transferring education to private agency. Can government be ever rightly represented on the managing bodies of hundreds of educational societies in the Presidency? And if that is not a practical proposition, what justification is there for the claim to be represented in certain societies only? The more important a society, it ought to have more freedom, not less. The Deccan Education Society has never fought shy of officials. It has sought their association on the basis of voluntary co-operation. But nomination introduces the discordant element of compulsion; and besides, the nominated

individuals are likely to be inclined to identify themselves with the government point of view in matters, involving the question of government's policy in any sphere. These considerations have been at the basis of the Society's opposition to the inclusion of government nominees, and it is worthwhile remarking that they were powerfully voiced by Gokhale in 1898. It is gratifying to note that they have prevailed with government on both the occasions when nomination was being contemplated.

During the critical period of two or three years noticed above, those responsible for the management of the Society's affairs were taxed to the utmost in meeting the exigencies of a most anxious situation. They had to convince the public that notwithstanding alarmist reports to the contrary the Society continued true to its principles and traditions, and that the Society's interests were safe in the hands of those that were now called upon to shoulder the main responsibility of taking care of them. Principal Mahajani on the occasion of the anniversary-celebration of the College in November 1929 said that, Fergusson College might be compared to a great trans-Atlantic liner, and he, as the captain, was in a position to assure its well-wishers that it was sailing on the correct course, and that its bearings were not lost. He gave expression to a similar sentiment in January 1932, when welcoming Dr. Paranjpye to the College after his return from England. Dr. Paranjpye in reply gave it as his decided opinion that the present management of the College was not departing from the traditions laid down by men like Agarkar and Gokhale, and that from what he knew of Principal Mahajani and his colleagues—who were most of them his own colleagues also, when he was the Principal—they were not likely to depart from them in future. Dr. Paranjpye demonstrated his confidence in the new management by undertaking to do some teaching. Prof. G. C. Bhate postponed his retirement for a year, and Profs. K. N. Dravid, and V. G. Kale continued to take a hand in teaching even after their retirement from active service. The active association of these veterans was a moral support of the greatest value to the Society. Ten new life-members were also enrolled between 1933 and 1935 to fill up the gaps that had suddenly occurred. In a remarkably short time after the events of 1931 and 1932, the institutions of the Society resumed their normal course of activity, and thus demonstrated their inherent strength and vitality.

In June 1932, a Science Department was added to the Willingdon College in order to meet the growing demand for scientific education, and also with a view to provide in advance for the requirements of the contemplated bifurcation between the Arts and Science courses in colleges. The estimated initial expenditure was Rs. 30,000, and Prof. Bhate succeeded in raising most of this amount by public subscriptions. The Inter Science A Group Class was opened in June 1932 by H. H. the Raja Saheb of Sangli, and the B Group Class in June 1933 by Colonel Wilberforce-Bell, Agent to the Governor-General for the Deccan States. His Excellency the Viceroy was pleased to send the following message of good wishes on the former occasion:—

On the occasion of the opening of the Inter Science Class, I am delighted to send my best wishes to the College which bears my name, and trust that the new development will fulfil all expectations and add to the high traditions of the College. Willingdon

The Biology Laboratory in connection with the B Group Class was fitted up with a sum of Rs. 10,000 donated from time to time by the Chief Saheb of Ramdurg, and as a mark of our gratitude for his generosity, it was named "The Shrimant Ramrao Vyankatrao Bhave (Chief of Ramdurg) Biological Laboratory."

In December 1933, the Dravid High School of Wai was formally incorporated as an institution of the Society. At the request of the Marathi Vidyottejak Mandali of Wai the D. E. Society had been managing the School ever since 1911 as an affiliated institution. The School had been endowed by the late Mr. Ganesh Vyankatesh Dravid with an amount of Rs. 30,000 as a Permanent Fund, while Rao Bahadur Bhikaji Vyankatesh Dravid supplied the School Building at a cost of Rs. 45,000. The School is thus a monument of the generosity and local patriotism of the Dravid Brothers. The School has grown to be a prosperous institution under the management of the Society with an attendance of 356 on 31st March 1935—a very satisfactory number indeed for a mofussil school located in a Taluka town.

On 27th March 1934 the Saraswati Quarters in Fergusson College were opened at the hands of Shrimant Chief Saheb of Ramdurg. This hostel-block for girl-students was called after Her Highness Shrimant Soubhagyawati Saraswatibai Patwardhan,



Her Highness Soubhagyavati Saraswatibai Patwardhan,
Ranisaheb of Sangli
Contributed Rs. 8000 for the construction of one block of rooms for girl-students.

* * *

Girls' Hostels built at a cost at Rs. 45,000.



1 Saraswati Quarters. 2 Agarkar Quarters. 3 Kesarbai Block.



Prof. V. B. Naik



Prof. G. B. Kolhatkar.



Prof. D. L. Dixit.

Have served the Society for more than 25 years, and are still in active service.

Rani Saheb of Sangli, who donated Rs. 8,000 for its construction. The Rani Saheb is a past Student of Fergusson College, and it was a gracious act of loyalty to the College on her part to have enabled the College-authorities to provide additional hostel accommodation for 16 girl students "in remembrance of happy days passed at the College," as she says, in the inscription on the building. A sister of the Ranisaheb, Mrs. Manikbai Bhide, contributed Rs. 1,000 towards the cost of construction. The Hon'ble Minister of Education, Dewan Bahadur S. T. Kambli,—himself for some time a student of Fergusson College—was to have performed the opening ceremony. But in his unavoidable absence, the Chief Saheb of Ramdurg presided over the function, which was attended by H. H. the Raja Saheb of Sangli and a large number of distinguished Poona citizens.

During the last five years, the financial position of the Society's institutions has suffered somewhat on account of the policy of retrenchment in educational expenditure, pursued by government under the stress of its own financial difficulties. The grants-in-aid received by the Society's institutions have decreased in point of proportion to expenditure, as well as absolute amount. We might illustrate the point by quoting statistics for Fergusson College and the Poona New English School. In 1927 Fergusson College received a grant-in-aid of Rs. 35,000, when its total expenditure was 2,46,000; while in 1934-35 it received a grant of Rs. 25,600 only as against a total expenditure of Rs. 2,67,000. In 1926, the Poona New English School received a grant of Rs. 21,700, with a total expenditure of Rs. 91,000; the corresponding figures for 1934-35 were Rs. 18,100, and Rs. 84,000, respectively. This policy of retrenchment has landed private educational institutions in grave difficulties. When grants were liberally assessed in proportion to expenditure, the Society passed on the benefit of them to its permanent and temporary teachers in the shape of improved scales of salary. The proportion of permanent to temporary teachers was enhanced, and a Provident Fund Scheme for life-members and permanent servants was started in 1920. All these have been, no doubt, very desirable improvements; they were all based, however, on the assumption that government would adhere to the policy of allocating grants in a certain proportion to admitted expenditure. Government itself had

encouraged the expectation that grants proportionate to higher expenditure would be made, and had insisted upon some of the improvements being carried out. What has been happening of late goes counter to the reasonable expectations of olden days. Grants are going down, while expenditure, on account of permanent obligations incurred in the past, cannot be proportionately brought down. Faced with a financial problem of such a formidable character, the Society has been forced to resort to measures of drastic economy and retrenchment, even at some sacrifice of efficiency. It may be also said that no further increase of fee-income is possible. In a situation like this government, as the custodian of the larger educational interests of the country, ought to come to the rescue of private institutions with more liberal grants. The policy of encouraging the spread of education through private agency under a system of grants-in-aid would otherwise be doomed.

During the period under review the following two important endowments were received by the Society. In 1925 Mr. Vinayak Hari Dongre of Mahad founded a scholarship in the name of his father, Hari Keshav Dongre, of the annual value of Rs. 300. The same gentleman handed over to the Society in 1930 a sum of Rs. 16,000, one-half of which was to be utilized after his death for the foundation of a scholarship in the name of his deceased son Mahadev, and the other half was to be added to the general funds of the Society. Thus the total amount of money given to the Society by Mr. Dongre comes to Rs. 25,000. In 1934 Mr. Dattatray Sitaram Purohit, a retired veterinary doctor, now residing at Pandharpur, handed over a sum of Rs. 20,000 to the Society, Rs. 5000 out of which was to go outright to the Society as donation after his death, and Rs. 15,000 was to form an endowment for scholarships in the names of his grandfather, father, and two brothers. These two examples of generous charity to an institution by persons who have not near relatives of their own deserve to be widely followed by persons in similar circumstances. One's name has the best chance of being preserved and gratefully remembered by association with the activities of a public institution.

The Poona New English School, completed its fifty years in January 1930, and that event was celebrated with great enthusiasm



D. S. Purohit
Contributed Rs. 20,000



V. H. Dongre
Contributed Rs. 25,000.

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S. G. Barve.



M. S. Gharse



D. N. Thakar.



M. H. Paranjpye

on the 2nd, 3rd and 5th of January. Sardar K. C. Mehendale, one of the oldest students of the School, as Chairman of the reception committee, extended a warm welcome to the assembly, which was addressed by Mr. N. P. Patankar of Nasik, who was himself an old student of the New English School and Fergusson College. On the 3rd, Prof. V. K. Rajwade, who was one of the first batch of matriculates from the School, called upon the old alumni of the School to help to enhance its prestige and efficiency. On the 5th of January more than 400 old students joined in the Golden Jubilee dinner, and the celebration concluded with an address by Rao Saheb G. K. alias Babasaheb Deshpande. Thus this homely function was the precursor of the more formal Jubilee celebrations of the D. E. Society and Fergusson College to follow five years later.

It is a matter of joy to record the brilliant academic achievements of alumni of the D. E. Society's institutions during this closing period of 5 years. In 1930 Mr. V. D. Thawani stood first in the B. A. Examination. A similar distinction was won in the B. Sc. Examination by Messrs. S. W. Shiveshwarkar (1932), V. M. Joshi (1934), and S. S. Shirali (1935). Mr. Shiveshwarkar created the University record in B. Sc. Mathematics with 98 p. c. marks, and Mr. M. S. Gharse in B. Sc. Physics (1934) with 84 p. c. Mr. S. G. Barve carried of all possible University Prizes in the subjects offered by him at the B. A. Examination of 1934, viz. the Ellis Scholarship for the highest marks in compulsory English, the Taylor Prize for the highest marks in History and Economics combined, and the Cobden Club Medal for the highest marks in Economics Honours. Mr. W. B. Pathak was the first candidate to secure the Vishnu Shastri Chiplunkar Marathi Prize, for the highest marks in the M. A. Examination. Mr. V. V. Ketkar obtained a first class at the M. Sc. Examination in 1930, and carried off the Moos Medal for the highest marks in Mathematics. Messrs. G. K. Hebalkar (1933), V. M. Joshi (1933), and S. S. Shirali (1935) obtained the R. P. Paranjpye Memorial Prize for the highest marks in Mathematics at the B. A. or B. Sc. Examination.

The record of academic successes abroad is also a notable one. Messrs. V. D. Thawani (1932), S. W. Shiweshwarkar (1934), and G. L. Chandratreya (1935) came out as Wranglers. Messrs. S. B.

Bapat (1930), G. V. Bedekar (1932), and D. S. Joshi (1932) entered the Indian Civil Service. Mr. N. K. Dravid was the first student of Willingdon College to secure a place in the I. C. S. (1930). Mrs. Iravati Karve, a graduate of 1926, secured the Ph. D. degree of Berlin University (1930) with a thesis in Anthropology. Mr. W. K. Katre obtained a Government of India Scholarship for the study of Naval Engineering in 1931, and Mr. M. H. Paranjpye one for training in Aircraft Engineering in 1935. Mr. D. N. Thakar was admitted to the Indian Military Academy in 1933, and Mr. S. G. Deshpande of the Satara New English School passed the Mercantile Marine Officers' Examination from the training ship Dufferin in 1932. The number of students going to foreign countries for scientific education has during recent years been steadily increasing, and many of these have won high academic distinction. We may make a special mention, however, of Dr. G. T. Kale's research work on 'hot-drought' in France, which won for him the State-Doctorate in 1931, and the Gold Medal of the Academie de Paris.

Profs. C. G. Bhanu (1929), K. N. Dravid (1933), and N. S. Panse (1934) were claimed by death during this quinquennial period. Bhanu had joined the Society as early as 1886, and his main work was done in connection with the re-building of the Nana Wada. He was a deep student of History and Philosophy, and a speaker of uncommon force and effectiveness. Dravid embodied in his person the ideal of plain living and high thinking and lived a life of single-minded devotion to learning. Panse was remembered as the most entertaining and effective teacher of Sanskrit by generations of students. He took up the teaching of Sanskrit in Fergusson College after Principal Apte's death, and continued to have the principal charge of it for 20 years. He did very valuable subscription-work in his days. Among the retirements of this period we may mention those of Prof. V. G. Kale (1932), Principal K. R. Kanitkar (1932) and Principal G. C. Bhate (1933). They all did great things for the Society in their different ways. Mahamahopadhyaya Vasudeo Shastri Abhyankar also retired in 1930 after a service of close on forty years in Fergusson College. He was the shining example of a great scholar of the indigenous school of learning, and he was deservedly regarded as the "Professors' Professor" in the field of Sanskrit.

APPENDIX A

STATEMENT BY THE GOVERNING BODY OF THE DECCAN EDUCATION SOCIETY, POONA,

regarding the appointment of the Principal of the Fergusson College and the powers of the Governing Body.

(The statement was approved and adopted by the Governing Body of the Deccan Education Society, Poona, at its meeting held on 11th August 1930.)

Since the appointment of Dr. G. S. Mahajani in November last to the Principalship of the Fergusson College, in place of Principal K. R. Kanitkar (resigned), the Governing Body of the Deccan Education Society, Poona, finds that considerable misapprehension prevails in certain quarters regarding the circumstances which necessitated the appointment, so also regarding the Rules and Regulations which invest the Governing Body with certain powers and in terms of which the said appointment was made. This statement is issued with a view to place before the General Body of the Deccan Education Society and its well-wishers, facts concerning the Principal's appointment and cognate matters arising therefrom.

2. Before dealing with the question of the powers of the Governing Body, it is desirable to set forth, as a back-ground to the decision of the Governing Body in the matter of Principal Mahajani's appointment, the state of affairs existing amongst the Life-members of the Society during the last few years and leading up to the events of November last. The present strength of Life-members is 33; there is a Board of Life-members in Poona at present composed of 21 Life-members, and another Board at Sangli consisting of 6 Life-members working in the Willingdon College; there is one Life-member at Satara and the rest are on leave. Important matters concerning the working of the Society's institutions are discussed at what is called the Joint Board, which in reality has no place in the constitution; each Board sends up, where necessary, its recommendations to the Governing Body which is composed of eight members, of whom three are the representatives of Life-members. For the guidance of the Governing Body there are Rules and Regulations framed by the Council of the Society and approved by Government in the year 1898, after full discussion of the text thereof.

3. Prof. K. R. Kanitkar was appointed Principal of the College towards the end of 1921, and he held the appointment, except for a brief period of 10 months in 1924, till the 3rd of November 1929. His regime it is common knowledge, though marked by energy and enthusiasm for collection of funds and improvement of College buildings and equipment, was unfortunately characterised by continued friction between him and the students, resulting almost year after year in open conflicts, which culminated in December 1925 in certain unfortunate and unseemly incidents which need not be detailed here. The tension may be gauged from the fact that during the eight years of his administration there were hardly 3 or 4 Annual Social Gatherings of the students. The Governing Body was hard put to it to adjust and restore proper relations between the students and the Principal compatibly with the ends of discipline and authority. One fact all the while was apparent, viz. that the bulk of the students had made it unmistakably clear that the Principal had forfeited their respect and affection, the two moral assets on which mainly depend the smooth working of an educational institution and the training for the young.

4. Another feature which marked Principal Kanitkar's regime during the years 1921-29, was the gradual accentuation of organised and preconcerted voting amongst Life-members, and the consequent development of party spirit in the affairs of the Society, although it must be said that groups did exist previously among the Life-members. During this period things crystallised into two contending parties—one associated with the names of Principal Kanitkar and Prof. V. K. Joag, the other with the name of Prof. V. B. Naik and later on with those of Principal Bhate and Prof. Kale. These parties were based apparently on no definite principles of educational policies which could justify their existence. The initial latent jealousies had fast developed into open squabbles, the minority under Prof. Naik urging that their members were denied fair play and fair treatment due to them. Indeed, in the year 1927, the existence of the parties was openly avowed, one set of Life-members who professed to belong to Gokhale-Agarkar school of thought classifying themselves into group "A" (euphemistic word for party) and relegating the others to groups "B" and "C", although these latter groups claimed in their turn to have amongst them social reformers and England-returned men who as freethinkers probably far out-stripped Agarkar of old. As to their political complexion, there were several men in all the three groups who had in reality neither any definite politics nor any platform, the real dividing line perhaps being not their ostensible politics or predilections, but desire for power,—power for allotting posts and to rule the roost. The natural consequence was Headships of

Institutions and consequent opportunities for distinction in public or in University matters depended on the favour of the party machine rather than fair play, which was the essence of the policy of the late Mr. Gokhale in the D. E. Society.

5. As regards the degree of confidence enjoyed by Principal Kanitkar from his colleagues, this was reflected in two significant incidents which occurred during the last few years of his administration and they have a bearing on recent events. The first was rather an unprecedented step taken by no less than 19 Life-members (including Dr. Paranjpye) out of 32 who felt impelled in 1925 to present to Principal Kanitkar a joint letter of request, asking him voluntarily to retire from the Life-membership of the Society. Principal Kanitkar did not heed this voice of the majority which was virtually a vote of no confidence. He did not follow the well-recognised practice of resigning on this clear expression of opinion on behalf of the majority of his colleagues. The second incident arose in the summer of 1927 when some Life-members, by a direct method in this case, brought a proposal for a change of Principalship of the Fergusson College in their Joint Board meeting. This time, no sooner was it seen that the proposal was likely to be backed by a majority, eleven members headed by Principal Kanitkar and Prof. Joag, instead of facing the verdict of the Board jointly tendered their resignations of the Life-membership of the Society, thus resorting to an unconstitutional method which in effect was a method either of bluff and bluster, or sudden downtooling. It goes without saying that this was hardly in keeping with the traditional policy of the Society and the spirit of the pledge of the Life-members.

6. We shall deal in subsequent paragraphs with the question of the powers of the Governing Body which it may be stated, was raised in a somewhat different manner by the Life-members on a former occasion, viz. in 1927, and then decided by the Governing Body under the Chairmanship of the then Chairman, Sir Mahadeo Chaubal; but the two points to which we desire in this place to draw pointed attention, in recalling the episode of 1927 of the collective resignations of 11 Life-members, are: Firstly, that when the Governing Body at that time set aside the recommendation of a majority of Life-members, namely 17 Life-members, who were then in favour of the acceptance of the 11 resignations, and directed the compulsory retirement of two Life-members,–Profs. Kanitkar and Naik,—the eleven Life-members (who are mostly the same as the present protesting members,) made no grievance of this action of the Governing Body. In fact they went further and invoked the powers

of the Governing Body, evidently under Rule 16, and asked for the immediate compulsory retirement of Profs. Bhate and Dravid; and secondly, when Principal Kanitkar was allowed to cotinue as Principal in supersession of the previous resolution of the Governing Body ordering certain compulsory retirements, it was not because the Governing Body "practically accepted" the contention of the Lifemembers as regards their privileges, but solely and distinctly on ground that the following pledge and assurance, signed by all the 33 Life-members was submitted by them to the Governing Body, viz.:—

(1) "Whereas there is a genuine desire among Lifemembers to compose among themselves what differences they had and to work with harmony and co-operation in future, the Body of Lifemembers resolved that all resignations etc. be removed from the records of the Society."

(2) "That the Society's work should be carried on according to the admitted and established traditions of the Society. By admitted and established traditions are meant such traditions as are implied in and connoted by the GOKHALE-AGARKAR-PARANJPYE creed which mainly consists in steadily resisting all extremist and non-co-operation activities and in supporting all progressive social movements. *These traditions are inconsistent with the formation of parties among Lifemembers, who, in matters relating to the management and administration of Society's affairs are expected to give their honest and independent opinion without any preconcerted canvassing with the object of carrying out any particular view.*" (The italics are our own.)

It is scarcely necessary to point out that one of the decisive factors in the appointment of Principal Mahajani by the Governing Body in November last was whether the above pledge was faithfully observed by those concerned between June 1927 and October 1929.

7. Despite this assurance of 1927, events in 1928 and 1929 in the Fergusson College showed that things were as bad as ever, both in respect of harmony as promised by the Lifemembers under clause (1) of their assurance, and cessation from *bloc* voting on important issues at Board meetings which was admitted in writing to be inconsistent with the traditions of the Society by their clause (2). Party majority seemed to be retained in full vigour in the hands of Principal Kanitkar's group as was evident from a statement presented to the Board and forwarded to the Governing Body by 12 Lifemembers in October 1929. During this

period three senior Lifemembers applied for permission to retire, partly, if not wholly, on account of the atmosphere of discord in the Society; disturbances on the part of students of the character of anti-Principal demonstrations occurred as in previous years; no attempt appeared to be made to re-distribute headships of institutions on the principle of fair play to the minority. The general situation within the body of Life-members thus continued to be gravely unsatisfactory and the whole atmosphere was full of acrimony and deep-seated bitterness, unhealthy in effect on the character of the students and unworthy of the traditions of those great men, GOKHALE and AGARKAR the essence of whose creed was exemplary fairness of conduct to one's worst opponents. The Governing Body could no longer overlook the fact that nothing influences the character of the students in their every day life inside the College so deeply as the high personal qualities which the Principal and the teachers show in their conduct, rather than any political or social creed which they profess outside and which, without corresponding action, is apt to degenerate into a mere trade-mark.

8. Such in brief, is the history of events and the state of inter-Lifemember relations in the Fergusson College. The Governing Body thus finding that Principalships or Superintendentships were monopolised by certain members for years together thereby giving no scope to the minority to show themselves, appointed a Sub-Committee to examine existing Rules. This Sub-Committee recommended that Principalships of Colleges, Superintendentships of Schools, etc. should be held for a maximum period of five years only (the same man being re-eligible). Soon after the recommendations of this Committee, Principal Kanitkar resigned his Principalship on domestic grounds. Thereafter, the Board of Lifemembers recommended the name of Prof. Joag for the Principalship, supported by 17 members. It was also ascertained that Dr. Mahajani's name was supported by a minority of 9 members. The Governing Body in view of all the circumstances and under the powers vested in them under Rule 16 selected in their own judgment Dr. G. S. Mahajani, (b*) Wrangler and Smith's Prizeman, (Cantab.), as the most suitable man for the Principalship, and appointed him officiating Principal.

It is worth while recalling in this connection that soon after the appointment of Dr. Mahajani by the Governing Body as Offg. Principal, efforts at a compromise were made by some well-wishers of the Society, by means of an interview with some prominent Lifemembers of the Kanitkar group, to bring about the same appointment but as a result of the unanimous recommendation of the Life-members, but these efforts proved unsuccessful. (The appointment of Dr. Mahajani as Principal has since been confirmed).

9. Immediately on the appointment of Dr. G. S. Mahajani as Principal on the 3rd of November 1929, eleven Lifemembers (practically the same eleven of 1927) threatened to cease work in a body, and in doing so submitted to the Governing Body a letter of protest from which we extract the following relevant portions :—

> " Even technically what is the power of the Governing Body in regard to the Heads of Institutions ? The rules are clear and definite on that point. The Board recommends and the Governing Body either accepts the recommendation or rejects it. The Governing Body has the power of veto, the initiative always lies with the Board.........The Governing Body's action is not only highly arbitrary but unconstitutional and *ultra vires*......A constitution must be interpreted as a whole and no interpretation of any part which is repugnant to another equally vital part can ever be tenable. Rule 16 must be read with Rule 25 and, thus read, our constitution can never be made to yield the meaning that the power of initiating appointments is vested in the Governing Body.........The Governing Body may be invited to look into their own proceedings to see how a former Chairman of the Governing Body practically accepted the contention that the power of initiating appointments does not lie with the Governing Body and that *it is the Board's prerogative* ....Of course, we can never recognise the nominee of the Governing Body as the Principal of the Fergusson College."

10. This was in November 1929. Although all the protesting Professors, except one, resumed their College-work after a few days interval, they did so " under protest " ; and although 8 months have since elapsed during which they were requested by the Governing Body to adopt the only possible constitutional attitude, viz. either of recognising the Principal appointed by the Governing Body or to go up in appeal to higher quarters or to obtain authoritative legal opinion on the interpretation of the Rules, they have practically done nothing so far and are still working " under protest." The Governing Body feels this is an anomalous position which must not continue indefinitely.

11. We now turn to the question of the powers of the Governing Body under Rules 16 and the privilege of the Lifemembers under Rule 25 of making proposals. As already mentioned, this question was raised by certain Lifemembers in 1927, although in a different manner. At that time some of the Life-members were contending that Rule 16 did not give the Governing Body the right to direct compulsory retirements.

suo motu in the absence of any recommendation to that effect by a majority of Life-members. Now the Lifemembers in Principal Kanitkar's group are contending that under the same Rule the Governing Body has not the power of making appointments or taking action beyond sanctioning or registering the recommendations of the Board of Lifemembers. This issue, however, is the same, viz. whether Rule 16, read along with Rule 25 does or does not give to the Governing Body the power of initiation in respect of making appointments, enforcing retirements, ordering transfers, punishments, promotions, etc. From the point of view of the Governing Body the issue has been set at rest in 1927 in the ruling contained on this subject in the proceedings of the Governing Body dated the 4th of June 1927, and the exhaustive Annexture thereto, drawn up by the then Chairman of the Governing Body, Sir Mahadeo Chaubal, a distinguished lawyer and for some time a High Court Judge. That ruling still stands, which in effect, is, that Rule 16 gives the Governing Body every power of initiation, in respect of all matters such as making appointments, awarding punishments directing transfers, promotions or retirements, etc. The Board has under Rule 25 only the privileges of making proposals either in respect of the annual budget or in respect of persons to be elected to certain Headships or permanent appointments. The correspondence with Government on behalf of the Society in 1893 and 1897 on which Sir Mahadeo Chaubal has based his Annexture referred to above was fully read out to the Lifemembers at the meeting of the Governing Body held on 30th May 1927, which they had attended to argue the issue. We attach to this statement an appendix giving some extracts from this correspondence in order to supplement the said Annexture of 1927 and to make absolutely clear for any right-minded man the meaning of the words in Rule 25. In this connection it is necessary to add that it is quite incorrect, as alleged by the protesting Lifemembers in their letter of protest of November last, that a former Chairman (Sir M. B. Chaubal) had "practically accepted" the contention of the Life-members that, the power of initiating appointments does not lie with the Governing Body and that it is the Board's "prerogative". The proceedings of 1927, read as a whole, show no such admission of any "prerogative" of the Life-members on the part of Sir Mahadeo Chaubal. On behalf of the Governing Body he no doubt offered a chance to the Board to send up a particular recommendation which the Governing Body would have welcomed, but at the same time he had made it perfectly clear that failing the said recommendation coming up from the Board itself the Governing Body would be compelled to impose its will by the exercise of the powers contained in Rule 16. Indeed, we venture to think that no one who goes through the correspondence of 1897-98 in the records of the Society can honestly

come to the view that the Government, which had at that time taken up the question of an effective control over the institutions of the Society because of certain political incidents of 1897, would have been so unwise as to create a nominal Governing Body without giving it any powers of initiation in respect of making appointments, etc.

12. The text of the Rules which have been made the subject of the controversy by the present protesting Lifemembers is as follows:—

Rule 16:—*The Governing Body exists for the special purpose of maintaining discipline and controlling education in the Society's Institutions. It shall* **make** *all appointments in the Society's Schools and Colleges, shall award punishments, give promotions, direct transfers and retirements and grant leaves and extension of service; and in all t[illegible]tters and any other matter relating to discipline a[illegible] its powers are absolute.*

Rule 25:—*The Board of Lifemembers*

(1) *shall* **propose** *and submit for the sanction of the Governing Body the annual budget for each of the Society's Colleges and Schools*;

(2) *shall* **propose** *for the sanction of the Governing Body persons to be elected as Lifemembers or as Principals of Colleges or Head-masters of schools or to fill any permanent appointment in a College or School*;

(3) *shall arrange for the collection of funds for the benefit of the Society.*

The history of the re-constitution of the Society and the revision of its rules is briefly this. There was no Governing Body in existence until 1898, till nearly 14 years after the first rules and byelaws of the Society were framed. The management of the Institutions of the Society vested till then in the Local Managing Board, composed of Lifemembers themselves. In 1897 owing to certain political incidents in which certain Lifemembers of the Society were involved, Government took up the question of revision of the rules for the management of the Society. In September 1897 the Director of Public Instruction addressed a letter to the Society, in which after referring to the political activities of certain Lifemembers and the laxity of discipline disclosed in connection therewith, he asked the Society to consider the necessity of re-modelling the constitution in such a way that there should be above the teachers a real executive Body, to exercise effective control over the

institutions and those who teach in them. He pointed out that the Body of Lifemembers was like a close corporation, and that the absence of a Governining Body with some outside element thereon constituted the weakness of the D. E. Society. Government also laid down certain principles to be the basis of the new constitution. After considerable discussion the Society accepted these principles, the result being the formation of the Governing Body as constituted at present. It may be observed that the rules defining the powers of the Governing Body and the privileges of Lifemembers were the subject of prolonged correspondence between the then Chairman of the Society (Dr. F. G. Selby) and Government, extending over several months viz. from September 1897 to July 1898.

13. Concerning the present appointment of the Principal the whole stand taken by the eleven professors headed by Prof. Joag in disputing the power of the Governing Body to appoint a Principal *suo motu* seems to be based on the words occurring in Rule 25 viz. the Board "shall propose for sanction" persons to be appointed to the Principalship. Their interpretation of these simple words is that the Governing Body either accepts a name recommended by the Lifemembers or rejects it, but has not power of initiating appointments. In other words, in an extreme case the Governing Body, according to them, must reject in turn 32 names of the Lifemembers out of the possible 33, before coming to the one which the Governing Body may want. Whether this ingenious interpretation is really borne out in fact has to be judged not simply by reading the two rules together (Rules 16 & 25) but by going into the history of the formation of the Governing Body, and the purpose and intention of the rules, as disclosed by the original correspondence in the records of the Society. This corespondence is of the highest significance and value in the interpretation of the Rules which, unlike legal enactments, are the result of negotiations between an educational institution and the executive Government. We invite the special attention of the General Body of the D. E. Society including its Patrons and Fellows to the accompanying extracts from this correspondence, especially to the letter dated the 26th of March 1898 from the then Chairman of the Society (Dr. F. G. Selby) to Government, in which he has placed beyond any manner of doubt the meaning of the phrase "the Board shall propose for sanction" in these explicit terms:—

> "It was never intended either that the Governing Body should have no power of initiation or that it should meet only four times a year or that its function should be limited to sanctioning proposals made by the Lifemembers. Four was mentioned as the minimum number of times that it should meet.

That it should deal with proposals made instead of in the first instance making proposals was determined upon as a mere matter of convenience. It is much easier for a meeting to deal with the question 'Are these as good books as we can have?' than it is to determine what the best books on a subject are. Similarly, with regard to finance, the Lifemembers have a knowledge of and interest in the school to which we cannot pretend, and it is a much simpler plan to criticise the budget which they propose than to frame one ourselves. **But because we ask them to make proposals we are not bound to accept the proposals which they make. We have full power to alter them, or if we choose, to substitute and enforce proposals of our own with reference to any matter whatsoever connected with the education, teaching, internal working or discipline of the Society's institutions."**

This extract, we have no doubt, completely refutes the contention of the protesting Lifemembers that the Governing Body has no power of initiation; indeed, it is amazing that the simple words "shall propose for sanction" should puzzle so many Lifemembers, who for several months have been keeping up an unnecessary wrangle over them. We may state here that recently one Professor of English in the Fergusson College left the Society, simply because these words would not yield to him such meaning as his obsession or the obstinacy of his party required.

14. There remains to be noticed only one more contention urged by Prof. Joag and his colleagues, that the Governing Body disregarded in this case a long established convention,—not to turn down an important recommendation supported by a majority of Lifemembers. The Governing Body, in the first place, is not convinced that any such convention has been uniformly observed during a series of years; and even assuming that previous proceedings of the Society support the contention that the practice has been uniform, no previous Governing Body appears to have given any explicit recognition to any convention to the effect that any recommendation of the Lifemembers even if supported by simple majority must not be overruled on sufficient grounds, for instance those of equity or safeguarding the rights of the minority. On the other hand there has been a case in 1927, already referred to, in which the then Governing Body had turned down a recommendation of the majority of Lifemembers, although it may be the case that a different decision was ultimately taken on different grounds. The attitude of the

Governing Body in this regard is clear. Normally it will observe a policy of non-intervention so as to respect all the just and equitable recommendations of the Lifemembers; but it will certainly exercise its right to overrule the Board if it be found necessary to do so in the best interests of the Society and its administration. The Governing Body has no doubt that to recognise a convention that every proposal backed even by a bare majority (i. e. by a "quota" of half the number of Life-members, plus one) must be binding on the Governing Body is only to put a premium on the formation of cliques, any two or three individuals in which can virtually "boss" the Society. The idea underlying this so-called convention seems to be at the root of all the troubles in the Fergusson College. We need hardly point out that no self-respecting citizen can serve on a Governing Body under such a convention, to be only a tool in the hands of the majority and a party to any compact of inequity.

In conclusion, we have only to state that none realises more keenly than the members of the present Governing Body that many of the Lifemembers although unfortunately labouring under a misconception of their privileges, have given their best services to the Society. None the less, the Governing Body feels convinced that these members can render far higher service to the Society, if, throwing themselves open to the conviction of the hard logic of facts and documents, and abstaining from thinking in terms of personalities, they concentrate their efforts in a spirit of harmony, equity and co-operation on the attainment of that high object which they have placed before themselves, viz. the education and the training of the young.

CHAPTER XI

FIFTY YEARS IN THE RETROSPECT

We have so far recorded the events of the last fifty years' career of the Deccan Education Society and its institutions. Let us now take a bird's-eye view of its development, and try to estimate the character and value of the contribution of the Society to the educational progress of the country. An endeavour will also be made to see what lines of future development and activity appear to be indicated by the experience of the past. It would be also interesting to see how far the original intentions and expectations of the promoters have been fulfilled in the result, and how far the actual course of progress has been in conformity with their ideas and ideals.

Cheapening and facilitating of education was the avowed object of the Society. This object may be otherwise stated to have been to bring education within the means of the poor and make it easily accessible to them by taking it to their very doors. To spread a net-work of schools all over Maharashtra and if possible beyond its borders was declared to be the goal of their endeavours by the managers of the New English School before the Education Commission in 1882. The college-project was ancillary to this main object, for the college in addition to being a centre of intellectual energy and a home of sweetness and light, was intended to serve as the training ground of teachers, prepared to work for the propagation of education in the spirit of religious missionaries and content to devote themselves to their vocation for a salary that would just afford the necessary subsistence. The spread of western education, in a community suffering from a thousand evils due to ignorance, was considered to be an object of sufficient national importance to deserve the self-sacrificing efforts of young men of high ability and idealism. It would not do to leave such a movement of popular education to be led by men wanting in a robust faith in the beneficence and urgency of the educational mission, or in the ability to inspire

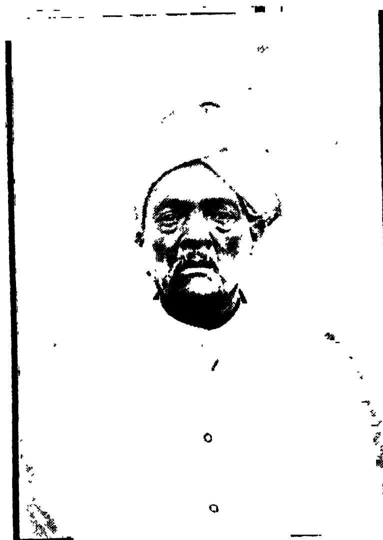
confidence and enthusiasm among the public. If the resources of private charity and munificence were to be called forth and attracted to the service of private educational effort, that effort must be sponsored by men whose personal contribution of devotion and sacrifice would be such as to carry conviction to the public, and elicit willing response in the shape of monetary contributions. The cheapness aimed at could be secured only if the workers gave their services for less than their market value, and if the public seconded their sacrifice by providing funds for endowments, buildings and equipment. The whole idea of mass-education by private effort rests on the basis of the personal sacrifice of workers and the munificence of public-spirited individuals.

The expectations of the founders about covering the whole of Maharashtra with institutions of secondary education under their direct management have not been fulfilled. The Society has only three High Schools outside of Poona one in a District town, one in a Taluka town, and a third in a still smaller place. The main difficulty in the way of extension has been one of funds. Maharashtra is not a land of big wealth. Funds for the Society have had to be collected over a wide area from a large number of individuals, in small amounts. And though, on account of its unique position in the early years, the Society's Fergusson College could make a universal appeal, all the funds thus secured were required for its own development. Fergusson College also catered to the needs of a wide area, and could, therefore, secure wide support. Such an advantage was not likely to be enjoyed by a secondary school, which in the very nature of things had a local utility and hence a restricted appeal. Some of the contributions, having been received for general purposes could certainly be used for a new school, but by far the greatest proporition was earmarked for an institution of wide utility like the College. The Fergusson College, and to a lesser degree the Poona New English School, elicited support from far and near, but that could not be said, say, of the Satara New English School, the financial history of which, indeed, very clearly illustrates the remarks made above. In spite of the best efforts of a universally respected, indefatigable worker like Deodhar, hardly any contributions from outside the Satara District—except from a few old students—were received towards the building up and

development of that school. The Society has had to finance that school-project with great difficulty almost entirely out of its general resources. The establishment of schools at small centres must depend exclusively upon local munificence, and the Society's activity in the direction of multiplying schools has, therefore, been limited and conditioned by the willingness of the locality concerned to find the money for non-recurring expenditure such as that on buildings, furniture, and other equipment. The fee-income, government grant and occasional contributions might suffice for current expenses, but initial expenditure was the great problem. Where that was solved by local effort, the Society was prepared to shoulder the responsibility of opening a school. In this way it was that Umbergaon and Wai came to have schools of their own. Generous individuals and the local public provided in each of these towns funds for a school-house and equipment, as also a permanent endowment fund to meet part of the current expenses of management.

This is why the Society's original idea of conducting a large number of High Schools *by its own agency* has not borne fruit. But it can be claimed for the Society that it has been instrumental in giving an impetus to the spread of education by its example. Societies and institutions, organically unconnected with the D. E. Society, have taken the torch of Western knowledge to remote corners of Maharashtra under the influence of inspiration radiated by it. Its constitution has served for a model to many a younger society, and its achievements have inspired self-confidence and harnessed much youthful talent and enthusiasm to the cause of education. All over Maharashtra and even beyond its borders, are to be found private institutions conducted or predominantly manned by old Fergussonians and others, who gladly trace back their inspiration to the Deccan Education Society. The services of the D. E. Society to the cause of secondary education are undeniable. But a central association conducting schools over a wide area has not proved a suitable machinery of education by private effort. Secondary education offers a more appropriate field to workers with local affinities and connections, working in a small area and able to evoke local support on the strength of their own local knowledge and influence, and the clear educational utility of the institution to the locality served by it.





Rao Bahadur B. V. Dravid — G. V. Dravid, Esq.

Who between them supplied the Building and the Permanent Fund for Dravid High School, Wai



Seth Bhukandas Desai

Whose exertions were instrumental in giving a start to the Umbergaon School.

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Fergusson College very early in its career outgrew the conception of a nursery for teachers, that its founders had in their minds in 1882. It was resorted to not only by prospective teachers, but by prospective scholars, journalists, lawyers, administrators, politicians, reformers and patriots as well. It succeeded in making t self for the poor students of Maharashtra and Karnatak, what the Deccan College was to their richer *confrères*, a place where great careers were fashioned, and the liberal culture of the West, brought out of its inaccessible haunts, was placed within the easy reach of the middle class and the struggling poor. Every effort was made to raise its academic standard to the level of Government colleges. In respect of Sanskrit scholarship, mathematical studies and science-teaching it even came to occupy the foremost place among the colleges in the Presidency. Some very distinctive additions like the Kane Laboratory, the Holkar Biology Laboratory, and the Wadia Amphitheatre were made to its accommodation. The public looked up to it to fill the role of the premier college, and the College rose to those expectations. It can be easily imagined how strenuous and all-absorbing must have been the effort to sustain this role. Teaching had to be kept at the highest level of efficiency, and funds collected mostly in small sums to meet the demands of expansion and development. The original ideas about the destiny of the Fergusson College thus underwent a complete and expansive transformation; far from being and remaining an institution merely for the training of teachers of missionary zeal, it became the centre of all-sided academic instruction of the highest grade. Its constant endeavour was to maintain a high standard of efficiency and improve upon it as the available funds and man-power permitted.

It was no part of the original scheme of the founders to start colleges outside Poona. A college was bound to be a very costly proposition and one college must have appeared enough to engross the energies of the Society. In course of time, however, the demand for college-education increased beyond the most sanguine calculations, and the available teaching resources of Fergusson College were taxed to the utmost. The signal success of Fergusson College had raised the prestige of the Society, and endowed life-members themselves with a confidence in their capacity to shoulder the responsibility of starting more colleges in other

centres. Two college-schemes were in contemplation in 1918, and one of these—viz. the Willingdon College—materialized. The scheme aroused great enthusiasm, and received the disinterested support of a vast body of admirers of the past record of the Society and old students of Fergusson College, by then well-settled in life.

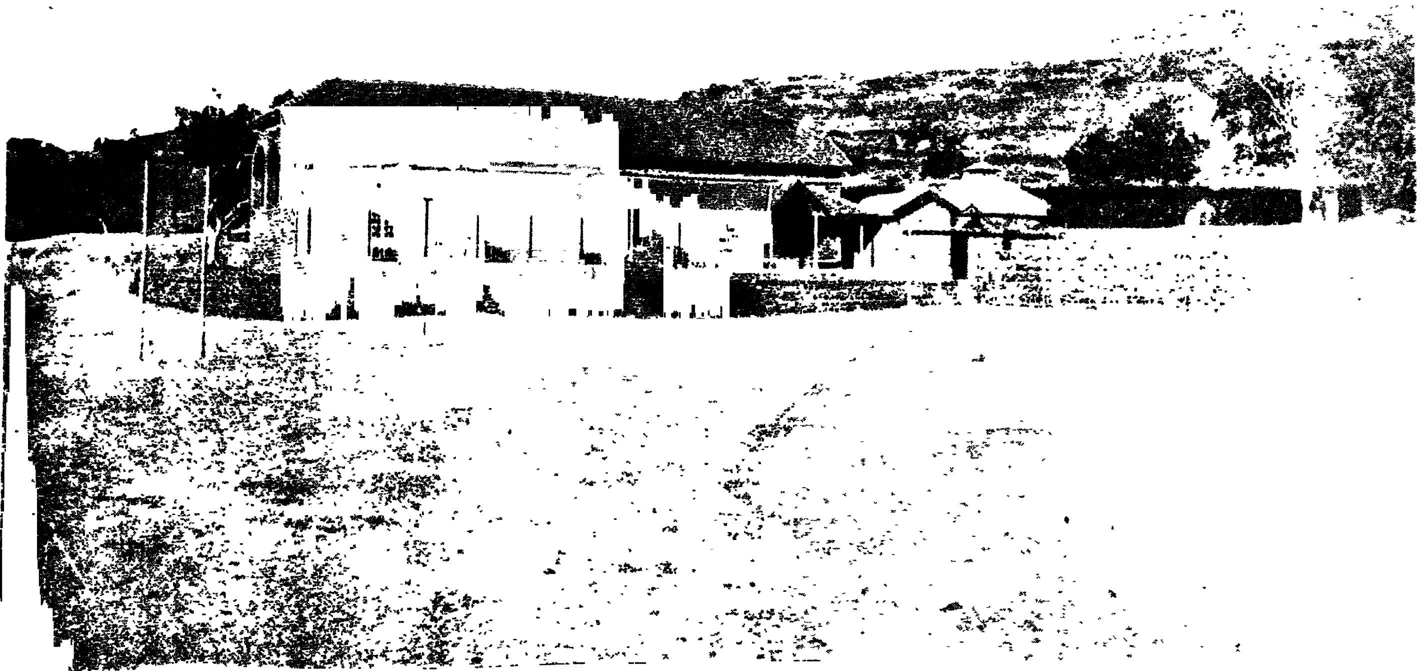
It is not to be doubted, therefore, that the lead given by the Deccan Education Society in the sphere of secondary and collegiate education by private enterprise has been usefully followed all over Maharashtra, and the object of cheapening and facilitating education put on the fair way to complete fulfilment. Indigenous private enterprise has come to stay, and has become the leading agency of English education. But this success itself has sometimes given rise to ill-conceived criticism. It is said that private educational bodies are only doing government's work on reduced rations. What is the good, it is asked, of shouldering a responsibility that properly belongs to government? This line of criticism assumes that government is pledged to providing secondary and collegiate education whenever it is demanded, and on the scale on which it is demanded. This is far from being the case. Even so far back as 1880, government were thinking of calling a halt to the expansion of secondary and collegiate education, and devoting the funds thus released to the extension of primary education. We have already seen that government were prepared to transfer the management of the Deccan College to the D. E. Society in 1886, with a view to finding money to help the Gujarat College and Sind College schemes. Had the public to depend entirely upon government activity, we should have had but one High School in each district, and but one College for the whole of the Deccan and Karnatak. If private enterprise, led and inspired by the D. E. Society, had not entered the field, it is almost certain that foreign missionary bodies would have progressively occupied it, and indigenous enterprise would have at best played a subordinate part. The merit of the pioneering effort of the D. E. Society can be realised when it is remembered that, in the absence of a similar lead backed by the spirit of sacrifice, Bombay, the richest and the most cultured city of the Presidency, still remains without a college of indigenous origin. If Poona, avowedly a poorer and more backward place, had a private college fifty years ago, the credit must go to the founders

of the N. E. School and the D. E. Society. The work on which they embarked was not government's, but the nation's, and if it had not been undertaken by private agency, it would have remained undone. Every one knows how difficult it used to be to get admission to the Medical College and the College of Engineering when there was only one institution of each kind in the Presidency; and those difficulties have by no means vanished even after the opening of one more college each, for medicine and engineering. It is only because private enterprise has dotted the land with schools and colleges, that facilities for secondary and higher literary education are as plentiful as they are, and a casual observer falls into the error of thinking that they would have been there in any case. That, however, is a wrong notion. Private enterprise has solved a problem, that in its absence would have been serious indeed.

Another criticism levelled against private educational institutions is that they merely follow the defective courses and standards set up by the Educational Department or the University, and further that they lend themselves to departmental control for the paltry amount of government grant-in-aid. Time and again, the Deccan Education Society, as the leading private educational body, has been called upon to cut itself off from the official system, and set itself up in independence. The Society has steadily set its face against these appeals, because of its appreciation of the fact that a movement of mass-education cannot be carried on without government recognition and government support. The hall-mark of Government and the University is too useful, particularly in respect of literary education, to be lightly sacrificed by a body that makes the education of large numbers its special object. The education of a select or privileged few may be attempted independently of official recognition, but the education of the common many—never. The experience about starting and running nationalist institutions of education during the political agitations of 1905 and 1921 has put that proposition beyond doubt. The founders of the Society were fully alive to the numerous defects and deficiencies of the prevailing system of education, and they were determined to remove them by their efforts as far as possible. But they wanted to keep within the pale of the government system and reform it from within. The greatest step on the path of reform appeared to them to be, for the people of the country, to

take the management of education in their own hands. With the management in the hands of the people themselves, it was possible to do a good deal in the way of reform and improvement by supplementary work outside the curriculum. At any rate there was bound to result a change in the spirit of work. So great was the importance they attached to the management of popular education by the people themselves that they thought and spoke of it as constituting the essence of national education. The defects of the system might be minimised by the spirit of working it. As events have proved, their anticipations have come true. Many improvements have taken place in the course of the last fifty years, and there are no insuperable obstacles in the way of more; this progress has been due in a great measure to the efforts of people who managed private educational institutions under the official system in the hope of reforming it from within, and counteracting its harmful tendencies by their private endeavour. To run parallel educational institutions outside the pale of the public system was not then and is not even now a practical proposition.

Another criticism levelled against the D. E. Society used to be that it subjected itself to government control by accepting the government grants, and that it should have preserved complete independence of action for itself by doing without government assistance. Now, the first thing to be said in favour of the policy of accepting government grants is that it was a necessity for achieving the object of cheapening education. During the first five years when no government grants were received, life-members could allow only Rs. 40 p. m. to themselves. This could hardly be called a salary,—it was more like a living wage. When the grant was received, one half of it was devoted to giving bonuses to life-members and teachers,and the other half was utilised for improvements in equipment. It would thus be seen that the grants were used for very essential purposes, and without them the efficiency of education would have been impossible to maintain. None can say that even with the addition of the bonuses, the teachers' and life-members' salaries were anything but very modest; they were distinctly lower than the salaries of teachers and professors of the same qualifications serving in government institutions, and there was no room for retrenchment



Chandvadkar Pavilion
Fergusson College Hill in the background.

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Workshop.
Attached to the Fergusson College Physics Department.

therein. The only alternative to the refusal to take government grants was to raise fees. It would have been unwise to depend upon public subscriptions for current expenses; the proper use of them was for purposes of additions and permanent improvements. It would have been necessary to raise fees by 50 p. c., if government grants were to be dispensed with. People sometimes speak as if the addition of a rupee or so to the monthly fee is a matter of no great account. They do not fully realize, however, the straitened circumstances of the generality of students attending the Society's institutions. With a personal and intimate knowledge of these, the Society has always been loth to increase the fee-rate, unless it becomes inevitable in the circumstances. The Society could not, therefore, think of doing without government grants as a normal arrangement. As long as government grants could be obtained consistently with freedom of management, and the exercise of rights of citizenship on the part of teachers, they were to be welcomed and utilised for the promotion of the main object in view. The sum-total of help received from government during the last fifty years has indeed been considerable. Different institutions of the Society have received Rs. 22 lacs from government, made up of building and equipment grants (Rs. 5½ lacs), and efficiency grants (Rs. 16½ lacs),—a sum approximately equal to ⅕ of the total expenditure during the period. These figures will show that the Society could ill have afforded to forego grants from government.

On a review of the past fifty years' experience, it can be said that acceptance of government grants has not come in the way of trying out or effecting improvements of an academic character. Introduction of practical science into school-studies, compulsory drill, and use of the vernacular as the medium of instruction were some of the important innovations made by the school-authorities before they were adopted by government; and the Educational Department did not object to these experiments. There were sometimes difficulties encountered in getting certain text-books sanctioned by the Department, but there are cases on record when the Department yielded to the pressure of argument. In 1916 Principal Paranjpye succeeded in carrying a resolution in the Bombay Legislative Council against Government in regard to their illiberal policy about recognizing text-books. It may be said on

the whole that, so far as academic matters and ordinary internal management were concerned, government control implied by the acceptance of grants did not operate as a hindrance to reform or initiative.

The normal course of relations between the Society and the department has sometimes been deeply agitated over political questions. Life-members have always claimed for themselves and other teachers the right of participation in the public life of the country—a claim regarded with disfavour by government, particularly during times of political commotion. During the crisis of 1897 and again in 1913 in connection with the signing of loyalty pledges, the question of the right of participating in politics formed the subject of a keen controversy with government. The life-members on both occasions were determined to preserve that right for themselves, even at the sacrifice of government grants. They had made this the acid test of the possibility of receiving grants without loss of self-respect. It is gratifying to note that on both occasions, government conceded the claim of life-members to participate in politics—as distinguished from violent political demonstrations and agitations intended to embarrass or subvert government. The Deccan Education Society may be justly proud of having carried on this fight for the rights of citizenship to a successful conclusion, in the midst of very adverse circumstances. In 1913 the life-members of the D. E. Society, alone of all teachers in the aided schools and colleges in the Presidency, were entitled to take part in politics. By their single-handed but determined efforts they had won recognition for a valuable principle, the extension of which to other institutions and other teachers was bound to take place in course of time—as it actually has.

Of course, it is not to be supposed that the Society was satisfied with the measure of freedom it had received. For instance, in 1913, teachers other than life-members were excluded from the benefit of the concession given. The Society was asking for perfect discretion for the Heads of schools in the matter of allowing students to attend public meetings, choosing newspapers for the boys' reading rooms, and appointing text books for use in schools. But these were, by comparison, matters of secondary importance—

not worth staking the grants on. The Society was steering a middle course, and was subjected to criticism incidental to such a position. Government thought that its members were unnecessarily interesting themselves in politics, and the leftist politicians criticised it for not taking a bold stand against government. The Society did the best it could to assert the principle of academic freedom, and the right of its members to constitutional political activity, consistently with the safeguarding of its educational interests. Improvement in the status of educational institutions in public life can come about only as the result of the political advance of the country as a whole. There are limits to what educational institutions can do to achieve this advance. They cannot be expected to play the role of the political vanguard, and risk their educational interests—nay their very educational existence—in the storm and stress of political life. It is well to remember that the practical action of the Society in difficult political situations has been dictated not merely by the desire to keep grants, but by the necessity of preserving its very existence. Present-day critics would do well to note that the country lived in a different political world altogether in the pre-war period, and that the life of private educational institutions was not at all one to be envied—between the cross fire of nationalist public opinion, and suspicious bureaucracy.

The principle of self-sacrificing service, which the Deccan Education Society embodied in its constitution, has sometimes been challenged in its application to the work of spreading education, on the ground that, self-sacrifice is unwarranted in an undertaking that could be carried on, on the ordinary economic basis. People must pay for the benefits they receive, say the critics, and it is no use sacrificing one's legitimate prospects for saving other people's money. Why not make parents pay full value for the education of their children? Those that argue in this way do not seem to appreciate the significance of national education and the national urgency of that problem. Education is considered of such paramount importance, that in the primary grade at least it is thought worthwhile to make it compulsory and free. If only the resources permitted it, even secondary and higher education might with benefit be made free to all. The founders of the D. E. Society realised the supreme need of broad-casting western educa-

tion as a means of national awakening; but as government agency was inadequate for the purpose, and as it was costly also, they resolved to cheapen education, both in respect of total cost per student and also direct cost to the guardian himself. The school report for 1883 calculates the annual cost of educating each pupil in the N. E. School as being Rs. 14, while the corresponding cost in the Poona High School was Rs. 46 per pupil. The fee charged in the N. E. School was generally $\frac{2}{3}$ of that in the Government High School. It will thus be seen that both from the broader social, and the narrower individual point of view the money cost of education was much lower in the N. E. School. Middle class students found the lower fees charged in the N. E. School distinctly less burdensome, and the very poor but deserving students were helped by the school-authorities with free-studentships. This result was made possible by the sacrifice of the teachers, and it could not have been brought about in any other way. If cheap education is acknowledged to be and to have been an imperative national need, the sacrifice made in its cause needs no justification. Unless there is faith in education as an agency of national regeneration, sacrifice for it must appear uncalled for. But the founders cherished the faith that education was the one salvation of their fallen country, and they counted no sacrifice too great to make for it. The rich and the well-to-do may be able to pay the commercial cost of it; but the great mass of people will never be. Education is too great a national concern, however, to be left to progress exclusively on a strictly commercial basis, and under the urge of exclusively economic motives. Even the higher fees charged in government institutions cover only a small part of the current expenses. The balance of current expenditure and the whole of capital expenditure comes from the general revenue of government. If a private body were to think of running an educational institution as a business proposition it would have at least to treble its fees. How many parents of small means would have a chance of educating their children on these terms? If the cost of education was to be lowered for parents and pupils with an eye on larger national ends, it could only be by the sacrifice of those engaged in the profession of teaching. The founders of the Deccan Education Society recognized this fact, and made self-sacrifice the basic principle of their endeavours.

The greatest compensation that self-sacrifice can bring to the person who makes it must of course be his own mental and moral satisfaction for having done a duty by his country and society. But self-sacrifice has also had a profound influence an our social and national character. It created self-confidence, and enhanced self-respect. It may be said without exaggeration that the character for self-sacrifice that modern Maharashtra possesses is due, in a considerable measure, to the example of the founders of the Deccan Education Society and of its distinguished representatives of later days. Service at sacrifice has become an established and distinctive feature of the public life of Maharashtra, and it cannot be doubted that it has made up to a large extent for the handicap of poverty from which Maharashtra suffers. Other Provinces of India have been at once impressed and puzzled by the preparedness of brilliant Maharashtrians to sacrifice their worldly prospects with conscious deliberation in pursuit of national ends.

Self-sacrifice has benefited private educational institutions on the material side in a two-fold manner. It has made lower working costs possible. We may call this an indirect monetary contribution by teachers to the cheapening of education. Self-sacrifice of great teachers has also touched the heart and imagination of people, and brought a stream of public donations to private institutions. The Deccan Education Society has during the last fifty years received public donations to the extent of Rs. 17 lacs. This money has mostly been used for buildings and equipment. The public contributed so handsomely, because the life-members of the Society on their own part had proved their faith, zeal and sincerity by their sacrifice. It will be admitted at once that donations of this volume would not have been forthcoming but for the appeal of sacrifice on the part of men of undoubted talents and ability. A Society carrying on its work on a business basis could hardly have made an effective appeal to the generosity and charity of the public. The self-sacrifice of life-members elicited a corresponding response from the public, and thus promoted the cause of popular education.

Sympathetic friends of the Society, who appreciate its good work and the sacrifice of life-members on which it is founded, often point it out as one of the failures of the Society that it has not deve-

loped facilities for research, and that its members have not made new contributions to the world's knowledge and culture. They refer to the achievements of Sir J. C. Bose, Sir P. C. Ray, Sir C. V. Raman and others and ask us why anything comparable with their work has not been turned out by the Society. Now, while admitting the fact that such work has not been accomplished, we refuse to regard that deficiency as a failure of the Society. The cheapening, facilitating, and spreading of education, in the circumstances of the origin and early career of the Society, were objects of such paramount need that higher academic aims had to be subordinated to them out of sheer necessity. The scholar's all-absorbing quest of new knowledge was not for people who had chosen the mission of democratizing education through the school-room and the newspaper. The early life-members regarded their public activities outside the school and the college as an integral part of their educational mission. They were not prepared to shut themselves up in the cloistered calm of academic life. In the course of the critical negotiations with Government in 1897 Gokhale insisted that public life and politics could never be foresworn by life-members, because in the then prevailing social and political conditions, public workers were too few in number for the complete differentiation, and specialization of their activities. Educationists had to be politicians and social reform propagandists as well. And even after education had become the main interest of life-members, the talents and energies of the more prominent among them were devoted to the humble but essential task of building up their institutions, and supplying them with the requisite educational equipment, mainly with an eye on the needs of the High School and the undergraduate students. There was no money nor man-power to spare for research or even post-graduate work. Until very recently post-graduate teaching, done by life-members and other professors, was not counted by college-authorities as part of the recognized teaching work, because on financial grounds it was not possible to spare them from the full quota of undergraduate teaching. A professor might do it as a labour of love, but he on that account did not secure a proportionate exemption from undergraduate teaching. Spending money on specialized research apparatus, books and journals was more or less out of the question. Research of real value in the present state of the advance of knowledge is something like mounting a high scaffolding, and placing a brick

or two on an edifice that has already risen many storeys high. Ample facilities in the shape of up-to-date libraries and well-equipped laborataries, ample leisure to permit the assimilation of all existing knowledge in some field, and opportunities of specializing in some department of intellectual endeavour must be at command, if real contribution to the world's knowledge is to result. Now, the lifemember-professors of the Society have lacked almost every one of the above-noted requisites of fruitful endeavour, and thus it has happened that many a man of brilliant early promise did not succeed in attaining great heights of intellectual achievement. Life-members have had to play many roles besides that of the teacher and the researcher. They have had to build up institutions from the very foundations, and administer them in the midst of never-ending financial difficulties. They have had to go to the public with the begging bowl during week-ends and vacations. We refrain from giving names, but it can be truthfully said that individual life-members have had to sacrifice higher intellectual ambitions in the service of the Society's institutions. Monetary sacrifice has not been the only sacrifice demanded of them. The building up of every one of the Society's institutions, and the launching of every new project of development has sucked the intellectual life-blood of one or more life-members. The full quota of varied teaching, exacting administrative duties, the labour of planning developments and extensions and the responsibility of finding money for them—such has been the portion of life-members. In some cases this burden has been borne in the midst of personal and family difficulties due to a short purse, with results fatal to the intellectual and physical life of the individual concerned.

As a definite judgment based upon the experience of the past fifty years' actual work in the field of education, it may be stated that opportunities of intensive specialization, and up-to-date equipment that solid post-graduate work and research demand can hardly be afforded by private institutions out of their ordinary current resources. These are barely sufficient for their essential requirements. Public subscriptions secured by these institutions mostly go to provide accommodation, and the ordinary range of library and laboratory equipment. The energies of the teaching staff that they can maintain are absorbed in the daily routine of instruction and administration. We have no endowments specially

intended for the promotion of research, such as chairs in special subjects and long-term research studentships. The private colleges of England are richly endowed for such purposes; and on the Continent governments have shouldered this responsibility. It would be long indeed, before the flow of private benefactions in India begins flowing to education in the same ample measure, and in Maharashtra we may never get private donations on that generous scale, because of the proverbial poverty of its people.

To state these difficulties is not to absolve private collegiate institutions from their obligations in the matter of higher intellectual and cultural effort. The D. E. Society as the pioneer educational body in these parts will have to find a way out of difficulties which are obvious enough. As has been pointed out above, the Society's original and primary object of cheapening and facilitating education is on the fair way to fulfilment. The Society itself need not by its direct agency try to cover a more extensive field. The more fruitful form of activity for it would be to consolidate the results of its activities during the last fifty years, and to embark upon the effort of the more intensive cultivation of some chosen fields of intellectual activity. The most urgent needs of its institutions have been more or less satisfied, and future donations might be utilized to a greater degree for higher developments in education. Just as fifty years ago the D. E. Society gave a decisive lead in the matter of cheapening education through private agency, it might after its career of half a century embark upon the adventure of "deepening and widening knowledge." It is an adventure attended with formidable difficulties, but the faith and patriotism that triumphed over the difficulties of the previous undertaking ought to help us to triumph over those of the new one.

The Deccan Education Society first took literary education in hand and has so far concentrated its energies on it. It goes without saying that in future it will also have to turn its attention to technical, industrial and commercial education. The founders of the Society were always conscious of the importance of technical education; but they devoted themselves to literary education, because it was the crying need of the day, and also because they by their training and qualifications were particularly well-equipped for that undertaking. At the close of the report for 1883, Apte

said that he and his colleagues had chosen Liberal Education as their field, being convinced of its potency as an instrument of national regeneration, but that they fully appreciated the value of technical and scientific education. He expresses the hope that other men would come forward and "start Medical, Engineering, Agricultural and Fine Arts Schools and Colleges throughout the Country." It would thus be clear that the founders had a just conception of the importance of technical education, and if they in practice confined themselves to literary education, it was because they believed in the expediency of division of labour. It was no good attempting too many things at a time. Consistently with their main objective, however, they did all they could to arouse interest in scientific studies and useful arts, and provide instruction in them. We have seen how the New English School took the lead in introducing practical and theoretical science into the school-course. Namjoshi in particular interested himself in this department of school-activity. The School and the College put themselves to much expense, in order to keep their laboratories at a high level of efficiency. In 1903, again, the school-authorities opened the manual training class, the first of its kind in any High School in the Presidency, with the object of promoting skill of hand, and opening up a new world of interest to such boys as were machine minded. In a place of literary education, however, the training of the hand is bound to have a secondary importance; manual training provided in it can only possess an educative and not a vocational value. Institutions of literary education would be missing their true *metier* if they were to set out to turn themselves into workshops.

We often meet with critics pronouncing a wholesale condemnation on literary institutions for their supposed failure to teach a useful vocation to their students. Such criticism is unjust and ill-conceived: unjust, because one cannot in fairness blame an institution for not doing, what it never intended to do; ill-conceived, because it appears to be founded on the notion that pure literary and cultural education has no place in a system of national education. It is a superficial and short-sighted view of the essentials of a community's well-being to make it merely synonymous with mechanical efficiency. The man behind the machine is immeasurably more important than the machine itself. A system

of education that neglects the study of man in himself and in his manifold social relationships—which is liberal education in essence —can but ill serve the needs of the community. Both types of education are really necessary in an equal degree. The present trouble is not so much an excess of literary and intellectual education, as a woeful deficiency of technical education. The Deccan Education Society with its past record of successful efforts in the field of literary education might well think of turning its hands to technical education, and thus contribute to the solution of a problem of the utmost urgency. This effort will need the backing of funds in a far greater measure than the previous effort in the literary sphere. The Society has placed certain schemes of technical education before the public, and its duty will be to work towards bringing them to fruition, during the next few years. Diffusion of knowledge and culture through the agency of the circulating library, and the moving school, and the organization of a training class for special teachers for village schools are other projects adumbrated in a prospectus issued in connection with the Golden Jubilee celebrations. The aim and endeavour of the Society in short will be to supply the special educational needs of the day, whatever they may be, and to train the young men committed to its charge for the duties and responsibilities of citizenship. In its own way, and within its own sphere it ought to be its care to help to build up a better nation.

We have now reached the end of our tale. It has been a tale of practical idealism, self-sacrificing service, and enlightened patriotism. The founders of the New English School and the Deccan Education Society did not merely open a school, but created a fountain-head of inspiration. Their own direct efforts, and the indirect influence of their example produced a new outlook and a new mentality. They taught their countrymen to uplift themselves by self-reliant efforts, and to conquer the difficulties of their undertakings by self-sacrifice. Discerning observers there were, among Indians and Englismen, who prophesied a great influence for the Society on the development of the country. They were the first band of Indians with western education to dedicate themselves to a secular purpose with the self-effacing zeal of religion. In particular, the institution of life-members—many of them, men of talents and ability who in the prime of life

deliberately sacrificed their worldly prospects, and chose poverty for their lot in life, at the call of public duty—may be regarded as the Society's distinctive contribution to the public life of the country. It distinguished the D. E. Society and Fergusson College among other educational institutions started during the same period, such as Ripon College of Calcutta, and Dayanand Anglo Vedic College of Lahore. The self-sacrifice of great men like Tilak, Agarkar, Gokhale and Paranjpye has invested the lifemembership of the D. E. Society with a peculiar moral signifiance. So long as that spirit of self-sacrificing, patriotic service endures, the institutions of the Society can face the future with confidence. Sir William Hunter writing in 1892 about the administration of Lord Reay, as Governor of Bombay, spoke of the foundation of Fergusson College as a new departure in the self-education of the Mahratta country. Be it given to the Society to initiate many such departures in the educational world of Maharashtra, nay, of India as a whole.

CHAPTER XII.

GOLDEN JUBILEE CELEBRATIONS

The year 1935 will go down in the history of the Society as the year of Celebrations. Fergusson College was due to complete 50 years of its career in January 1935, and it was, therefore, resolved about two years ago, to mark that event with an appropriate ceremonial observance. The Jubilee Celebration of the Deccan Education Society was also to be coupled with the former, and a combined Golden Jubilee Ceremony to be organized at some convenient time during 1935. Easter holidays, being most suited to the convenience of the numerous and widely scattered fraternity of past students of the Fergusson College and other institutions of the Deccan Education Society, were fixed upon for the main official celebration, and preparations for it were started in right earnest.

As the Easter Celebration could not coincide, however, with the foundation-day either of the Society or the College, informal functions of a domestic character were arranged on those occasions. Local Fellows and Patrons of the Society and other friends and well-wishers were invited to a Pan-Supari ceremony in Gadre's Vada on 24th October 1934,—the very date on which the Deccan Education Society was formed fifty years before in 1884. About five hundred guests responded to the invitation and throughout the morning of 24th, the Drawing Room of Gadre's Vada, which had witnessed the formation of the Society, was the scene of animated activity. Old students of the New English School and Fergusson College were seen gravitating to the Vada and exchanging with their confreres the memories of bygone days. From the walls and columns of the Drawing Room, there looked down upon the assembled company the portraits of great worthies who had served the Society in their time. It was an impressive commingling of the past and the present amidst surroundings redolent of tender associations.

Another part of unofficial celebrations came off on 4th January 1935, when the 50th anniversary of the inauguration of the Fergusson College was observed, mainly for the benefit of the present students of the College, as most of them would be away in their homes, at the time of the celebration during Easter Holidays. 2nd January had been strictly speaking the day of inauguration, but the 4th was fixed upon for the sake of convenience. The Rt. Hon'ble V. S. Srinivas Sastri was to deliver the address under the presidentship of Dr. R. P. Paranjpye. The Amphitheatre was filled to overflowing with an audience comprising the elite of Poona society. Principal Mahajani when opening the proceedings remarked that though 4th of January was not the date of the opening of Fergusson College, the day (Friday) and the hour (8-30 A. M.) coincided with those of the inauguration-ceremony of 50 years ago. A comprehensive statement about past achievements and future plans, he said, must wait until the Golden Jubilee Celebration, but nobody would dispute the claim of the Society to call itself the Mother of all private educational institutions in Western India. He then referred to the peculiar appropriateness of Mr. Sastri's association as the guest honour, with that day's function. Mr. Sastri bore on his shoulders the mantle of Gokhale, a name that for all time would be honoured within the walls of the Fergusson College, as that of a great builder of its distinctive traditions.

Dr. Paranjpye rose to make his introductory remarks, and his resounding voice and highly characteristic manner of speech drew forth volleys of applause from his old students. They must have been carried back in imagination to their college days, when the familiar figure of ' Principal ' Paranjpye might have been seen in the class-room or the office busily engaged in the daily round of college duties. Dr. Paranjpye reminded his audience that large as was the number of present and past students assembled in the hall, it was but a fraction of the phalanx of more than 17,000 Fergussonians who had passed out of the portals of the College during the preceding fifty years. He recalled some occasions when he had met old Fergussonians in the most unexpected places, and had been filled with joy to note their feelings of affection and respect for the College, and those connected with its management. The College had completed the first fifty years of its life, and it

had centuries of years before it to enrich and strengthen the traditions already built up and develop new ones, if need be, in consonance with the needs of the future. The cardinal aim of the Society's activities was to spread education and enlightenment by self-reliant efforts with a view to realising the highest aspirations and ideals of the people, for the future of their country. Education must go on changing and adapting itself to the needs of the times, and the external aspect of the work of the College must also continually change with it; but as long as the spirit of patriotic service and sacrifice remained, the Society and its institutions would have bright days in store for them. The teachers associated with the Deccan Education Society's institutions had always enjoyed the abiding affection and respect of their old pupils, and they looked upon these sentiments as the best recompense for their self-dedication to the cause of education. Students owned another duty to their teachers and institution, however: and that was to carry into actual effect in their own lives the ideals that the institution embodied.

Mr. Sastri then addressed the audience on the subject of the Moral Standard in Public Life. One, more fitted to do justice to so great a theme, could not have been thought of. Mr. Sastri has throughout a long public career maintained the highest standard of integrity, sincerity and fairplay in public life. A devout disciple of Gokhale, he has consistently lived up to his master's injunction about spiritualising politics. With apt illustrations drawn from his varied experience and keen observation, he set forth the baffling difficulties in the way of practising with perfect completeness the cardinal virtue of the moral code viz. truthfulness, even in private life. The temptations to deviate from it in public life were much greater. In fact there was a willingness to recognize a disparity of standards between private and public morality. We find men amongst us, who would hesitate to do wrong for themselves, but do not hesitate at all when they fancy that they are advancing the cause of some institution, or of their little community. A great writer who has drawn attention to this discrimination between the two standards throws the responsibility of reorientating public opinion in this respect on the shoulders of the teaching profession. This is indeed a great demand. Mr. Sastri declared that even if the teachers were to

make this reorientation the central part of their work, they would still be limited in the result by the standard of their time and place, and of their race and community. But while fully recognizing these limitations, teachers and students could do something to help to elevate that standard by honestly pursuing truth and learning to place justice above all considerations. Mr. Sastri concluded his great speech with the following words of impassioned appeal to students :

"Young men, young women, who have come into a noble institution, may be for a year, may be for a couple of years, remember, you have set your feet within a holy sanctuary ; here no levity, here no tampering with high ideals, here only adoration of the most high, here only worship of the truth, worship of justice, however harsh truth and justice may appear now and then, however forbidding their aspect. Here remember nothing lower, nothing meaner; but be very pious. Once you learn to look up so high, the habit of looking up high will become more and more yours and although I may not promise you, this much I can assure you that you never will fall from that high level. If you are always improving, correcting yourselves, learning better and better to be worshippers in this sanctuary of the truth, you will have plenty of days here to the best possible advantage and it would be really and truly in my name, in the name of your professors here, in the names of your parents who are probably far away full of anxiety for your welfare, in the names of the outsiders who have come on this occasion, in the names of your thousands of thousands of well-wishers, I could really congratulate you upon having come to a place of education to be truly and in the highest sense educated."

These words sank deep into all young hearts, and produced a profound sense of the grandeur and significance of the ceremony in which they participated. As Mr. B. S. Kamat said in moving the vote of thanks to Mr. Sastri, that day's speech was worthy of being treasured for the next fifty years to come.

In the evening of 4th January, the College treated guests and students to light refreshments on the parade-ground. It was a joyous sight to behold more than a thousand students thoroughly

enjoying the fare spread out before them in the open ground at the foot of the hill. Altogether a happy conclusion of a memorable day!

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Willingdon College, too, celebrated the Jubilee of the elder sister-institution by bringing about a gathering of the past Fergussonians resident in Sangli and the neighbouring places, on 3rd January 1935, when Dr. Paranjpye was invited to come down to Sangli to lay the foundation-stone of the Willingdon College Gymkhana Pavilion. Old pupils of Dr. Paranjpye eagerly availed themselves of the opportunity of meeting him on this occasion. His Highness the Rajasaheb and Her Highness the Rani Saheb of Sangli—herself a past Fergussonian,—Shrimant Chief Saheb of Miraj (Sr.), Shrimant Chief Saheb of Ichalkaranji and a large company of citizens of Sangli and Miraj assembled to witness the function. The ceremony of laying the foundation-stone having been gone through, a purse of money collected for the Golden Jubilee was handed over to Dr. Paranjpye on behalf of Fergussonians by Mr. Vinayakrao Karmarkar the oldest student of the Fergusson College at Sangli. Speeches of congratulation were made by the late Prof. G. R. Abhyankar and other Fergussonians representing different places. Dr. Paranjpye thanked the speakers on behalf of the Society for their kind sentiments, and promised to convey the good wishes of the assembled guests to the meeting that was to be held in the Fergusson College the next day. He stated that the Society stood for the principle of freedom of thought and action in every sphere of life, and its members believed in the need of all-round reform. "It is," he said, "a significant circumstance that Agarkar the uncompromising exponent of social reform, and Tilak the apostle of nationalism were among its founders. The lives of these two great men had this message for students of the Society's institutions: Learn to think honestly and independently, and be prepared to suffer for your convictions."

The Willingdon College Gymkhana Pavilion must indeed serve as a very fitting memorial of the Jubilee of the Fergusson College, and the association of Dr. Paranjpye with it is bound to add still further to its commemorative interest.

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21st of April 1935—the date of the official celebration of the Golden Jubilee of the Deccan Education Society and the Fergusson College appeared to be visibly gaining upon the Jubilee Organization Committee every day, and all persons connected with the celebration began to quicken their pace, under a sense of its impending approach. The business of collecting funds for different projects was pushed on vigorously by Profs. Kolhatkar, Paranjpe, Damle, Bapat, and Apte. Prof. Bapat had for a long time been also establishing contacts with past students in different centres, and the preparation of the complete alphabetical list of the past students of all institutions of the Society was progressing under the direction of Prof. Paranjpe. The compilation of the History of the Society, and block-making for the Jubilee Souvenir were also under way. Every endeavour was being made to celebrate the Jubilee in a manner worthy of the great event. Sir Chandrasekhara V. Raman, the Nobel Laureate, was approached with a request to deliver the address, and his kind acceptance of our invitation ensured the success of the principal part of the celebration. It was the earnest wish of every one that the President of the Society, His Highness Shri Chhatrapati Rajaram Maharaj, should honour the function by his gracious presence, but that could not be, owing to the indifferent state of his health. On account of His Highness's unavoidable absence, Shrimant Chiet Saheb of Ichalkaranji, who has been connected with the Society as a Patron for over forty years, and as a Vice-President for more than twenty five, agreed to preside at the function. A welcome addition to the programme of celebrations resulted from an idea mooted by the Servants of India Society. That Society expressed a desire to put up a memorial tablet on that spot on the Fergusson College Hill, where on 12th June 1905 Gokhale administered the vows of membership to the first three members of the Servants of India Society. It was a very happy idea, and the Council of the Deccan Education Society decided to put up the tablet itself, as a token of its high regard for Gokhale's services to the Society. It is indeed a privilege to be able to claim the ownership and care of a spot of such historic importance. The ceremony of dedicating the tablet was fixed for the 20th of April, i. e. on the day preceding the Jubilee celebration, and the Rt. Hon'ble Srinivas Sastri was requested to deliver the speech of dedication.

A spacious pandal with a seating capacity of 4000 was erected in the south-western corner of the cricket-field. The steps of the Chandvadkar Pavilion, flanking it on the southern side, and the banked seats of flag-stone on the west afforded additional accommodation for 1000 more. The main entrance to the pandal was from the east, and the dais faced the west. The interior of the pandal was beautifully decorated, and brilliantly lighted with electricity. Loud speakers were installed to carry the lowest voice to the remote corners of the pandal. The contractor—Mr. G. H. Date, a past student of the Society—spared no pains to fit it up for the great occasion. With its rows upon rows of slender columns draped in coloured cloth, its rich hangings and fluttering buntings, and the gaily adorned dais the huge pandal was indeed a sight to linger over at leisure. The main building, the Amphitheatre, and the Jerbai Wadia Library building were also decked out with hundreds of electric lights.

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20TH APRIL.

The ceremony of unveiling the Memorial Tablet on the Fergusson College Hill thus came to form an integral part of the Jubilee celebrations, and it was managed as such by the Deccan Education Society. By 8 o'clock in the morning of 20th April a large and distinguished assembly had gathered together, to do honour to Gokhale and the Servants of India Society. Dewan Bahadur Godbole, whom a speaker happily described as the Grand Old Man (पुणापुरुष) of Poona, in requesting Shrimant Chief Saheb of Ichalkaranji to take the chair, related from his personal knowledge some incidents relating to the foundation of the Servants of India Society, and claimed that, that Society might be looked upon as an off-shoot of the Deccan Education Society, because the idea of founding the former Society had been originated by a life-member of the latter, and the idea had been elaborated on the grounds of the Fergusson College. The Chief Saheb recalled some of the happy memories of his association with

Gokhale, and paid a tribute to his high character and patriotism. He concluded by requesting Mr. Sastri to unveil the Memorial Tablet, which Mr. Sastri did amid loud cheers. The unveiling was a symbolical act, for the Tablet itself was at a distance on the hill, and what Mr. Sastri unveiled was an exact drawing of the inscription on the Tablet. Mr. Sastri observed that though the Servants of India Society and the Fergusson College were two distinct and separate bodies without any organic or official connection between them, in reality they were connected by a close esoteric tie arising from the circumstance of the founder of the Servants of India Society having been a prominent member of the Deccan Education Society. And again, it might be claimed that the Servants of India Society carries a step further the ideals which reign within the Fergusson College. The idea of combining with religious zeal, for secular purposes and the ideal of complete self-help for which the Fergusson College stood animate the work of the Servants of India Society in an even greater degree, and therefore that Society could be justly called the lineal descendant of the Fergusson College. Mr. Sastri commended the monument to the care of the Fergusson College authorities, as a trust which they had to keep with care and reverence from every kind of decay, damage or desecration.

In the morning of 20th April, students of different schools of the Society were assembled in their respective school-houses and addressed by the Heads of institutions, after which sweetmeats were distributed among them. Past students of the Society's institutions, too, gathered together in different centres on the 21st of April, and celebrated the Jubilee Day.

Immediately after the close of the unveiling ceremony, past students held a meeting in the pandal to frame the draft or an address for presentation to the Society on 21st April. Messrs. B. S. Kamat, P. N. Patankar, N. B. Chandrachud, and J. S. Karandikar were constituted into a committee for giving the final shape to the address. This business lasted till 11 o'clock. The afternoon was occupied with a programme of instrumental music, after which took place the interesting self-introductions by old students of the College and the School, belonging to different periods. The history of the Society appeared to be visibly filing before one's eyes

when these old students recounted the authentic reminiscences of their young days. They spoke of their association with men like Chiplonkar, Agarkar, Tilak, Apte and Namjoshi who have become shadowy figures of history to the present generation. They narrated with great glee their youthful adventures, their boyish tricks and mischiefs, their prowess on the play-ground, and their achievements in the class-room. Some of the gentlemen who gave us the benefit of their reminiscences were—Mr. S. P. Limaye, Mr. V. V. Ranade, Rao Bahadur G. K. Chitale, Rao Saheb G. K. Deshpande, Mr. Gopal C. Bhate, Mr. N. M. Joshi, Mr. J. S. Karandikar, Mr. N. K. Joglekar, Mr. R. N. Mandlik, Mr. K. S. Firode, Mr. D. P. Joshi, Mr. S. B. Hudlikar and Prof. G. R. Paranjpe. While this happy revival of past memories was going on, refreshments for past students were arranged by the Society in another part of the pandal. By 5 o'clock people were preparing to go to Gadre's Vada to witness the exhibition of the literary and scientific products of past students, and of photos and records of historic interest connected with the life and activities of the Society. Dr. V. G. Paranjpe explained the object of the exhibition and requested Dewan Bahadur Godbole to declare it open. The range and variety of literary exhibits was indeed most remarkable. It was gratifying to note the big contribution of our past students to the development of Marathi literature. A few scientific and mechanical curiosities also were there. What most attracted the attention of the spectator was, however, the historical part. Specimens of the handwriting of almost all early life-members could be seen hung up on walls. The circular about the admission of Gokhale to life-membership, the original letter of Tilak's resignation, a minute written by Agarkar in his beautiful hand, several letters of Gokhale, and certain letters of Tilak and Apte lent by Rao Bahadur V. K. Mulay of Indore were among the exhibits. The drawing room of Gadre's Vada itself—the place where the exhibition was arranged—was of great historical interest. There the Society was formed on 24th October 1884, and the Previous Class of Fergusson College held for the first time on 5th January 1885.

At 7 o'clock in the evening Prof. G. R. Paranjpe of the Royal Institute of Science, a distinguished science-graduate of Fergusson College, delivered a magic lantern lecture on Television.

The strains of the Indian Band's music were sounding a cordial welcome to hundreds of guests hurrying to the pandal to attend the Jubilee Celebrations in response to more than 5000 invitations sent out by the Society. From every part of the Bombay Presidency and neighbouring Provinces and States came past students of the Fergusson College and other institutions of ours, as also the Fellows and Patrons and numerous friends and well-wishers of the Deccan Education Society. Representatives deputed by Fergussonians from different places were also present. The citizens of Poona, local educational institutions and government officials, too, were well represented. Principal Mahajani, and Mrs. Mahajani, Prof. M. K. Joshi and members of the reception-committee were busy receiving the guests and conducting them to their seats By 8-30 A. M. the pandal was packed to its utmost capacity of 5000. Punctually at 8-30 A. M. Sir Chandrasekhara Raman arrived with Lady Raman, and the Scout Band of the Poona New English School struck forth its welcome. He was escorted to the dais amid the hearty acclamations of the whole assembly,—quite a battery of cameras playing on him all the while. Photographic artists of the Prabhat Film Company were also busy " shooting " persons and incidents for a sound film of the Jubilee Celebrations. Among the guests seated on the dais were to be seen the Rt. Hon'ble Srinivas Sastri, Mr. G. K. Devadhar, Her Highness the Rani Saheb of Sangli, Shrimant Sardar Pandit Jagannath Maharaj, Mr. Baburao Salvekar and Col. Gharpure. As on the previous day, Dewan Bahadur Godbole welcomed the assembled guests on behalf of the Deccan Education Society. " I have watched the progress of this City and of the Deccan for the last 65 years," he said " and it does my old heart great good to see that the efforts in the educational line which we have been making have been crowned with signal success." It was a matter for sincere self-congratulation and gratitude that the chief guest of the day should be a distinguished Indian scientist of world wide reputation. Dewan Bahadur Godbole expressed the hope that Sir Chandrasekhar's presence in their midst that day would generate enthusiasm for scientific education in Poona. Shrimant Chief Saheb of Ichalkaranji on taking the chair extended his own greetings to Sir Chandrasekhara and all others, who had honoured the Socioty by their presence, on that eventful and auspicious day. He recalled the great enthu-

siasm that he as a young man felt for the Fergusson College, as being the first Arts College in this part of the country, entirely conceived, manned and managed by Indians. In fact the generality of the young generation of educated men in Maharashtra felt a deep interest in the fortunes and progress of the Deccan Education Society. They thought of it as an integral part of their larger national life, and they took pride in its achievements as in some personal good fortune. The Chief Saheb was able to say from his personal experience that the Deccan Education Society and Fergusson College were widely known abroad. A foreigner having any knowledge at all of the Deccan was familiar with Poona as a place of great institutions, and among these he gave the palm of honour to the Fergusson College. For him Poona was the place where Fergusson College was located. Fergusson College was also freely admitted by his English friends to be a convincing proof of the capacity of Indians to organize and manage big concerns of life. The Chief Saheb concluded by appealing to past students of the College to follow the example of collegians in the West, with whom a pride in the Alma Mater, and a strong desire to do their bit for it are ruling instincts.

Principal Mahajani then read messages of good wishes for the success of the celebrations and the prosperity of the College and the Society, received from His Excellency the Viceroy, His Excellency the Governor of Bombay, His Highness Shri Chhatrapati Rajaram Maharaj, His Highness Maharaja Holkar, His Highness the Raja of Sangli, the Hon'ble Minister of Education, Bombay, Mahatma Gandhi, and Dr. R. P. Paranjpye. For want of time all the messages very kindly sent by other well-wishers could not be read, but their names were mentioned and their kindness gratefully acknowledged.

By direction of the Chief-Saheb, Prof. M. K. Joshi, the Secretary of the D. E. Society read a statement about the work of the Society during the period of the last fifty years. The concrete achievements of the Society were set forth in a few eloquent figures. The total number of students who have passed out of the Society's institutions stands at 70,000. The value of the moveable and immoveable property and endowments held by the Society amounts to 33 lacs of rupees. The two Colleges, the

four High Schools, and the Primary School conducted by the Society have a teaching staff of 250, and a daily attendance of more than 5000. The statement traced the expansion of the Society's activities through its important stages, and gratefully acknowledged the monetary support given by donors great and small, which made that expansion possible. The original object of spreading education far and wide had been substantially accomplished, partly through the direct efforts of the Society, and to a far greater extent through the efforts that its example had evoked. The field of literary education is too vast for any one private society to cover, and the twofold endeavour of the D. E. Society, in future would, therefore, mainly be to make the education it is imparting the best of its kind, and to enlarge its scope. Development of the tutorial system and provision for post-graduate instruction and research facilities would come under the former category, while the inaguration of diploma courses in technical and industrial subjects would be covered by the second. The statement ended with the assurance, on the part of life-members and other workers in the Society, that their determination would always be to follow the path of duty indicated by the example of such great sons of India as Chiplonkar, Tilak, Agarkar, Apte, Gokhale, Karve, Paranjpye and others who in their own time had served the Society so nobly.

The presentation of an address and a purse by the past students of the Society was the next item on the programme. The lead in the matter of collecting contributions from past students for the purposes of the Jubilee was taken by the Past Students' Association formally constituted in March 1935, under the lead of Messrs. N. B. Chandrachud, J. S. Karandikar, D. V. Potdar, D. C. Joshi, S. V. Kirtane, V. K. Bhave, V. N. Datye, R. B. Phadke, G. P. Erande and others. The address was read by Mr. P. N. Patankar of Nasik and handed over, enclosed in a beautiful silver casket, to the Chairman of the Council of the Society. The address referred to the influence of the high character and noble example of life-members in infusing the spirit of self-sacrifice and love for the motherland in the minds of students, and assured the Society of the good-will and support of past students in carrying out the contemplated schemes of industrial and technical education. Mr. N. B. Chandrachud followed with a speech of congra-

tulations, declaring that he was one of the army of very poor students whom the Society had set up in life. But for the educational facilities afforded by the Society he would have remained a mere village priest. Principal P. M. Limaye, who had been entrusted with the duty of writing the History of the Deccan Education Society, then presented the Golden Jubilee Souvenir and an advance copy of the printed portion of the History to Sir C. V. Raman; in doing so he observed that the writing of the History of a Society, to whose work high tributes had been paid by men of all ranks and creeds, was an undertaking fit for far abler men than himself. Fergusson College in particular deserved an epic pen to record its achievements. It was a monument of Indian capacity and patriotism. It was a poor man's College, whose advantages a rich heir might envy. It had been served for twenty years by the only Senior Wrangler of India, and it has been the training ground of more than half a dozen Wranglers. It enjoys renown as a place of classical scholarship and it holds the University records in Mathematics and Physics at the Bachelor's Degree examinations. While fully conscious of his limitations, the writer had done his best to discharge his duty, and was content to leave the result to the indulgent judgment of the friends and well-wishers of the Society.

Sir Chandrasekhara, who now rose to address the audience, received a mighty ovation. With his first few words he riveted the attention of the audience, and then followed a speech of noble sentiment and powerful eloquence. Maharashtra had made history in the 18th century, he said, and history was written again in Poona 50 years ago—history of self-reliance, history of self-help, history of constructive national efforts—on the very spot on which they all stood that day. The example of self-reliance and self-sacrifice set by the Fergusson College and the D. E. Society was bound to have a great influence on the future of India. In the Indian world of high-pitched, arbitrary salary-standards, Tilak, Gokhale, Paranjpye and other men of the D. E. Society showed that the greatness and grandeur of a position must be determined by the quality of a man, by the quality of the work he did and not by the salary he drew. The Society also might address itself in future to the task of re-orientating and reconstructing the present educational system. The institutions of the Society ought

to become centres where not only was sound education imparted, degrees obtained and successful careers created, but where also, over and above this, lead is given in such great things as the achievement of knowledge, and the creation of new and beneficent activities in economic life. Maharashtra, which at one time laid the whole of India under tribute, could certainly command the strength and courage for building once again not temporal but intellectual and spiritual dominance, over the whole of India. The founders of the Society rightly chose the cheapening and facilitating of education as their mission. One would like to have education as cheap and free as air and water. People have an inherent right to education, and that was the idea embodied in the famous phrase on which the Society built its platform. Let it be remembered also that we have to build our peaks. It is not the massive base of the Himalayas that enchants men, but it is the glittering snow peaks that catch the eye, and drag the strongest spirits of the world in the attempt to scale those heights. "Let the Deccan Education Society' said Sir Chandrasekhara "let its students, let the products of Maharashtra rise to the heights of achievement, so that not only the present generation, but the future may look back with pride on all that is done." Sir Chandrasekhara sat down amid applause, and every one present felt that he had enjoyed one of the most exhilarating and edifying experiences of his life-time.

Mr. B. S. Kamat moved the vote of thanks to Sir Chandrasekhara. He said he had come prepared for a dry and wearisome speech, but Sir Chandrasekhara sprang upon him the surprise of a great oratorical effort. He felt tempted to describe Sir Chandrasekhara as a second Sastri from Madras. Mr. Kamat also thanked the Chief Saheb of Ichalkaranji for his gracious presence, and then enumerated the more important donations received in connection with the Golden Jubilee. The announcement that the total of promised donations amounted almost to a lac of rupees was received with vociferous cheers. The vote of thanks was seconded by Mr. K. G. Limaye on behalf of the students of the Society's institutions. Prof D. G. Karve, speaking in the name of the Society, thanked His Excellency the Viceroy, His Excellency the Governor of Bombay, His Highness the Maharaja of Kholapur and those other numerous friends of all ranks

and creeds who had kindly sent messages of good wishes for the continued prosperity of the Society. He assured the public that the life-members of the Society were conscious of their duty to make the Jubilee the starting point of a new period of progress, and they would spare no pains to fulfil it to the best of their ability, fortified in their endeavours by the example of their illustrious predecessors. He thanked the past students of the Society, who were the real pillars of its strength, and every one else who had in any manner contributed to the success of the Jubilee Celebrations. Sir Chandrasekhara was again thanked and garlanded. Distribution of Pansupari and Attargulab brought this memorable function to a close. Those assembled on the occasion bore ungrudging testimony to the efficiency and success of all arrangements connected with it, and assured the managers that it would stand out conspicuous among functions of its kind over a long period of years.

A move was then made from the pandal to the dining hall of the College Hostel, where dinner was kept in readiness for the large company of guests. About 600 persons, among whom were Sir Chandrasekhara, Her Highness the Ranisaheb of Sangli, and numerous past students, sat down to dinner at one time. Prof. Deodhar with his band of volunteers managed the catering in an admirable manner. It was the good fortune of some to be caught by the cameras of the Prabhat Company in the act of doing justice to the appetizing fare. A programme of afternoon entertainment was supplied by students of the Society's Poona New English School, Navin Marathi Shala, and Mavji Madhavji School. The little boys and girls gave an enjoyable treat of vocal and instrumental music and recitations. A Marathi play—the Sudharak—specially written for the occasion by Prof. K. G. Pandit, and the Bhavabandhan of Gadkari was staged at night by the past and present students of the College. Prof. G. C. Bhate gave away medals for dramatic skill, and Principal Mahajani thanked the volunteers for their unsparing and unremitting exertions for the success of the Jubilee. The curtain was rung down at 1 a. m. on the dramatic performance, and the Jubilee Celebrations as well!

APPENDIX A

MESSAGES OF GOOD WISHES RECEIVED ON THE OCCASION OF THE GOLDEN JUBILEE.



His Excellency The Right Hon'ble EARL OF WILLINGDON; Viceroy and Governor General of India:

THE VICEROY'S HOUSE,
NEW DELHI.
26th March 1935.

I still retain the happiest recollections of frequent visits to the Fergusson College when I was Governor of Bombay, when my old friend Dr. Paranjpye was its Principal. It, therefore, gives me the greatest pleasure to send my warm congratulations to all those associated with the fortunes of the College itself, and to the Deccan Education Society on the attainment of the Golden Jubilee of their most useful existence. I wish them continued prosperity and success in the future in the excellent work they are doing, and the best possible success, too, to all those who have received their early training for citizenship in this great institution. They will all, I know, maintain the high standards of the College and the Society.

WILLINGDON.

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His Excellency The Hon'ble LORD BRABOURNE; Governor of Bombay:

GOVERNMENT HOUSE,
BOMBAY.

It gives me great pleasure to offer my congratulations to the members of the Deccan Education Society and to the staff and students of the Fergusson College, both past and present, on the occasion of the joint celebrations of their Golden Jubilee.

It is justly a source of great pride to them all that the Society has so successfully completed 50 years of its beneficial work of "cheapening and facilitating education" among people of all classes and creeds. Its members have comprised many eminent men, among whom were those who were the pioneers of the policy of spreading Secondary and University Education by private endeavour and private enterprise. Its aims have served as a model for similar bodies in other parts of this Presidency, and its policy is the one which must continue to hold the field. The Society has passed through many vicissitudes, but it has been able continuously to count upon the support of Government and the public, and this is reflected in the large property it has acquired and its many institutions in various parts of the Presidency.

My best wishes go to the Society for an ever-widening sphere of usefulness, and to the staffs and students of its institutions for their happiness and success in the future.

BRABOURNE,
Governor of Bombay.

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Lt. Col. H. H. Sir SHRI RAJARAM CHHATRAPATI,
Maharaja of Kolhapur ; President, Deccan Education Society :

Much as I should have liked to be present at the Golden Jubilee Celebration of the Deccan Education Society and Fergusson College, I am afraid I must deny myself that pleasure on account of the present indifferent state of my health. The Deccan Education Society and Fergusson College may well look back with pride on their fine record of beneficent endeavour in the cause of education. The Society laid the foundation of private educational enterprise on this side of the country, and its example has served to bring into being a host of institutions in the educational sphere. Even more valuable than the work achieved by the Society is the manner of achievement. By sheer idealism, sacrifice and devotion the Life-members of the Society created a great tradition of self-relying independent effort, which has taken deep root in the educational life of the country. The association of great personalities like Apte, Agarkar, and Gokhale has made

Fergusson College a name to conjure with, in the whole country. I rejoice to think that in the formation of the Society and the foundation of the Fergusson College, Meherban Jayasingrao Abasaheb Ghatge, then Regent of Kolhapur, had an important share. I can say that a close association with the Deccan Education Society has become a family tradition with the Royal House of Kolhapur; for, my father, H. H. Sir Shri Shahu Chhatrapati Maharaj of revered memory was the first President of the D. E. Society, and the Society was good enough to invite me to accept that office after his sad demise.

I have always watched the progress of the D. E. Society with interest, and I firmly believe that its institutions can confidently look forward to a prosperous future of public utility, on the strength of their past achievements. I shall take an early opportunity of visiting the Fergusson College; in the meanwhile I have great pleasure in wishing the best of success to the Jubilee function, of which the address of Sir C. V. Raman, I am sure, will be a distinguished feature.

I again wish godspeed to our Society and College, and conclude with the prayer that it be given them to carry on their mission of enlightenment with added strength and vigour.

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H. H. Maharajadhiraj Raj Rajeshwar Sawai
SHREE YESHWANT RAO HOLKAR BAHADUR,
Maharaja of Indore:

INDORE.
20th April 1935.

To

The Secretary Jubilee Reception Committee,
Fergusson College,
Poona.

It gives me great pleasure to know that the Deccan Education Society is, on the attainment of well-deserved maturity, celebrating its Golden Jubilee. The Society has done very useful work, to which institutions like the Fergusson College bear ample testimony. I wish the Society a bright future and a long life of useful activity.

MAHARAJA HOLKAR.

Lt. H. H. Shrimant Sir CHINTAMANRAO DHUNDIRAJ, alias Appasaheb Patwardhan, Raja of Sangli; Vice-President, Deccan Education Society:

SANGLI.
20th April 1935.

My Dear Diwan Bahadur Godbole,

I beg to offer my sincere thanks for your kind invitation to attend the Golden Jubilee Celebrations of the Deccan Education Society and the Fergusson College on the 20th and 21st April 1935. It was extremely kind of you to have honoured me by sending a deputation of Principal Mahajani and his colleagues to give me the invitation. As Vice-President of the Society, which honour the Ruler of Sangli is privileged to enjoy all these years, I consider it my duty—and a most pleasant duty—to associate myself with and take part in these celebrations. Indeed I had been very much looking forward to the great pleasure and privilege of attending them and taking a part in them. It is, therefore, a severe disappointment to me that the present state of my health stands in the way. I need hardly assure you that but for peremptory medical advice, I should have been among the foremost to participate in your celebrations. The Deccan Education Society is the pioneer educational institution of our country. The task it has placed before itself, namely, that of cheapening and spreading education is the noblest and most sacred that has ever appealed to human mind. In spite of the difficulties in the way the Society has endeavoured to carry it out in a manner which cannot but inspire the highest respect, admiration and gratitude for its giant workers. Their achievements must form a proud and glorious page in the history of the land. The Society has been adorned by members whose illustrious names will live in the grateful and loving memory of the present and succeeding generations. The spirit of devotion and self-sacrifice which has animated the Society is an invaluable asset of our nation. Its alumni are to be found in every walk of life and may well be proud of their contribution to the progress and welfare of the country and humanity in general. Among the activities of the Society outside Poona stands out prominently the Willingdon College located in the vicinity of Sangli, and the Sangli State and myself are grateful for the benefits we receive from the

institution. We are proud of the association which we have been privileged to form through the medium of the College with so many of the life-members of the Society. We hope and pray that Providence may bless the Deccan Education Society and the Fergusson College with a career which may bring them still greater distinction as a result of their services to the cause of education.

With kind regards,
Yours Sincerely,
C. A. PATWARDHAN.

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Major, H. H. RAJE KHEM SAWANT BHONSLE BAHADUR,
Raja of Sawantwadi :

To

The Secretary, Jubilee Reception Committee,
Fergusson College.

Wish all success to the Society and College on auspicious occasion.

RAJA SAWANTWADI.

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Shrimant RAGHUNATHRAO SHANKARRAO, alias BABASAHEB
PANDIT PANT SACHIV, Raja of Bhor :

THE PALACE, BHOR.
19th April 1935.

Dear Principal Mahajani,

Your letter of the 14th inst. and invitation received with great pleasure and many thanks for the same. I am glad to see that the Society has been making immense progress in the sacred cause of Education, and I have great respect for the Society as well as for its founders like the late Mr. Gokhale and others. I, however, regret my inability to attend the function as I have already given my

word to preside over the opening of साक्षरता प्रसार centre at Bhade (Bhor), which falls on the same date and hence the difficulty.

I feel really sorry to see that I cannot avail myself of the pleasure of the company and hearing eminent people like the Rt. Hon'ble Srinivasa Sastri and Sir C. V. Raman.

Wish you all success in your undertaking.

Yours Sincerely,
R. S. PANT SACHIV,
Ruler of Bhor.

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Shrimant BHAVANRAO SHRINIVASRAO, alias BALASAHEB PANDIT PANT PRATINIDHI, Ruler of Aundh:

AUNDH,
16th April, 1935.

My dear Principal Mahajani,

I thank you very much for your letter dated the 15th instant, enclosing an invitation card in connection with the Golden Jubilee Celebrations of the D. E. Society and the Fergusson College. I had indeed a great desire to attend the Jubilee Celebration, but as the Chaitri Utsava begins here on the 19th instant, I am sorry I cannot leave Aundh till the 24th instant and cannot consequently attend your Jubilee function. I, however, most heartily wish the function every success, and also wish your Society ever-increasing prosperity and progress in future.

With kind regards,
Yours Sincerely,
B. S. PANT,
Ruler of Aundh.

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Capt. Shrimant MALOJIRAO MUDHOJIRAO NAIK NIMBALKAR, Ruler of Phaltan :

NIRA LODGE,
MAHABALESHWAR.
19th April 1935.

My dear Principal Mahajani,

I am very sorry that I am unable to keep my promise and avail myself of the kind invitation of the Council to be present at your Golden Jubilee celebrations. I hope the Council will forgive me for my inability.

This is indeed a very great and proud occasion in the life of the Deccan Education Society. This premier institution of Maharashtra has attracted the attention of the whole India and even other countries for several reasons. The promoters were men whose lives have been and will ever continue to be an inspiration to India not only in the field of education, but in many other nation-building activities. Their ideals of simplicity and sacrifice have made the institution what it is to-day. I dare say that there is no town in Maharashtra, nay even in India, where a past student of your institution will not be found. I regard them as the torch-bearers of the flame of knowledge kindled in your institution. The purity and sanctity of its light may ever guide this country in times of darkness and difficulty.

I wish to pay my tribute of admiration to one and all of you, past and present workers. I do not mention names, as it would be superfluous to do so. I take this opportunity of wishing the Institution very long, even perpetual life. This is a hope which can be entertained only in the case of institutions and I am sure that in this my wish I shall be joined by all.

With all good wishes for the success of the function and apologies for my inability to attend,

Yours Sincerely,
MALOJIRAO,
Chief of Phaltan.

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Shrimant Soubhagyawati LAXMIDEVI, Ranisaheb of Phaltan:

MAHABALESHWAR.

To

The Principal, Fergusson College,
Poona.

Excuse for my inability to attend the function of your institution. I wish the Institution ever flourishing prosperity and function a success.

RANI OF PHALTAN.

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Shrimant CHINTAMANRAO BHALCHANDRARAO, alias BABA SAHEB PATWARDHAN, Chief of Kurundwad (Sr.):

KURUNDWAD.

To

Principal Mahajani,
Fergusson College,
Poona.

Unable to come. Wish bright future and prosperity to your College.

Chief Saheb of Kurundwad Senior.

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Princess KAMALADEVI BAI SAHIB GAEKWAR, Baroda:

MOTIBAG PALACE,
BARODA.
19th April 1935,

Dear Sir,

Princess Kamaladevi Bai Sahib read your letter with great pleasure and has desired me to convey her thanks to you for inviting her to be present at the Golden Jubilee Celebrations of the D. E. Society and the Fergusson College on 20th and 21st April 1935.

She, certainly, wished to be present on such a grand occasion, but as we are shortly leaving for Mussoorie to stay there during summer and our programme being already fixed up, it is not possible for her to come to Poona for which she expresses her regret.

Princess, however, wishes you hearty success in the Golden Jubilee Celebrations.

Yours Faithfully,
D. K. YARDY,
Secretary to Princess
Kamala Devi Bai Saheb
Gaekwar.

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Raja LAXMANGAUDA BASAVPRABHU SARDESAI, of Vantmuri :

To

Principal Mahajani,
Fergusson College,
Poona 4.

Long life and every prosperity to a Premier Society for Knowledge, Self-sacrifice and Service on the occasion of its Golden Jubilee.

RAJA VANTMURI.

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The Hon. Khan Bahadur DHANJISHAH BOMANJI COOPER, Finance Member, Government of Bombay :

SECRETARIAT, BOMBAY.
9th April 1935.

The Deccan Education Society, Poona, completed 50 years in October last. The Society has established a net-work of schools and colleges run on efficient lines and has advanced the cause of education in this country to a great extent. Fifty years of useful work has been accomplished and it is a record which is unique in the history of education. On the eve of its Golden Jubilee, I sincerely congratulate the Society on its achievement and wish it greater and greater success in the years to come.

D. B. COOPER.

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The Hon. Mr. ROBERT DUNCAN BELL, I. C. S.,
Home Member, Government of Bombay :

BOMBAY.
27th March 1935.

Dear Principal Mahajani,

I regret that I am unable to accept the invitation of the Fergusson College and the Deccan Education Society, Poona, to attend the Joint Celebration of the Golden Jubilee of the Fergusson College and the Deccan Education Society next month as I shall be on leave out of India at the time.

I take the opportunity of congratulating both the College and the Society on the completion of fifty years of service of vital importance to the Bombay Presidency. I hope that the Joint Celebration will mark less the end of the past half century than the beginning of a still longer period of activity and usefulness to the public.

With best wishes for a successful and happy Celebration,

I remain,
Yours Sincerely,
R. D. BELL.

* * *

The Hon'ble Dewan Bahadur S. T. KAMBLI, Minister for Education, Government of Bombay :

It is with great pleasure that on this most auspicious occasion I avail myself of the privilege of sending a message to the Fergusson College and to the Deccan Education Society. I need not comment on the valuable work which has been accomplished by your College and your Society. Mr. Gopal Krishna Gokhale well said that the Fergusson College represents an idea and embodies an ideal. The idea of selfless cooperation in educational work and the ideal of self-help, to which he referred, have ever been the guiding lights of your College and of your Society now for fifty years, and I am sure they will so continue for the future.

In the Office which I hold it is a source of pride to remember that one of my most distinguished predecessors was Principal of the Fergusson College, and, as Minister of Education of the Government of Bombay, I offer you my most hearty felicitations on the celebration of the Golden Jubilee of the Deccan Education Society and of the Fergusson College, and I wish you all prosperity in the future.

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Lieutenant-Colonel J. C. TATE ; Agent to the Governor General for the Deccan States :

THE RESIDENCY,
KOLHAPUR,
DECCAN.
20th April, 1935.

Dear Sir,

I thank you for your letter of the 17th April 1935 in which you have informed me that the Deccan Education Society is now celebrating its Golden Jubilee.

It is a pleasure to note that your Society has received from time to time very generous support from several of the Rulers of the States in the Deccan, and I am sure that they and those other Rulers of the States in the Deccan, who are such distinguished members of your Society, will ever be ready to lend their support to the Society, which has done during the past fifty years so much in the cause of education in this part of India.

I trust that the Golden Jubilee celebrations will be an unqualified success, and I wish the Society every success in its work in the years to come.

Yours Sincerely,
J. C. TATE.

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The following messages are arranged in the alphabetica order :—

Sir JAGDIS CHANDRA BOSE, Kt., Calcutta :

BOSE INSTITUTE,
93, UPPER CIRCULAR ROAD,
CALCUTTA.
7th April, 1935.

Dear sir,

On the occasion of the Golden Jubilee Celebration I send my best wishes for the continued prosperity of the Fergusson College and of the Deccan Education Society. During my last visit to the Fergusson College I was greatly impressed by the earnestness of both the men and women students to acquire knowledge. I hope that the students will maintain the high traditions of the Institution and devote their lives for serving the highest interest not only of Maharashtra but of India as a whole.

Yours Sincerely,
J. C. BOSE.

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VITHAL NARAYAN CHANDAVARKAR, Esq., Bar-at-Law,
Vice-Chancellor, University of Bombay :

BOMBAY.
16th April, 1935.

Dear Principal Mahajani,

I thank you very much for your kind letter of the 28th March in connection with your Jubilee Celebrations next week-end. For reasons which I have already explained to you I regret very much it will not be possible for me to attend the function. But I am writing this to assure you of my great admiration for the contribution made by your Society and the College towards national up-lift, and of my sincerest wishes for all prosperity to your Society and the Fergusson College in the future.

Yours Sincerely,
V. N. CHANDAVARKAR.

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Sir COWASJEE JEHANGIR, Bart., Bombay:

WESTERN COURT,
NEW DELHI.
3rd April, 1935.

Dear Mr. Mahajani,

I much regret I will not be able to be present on the occasion of the Joint Celebration of the Golden Jubilee of the Fergusson College and the Deccan Education Society. Both these institutions are unique in modern India and have served our province in particular and our country in general in the most worthy and laudable manner. There have been many educational institutions and educational societies in India which have done excellent work; but the missionary spirit involving self-sacrifice, devotion to duty and the highest sense of patriotism, conspicuous in the Founder and those who followed as devoted servants of the two institutions whose Golden Jubilee you celebrate, have set an example to the whole of India which, God willing, will be followed to an increasing extent in years to come. I wish the Celebration every success, and may the institutions flourish and thrive to celebrate their Centenary ever gaining and retaining the continued and increasing gratitude of thousands of our countrymen who owe the institutions their education and the service they themselves have been able to render to their Motherland.

Yours Sincerely,
COWASJEE JEHANGIR.

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Prof. E. CUNNINGHAM, TUTOR St. John's College, Cambridge:

CAMBRIDGE.

To

Principal Mahajani,
Fergusson College, Poona.

Congratulations Golden Jubilee. Best Wishes.

CUNNINGHAM.

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Mahatma MOHANDAS KARAMCHAND GANDHI :

WARDHA.
25th March, 1935.

Dear Friend,

Who can fail to be enthused over the noble record of the service rendered by the D. E. Society and the Fergusson College to the cause of education ? I wish the forthcoming function every success.

This is all I have the time to send you.

Yours Sincerely,
M. K. GANDHI.

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Mahatma HANSRAJ, Ex-Principal, Dayanand Anglo-Vedic College, Lahore :

MOHAN ASHRAM,
HARADWAR.
11th April, 1935.

Dear Sir,

I have always looked with pride on the work of the Deccan Education Society and the noble institution which it has founded and carried on, under the name of Fergusson College Poona.

The institution has given light and learning to thousands of students who have been trained not only to earn their livelihood but have also been imbued with national spirit to do their bit of service towards the uplift of fallen India. They have gained distinction in various walks of life and won good name for the mother institution in whose lap they have been brought up. As for the professorial staff of the College they have set up a high standard of life and work before the country. Their high ability, devotion to knowledge, self-sacrifice and public spirit have gained for them the admiration and respect of our country. The contributions of Mr. Tilak, Mr. Gokhale, Dr. Paranjpye and other distinguished members of the staff to the national life of India will always be remembered with gratitude and pride by coming generations all over the country.

On the happy occasion of the Golden Jubilee of your Society and College, I pay my respectful homage to the spirit of service and self-sacrifice which has animated and still animates those who are connected with the institution.

Yours Sincerely,
HANSRAJ.

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Sir AKBAR HYDARI, Kt., Finance Member, Hyderabad:

HYDERABAD DECCAN.
17th April, 1935.

Dear Prof. Mahajani,

I am sorry for the delay in replying to your two letters of the 6th and the 28th of March 1935, but I have been very busy lately with very pressing work and I hope it is not too late for me to join with other well-wishers of the Fergusson College and the Deccan Education Society in wishing both these institutions on the occasion of the celebration of their Golden Jubilee, continued success, prosperity and a career of still greater utility and benefit to the future generations than they have already bestowed on the present and the past. I hope you will accept this message as the sincere wish of one who has always been keenly interested in both these institutions.

Yours Sincerely,
A. HYDARI.

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Sir MIRZA M. ISMAIL, Kt., Dewan of Mysore:

BANGALORE.
29th MARCH, 1935.

I am interested to hear that the Joint Jubilee of the Fergusson College and the Deccan Education Society is to be celebrated next month.

Sympathising as I do most heartily with the aims and objects of the Deccan Education Society, I have very great pleasure in

conveying to the Society, on so auspicious an occasion my sincere good wishes for its success and prosperity in the future. Representing the dreams of the early pioneers of India's new awakening, this Society found a large and useful place to fill in the country's life, and it has gone on bearing a fruitful share in the movement for the many-sided emancipation of our people. The Fergusson College has been a fertile seed-plot of enlightened patriotism. It has nursed spirits like Agarkar and Tilak, Gokhale and Paranjpye who, each in a different way, have made history and helped to raise India in the eyes of the world no less than in her own. To the founders of the Society was given the vision to realise that the liberation of the nation's (if I may apply the term to India) mind and the awakening of its creative intelligence are the surest path to all forms of national progress and prosperity; and their first vow of patriotism accordingly took the form of a mission of education to the people. The beneficent mission has drawn into its service batch after batch of men of talent and worth who have renounced the ambition for the material goods of the world and have laboured with single-minded devotion as torch-bearers of knowledge and enlightenment.

The Fergusson College is one of the most famous educational institutions of our country; and what distinguishes it from other institutions of the kind is the moral idealism which its atmosphere has the power of imparting to the pupils It is an atmosphere of patriotic self-sacrifice, of lives dedicated to high purposes, of scholarly aspiration, of truth-seeking and independent thinking and simple living. An educational institution of this type is a sure nursery for the type of citizen that the country needs to-day.

To have maintained a first class educational institution for so many years, and to have carried on educational work on a high plane with undiminishing resource and vigour, in spite of financial and other difficulties, are achievements on which the Society and all connected with it are to be warmly congratulated. Somehow or other, in marked contrast with the experience of other countries, private institutions of this kind do not seem to thrive well on Indian soil. Ill-fate seems to overtake them sooner or later; they either slowly languish or rapidly disappear.

The joint celebration of the Golden Jubilee of the Fergusson College and of the Deccan Education Society which is responsible for the administration of the College, is a remarkable tribute to the dedication of the Management, Staff and Students to the fine ideals and efficient work that have characterised the institution.

Once again I wish the College and the Society the fullest possible measure of success in the years to come.

MIRZA M. ISMAIL,
Dewan of Mysore.

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BHASKARRAO VITHOJIRAO JADHAV, Esq.:

ARAM DONGRI,
BOMBAY 9.
19 April, 1935.

Dear Mr. Mahajani,

Your letter of the 9th instant was addressed to Delhi and therefore it took many days to reach me. Hence the delay in acknowledging it.

I offer my hearty congratulations to the *Deccan Education Society* for celebrating the Golden Jubilee of the Fergusson College and the Society. In its long career of over half a century, the Society has done great service in the cause of the expansion of Secondary and University Education. It has succeeded in laying down an example of sacrifice and devotion to service which has inspired a large number of young men to copy it, with the result that a number of educational institutions working on the same lines and following the same principles have been doing very good work in many places in the Maharashtra and elsewhere in India.

I trust that the Society will now take up the question of mass-education in Marathi also, and thus try to bring about nationwide regeneration.

Yours Sincerely,
B. V. JADHAV.

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MUKUND RAMRAO JAYAKAR, Esq., Bar-at-Law, Bombay:

"ASHRAM"
WINTER ROAD,
MALABAR HILL,
BOMBAY 6.
5th April, 1935.

Dear Principal Mahajani,

This is just a line to congratulate you and your colleagues of the Deccan Education Society on the excellent work the Society has done for 50 years, fully deserving a happy celebration of the Jubilee. When the history of Indian education comes to be written, the chronicle of your Society's pioneer efforts will form an enlivening chapter in the story. Many members of your Society have shown, by their noble example, how it is possible to commingle poverty with scholarship and simplicity with culture. In broadening the basis of education and bringing it within the reach of the humble, you have laid sure foundations, on which future generations can confidently build. Like the Mother of Parliaments, your Society has furnished the pattern, on which patriotic young men have banded themselves for selfless work in other parts of the country. I am full of hope that your Society will always continue to prosper and furnish inspiration to Indian youth, in ever-increasing measure as time advances.

Yours Sincerely,
M. R. JAYAKAR.

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MAHOMED ALI JINNAH, Esq., Bar-at-Law, Bombay:

MOUNT PLEASANT ROAD,
MALBAR HILL, BOMBAY.
7th April, 1935.

Dear Mr. Mahajani,

Many thanks for your letter of the 28th March 1935. I regret that I shall not be able to attend your function on the occasion of the Joint Celebration of the Golden Jubilee of the Fergusson College and the Deccan Education Society on the 21st April. I need

hardly say that I share the joy which you all must feel in celebrating the Golden Jubilee of the Fergusson College and the D. E. Society. I wish your function will not only be a great success but worthy of the institution. Please convey my best wishes to the members of the Society, past students and sympathisers, who, I hope, will assemble in their hundreds to praticipate in the celebration.

Yours Sincerely,
M. A. JINNAH.

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His Holiness SHRI KSHATRA JAGADGURU, Kolhapur :-

KOLHAPUR.

His Holiness Kshatra Jagadguru invokes blessings on D. E. Society and sympathises with its aims and objects.

KARBHARI.

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Diwan Bahadur ANNA BABAJI LATTHE, Belgaum :

90, THALAKWADI,
BELGAUM.
20th April, 1935.

Dear Principal Mahajani,

Many thanks for the invitation to attend the Jubilee Celebrations. Though I am not able to attend the function, I congratulate you and all your colleagues on the splendid success you have hitherto attained and wish you still greater successes in the noble cause which you have at heart.

Yours Sincerely,
A. B. LATTHE.

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FRANCIS LOW, Esq., Editor of the Times of India:

THE TIMES OF INDIA
BOMBAY.
17th April, 1935.

Dear Principal Mahajani,

It is, indeed, a pleasure to join in the congratulations extended to the Deccan Education Society on the occasion of its Golden Jubilee and to express sincere appreciation of the work it has done through the Fergusson College during the past 50 years.

Many men who have become famous throughout the length and breadth of India owe their fame very largely to the teaching imparted to them in its class rooms.

Old Fergussonians, whose names as educationalists are household words, have contributed valued articles to our columns and I am glad to take this opportunity of publicly recognising their value.

No institution can live through 50 changing years without having its difficult times. I hope and feel that for the Fergusson College these times have passed. Sound counsel prevails and I wish it continued success.

Yours Sincerely,
FRANCIS LOW.

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Dr. HAROLD H. MANN, Ex-Principal Agricultural College (Poona):

Woburn Experimental Station
Aspley Guise, Bletchley,
ENGLAND.
18th March, 1935.

Dear Professor Limaye,

I have felt highly honoured by your request dated March 1st, 1935, to send you a message for the Jubilee of the Deccan Education Society.

In all my experience of education either in England or in India, I have never met a Society which so nearly fulfils my idea

of what an educational body should be, as the Deccan Education Society. Its success has been the result of the inspiring ideals of the founders of the Society, into which successive generations of Life-Members have entered so completely. I wish for it long continued success and prosperity. I am sure it will have such success, and will continue to be a big influence in moulding the future of India, as long as the same principles guide its progress as have inspired it up to the present.

I look upon my association with the Society as one of the brightest spots in my Indian career, and the inspiration I have received from some of those with whom I was associated in its service will never be forgotten.

Believe me,
Yours Very Sincerely,
H. H. MANN.

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The Rev. G. PALACIOS, S. J. Principal, St. Xavier's College, Bombay :

To,

Principal Mahajani,
Fergusson College, Poona 4.

St. Xavier's College sends fraternal congratulations and wishes God's blessings and never failing prosperity to the great Fergusson College—Glory and Pride of Maharashtra.

PRINCIPAL PALACIOS.

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DR. RAGHUNATH PURUSHOTTAM PARANJPYE :

VICE-CHANCELLOR'S LODGE,
LUCKNOW.
1 st April 1935.

My dear Mahajani,

I received your letter inviting me to the Golden Jubilee Celebrations of the Fergusson College and the Deccan Education

Society on April 21. I am very sorry that my engagements here absolutely prevent me from accepting the invitation. I long ago promised to be the Chairman of the Reception Committee of the All-India Library Conference to be held in Lucknow on the same date; further as this is about the end of the session the presence of the Vice-Chancellor is very necessary here about this time.

The College and the Society have so completely filled my personality for so many years that my enforced absence on such an occasion means a greater wrench than I can tell. I can only write to you my best wishes for the continued success and prosperity to my beloved institutions, and I feel certain that, with the devoted zeal of the life-members and the appreciative sympathy and help of the public, both these are well assured.

Yours Sincerely,
R. P. PARANJPYE.

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Sir PRABHASHANKAR DALPATRAM PATTANI, Bhavnagar:

BHAVANAGAR CAMP,
MAHABALESHWAR.
8th April, 1935.

My dear Mahajani,

Your letter dated 24th March came to hand here redirected from Bhavanagar. I have written to my colleague to send you a small donation for the Golden Jubilee Celebration fund. I am sorry that I shall not be able to attend the function. Age and work have put a little brake on my outside activities, but my good wishes are always for the success of institutions like yours. This is an expression of a personal friendly wish. If I could have thought out a message I should have sent it.

Yours Sincerely,
P. D. PATTANI.

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Sir Sarvepalli Radhakrishnan, Kt., Vice-Chancellor, Andhra University :

ANDHRA UNIVERSITY,
WALTAIR.
16th April 1935.

Dear Principal Mahajani,

It is a pleasure to know that you are celebrating the Golden Jubilee of the Fergusson College and the Deccan Education Society. Your College and Society are a great monument to the enterprising genius and self-sacrifice of the great Maharashtra leaders, and they are a great example to other institutions in the country which attempt to model themselves on these lines. I wish your College and the Society a great future, which they richly deserve.

With kind regards,

Yours Sincerely,
S. RADHAKRISHNAN.

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Sir PROFULLA CHANDRA RAY, Kt., Calcutta:

UNIVERSITY COLLEGE OF SCIENCE AND TECHNOLOGY; DEPARTMENT OF CHEMISTRY
92, Upper Circular Road,
CALCUTTA
16th April 1935.

I am sincerely glad that the Deccan Education Society of which the Fergusson College is the outcome is going to celebrate the Golden Jubilee. I knew intimately the late lamented Gopal Krishna Gokhale one of the band of devoted workers who bound themselves by a vow of self-denying ordinance to serve the institution on a poor pay of rupees seventy-five per month. I believe Dr. Paranjpye was also a member, and when he secured the senior Wranglership, the Education Society released him from the vow as it thought he had brighter prospects in life. Dr.

Paranjpye, however, refused to avail himself of the offer and with selfless devotion served on the staff of the institution. There are other members who have equally shown renunciation in the cause. It is needless to say that under the auspices of such selfless workers the College should have prospered all along to its present state. I hope that in future years similar devotion and enthusiasm will characterise the members of the Deccan Education Society.

P. C. RAY.

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Rao Bahadur Sir RAGHUNATH RAO V. SABNIS, Kt., Kolhapur:

KOLHAPUR,
16th April 1935

Dear Principal Mahajani,

I am grateful to you for your kind note dated 14th inst. enclosing an invitation card from the Council of the Deccan Education Society for its Golden Jubilee Celebrations. I am sorry, having engagements here at the time, I cannot avail myself of the kindness. It is indeed a proud day for the Society. The record of its progress during half a century of its existence is unique. The whole of Deccan feels genuine pride in its achievements. I wish the Society endless life and an ever increasing measure of success.

Yours Sincerely,
R. V. SABNIS.

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Sir Tej Bahadur SAPRU, Allahabad:

19, ALBERT ROAD
ALLAHABAD
4th April, 1935.

My dear Principal Mahajani,

I am very grateful to you for inviting me on the occasion of the joint celebration of the Golden Jubilee of the Fergusson College and the Deccan Education Society on April 21, 1935. I wish

the function every success. The Deccan Education Society and the Fergusson College have got a history behind them of which they can be genuinely proud. Their influence has not been confined to the Bombay Presidency but has extended over a much wider field in India. So far as the Fergusson College is concerned it is a standing monument to Indian patriotism, Indian effort and Indian organization. I am very sorry that it will not be possible for me to attend the function as I am sailing for England on the morning of the 23rd of April and on the day of the function I shall be in transit between Allahabad and Bombay. I have no doubt that both the Deccan Education Society and the Fergusson College which have deserved well of the country will have as great a future as their past.

Thanking you for your kind invitation,
Yours Sincerely,
TEJ BAHADUR SAPRU.

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S. SATYAMURTI, Esq., Madras :

To
The Principal,
Fergusson College, Poona.

Heartiest felicitations on the Golden Jubilee of the College and the Society. Wish increasing service.

SATYAMURTI.

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Sir CHIMANLAL HARILAL SETALVAD, Bombay :

113, ESPLANADE ROAD,
FORT, BOMBAY
4th April 1935.

Please accept my best wishes for the continued prosperity of the Fergusson College and the Deccan Education Society on the occasion of the celebration of their Golden Jubilee. The country cannot be too grateful for the great work in the field of education done by these institutions and the example of self-sacrifice and patriotic devotion to the country's cause set by these institutions will stand out for all times as a great and noble example.

CHIMANLAL H. SETALVAD.

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The Hon. Sir PHIROZE CURSETJEE SETHANA, Kt., Bombay:

BOMBAY

The Jubilee Celebration of the Deccan Education Society is an event of historical importance. Its foundation fity years ago was a unique event which heralded the dawn of a new period in the educational history of modern India. A small band of young Indians including the late Mr. Chiplunkar, the late Mr. Agarkar and the late Mr. Tilak, each of whom subsequently left a distinct mark upon the cultural, social and political evolution of India, realized that the key to India's all-sided progress lay in education and they consecrated themselves to the sacred cause of secondary and higher education. And what was more significant still, they revivified education and the general thought and life of India by the ideals of self-help and self-scrifice, of plain living and high thinking which they deliberately placed before themselves, and by which they were consistently inspired in their educational and other activities.

Fifty years have elapsed since the Society was founded, and thousands of young men, and, within recent years, hundreds of young women, have received their education at the various institutions conducted by it. I feel confident that these young men and women have imbibed the spirit that inspired its great founders, and still inspires those who are associated with it as professors, or teachers and that they are giving their best, whatever may be the particular sphere of life, in which each one of them may be placed, to the service of the motherland. Well may the Society say to them. "The Society expects them to do their duty by India and by humanity in general......"

If those connected with the Deccan Education Society and the Fergusson College are proud of their achievements during the last fifty years, may their progress in different directions continue unabated so that, when the first Centenary is celebrated fifty years hence, there will be reason for greater rejoicings and heartier congratulations.

PHIROZE SETHNA.

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Sir MOKSHAGUNDAM VISVESVARAYA, Bangalore :

46 F. WARDEN ROAD,
BOMBAY.
20th April 1935.

Dear Sir,

I wish to be permitted to convey to the Governing Authorities of the Deccan Education Society and the Fergusson College, Poona, on the occasion of the celebration of their Golden Jubilee, my warm felicitations on the great service they have done and are doing to the cause of education in the Maharashtra Country.

It may be confidently expected that with the growth of years they will exercise an ever-widening influence on the culture, capacity and prosperity of the people of Poona and the Deccan generally.

Yours Sincerely,
M. VISVESVARAYA.

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Sir DINSHA EDULJI WACHA, Kt., Bombay :

JIJI HOUSE,
BOMBAY.
26th March 1935

Dear Mr. Mahajani,

Thanks for your letter of the 24th inst. requesting me to send a message on the occasion of the Golden Jubilee of the Fergusson College and the Deccan Education Society on April 21st. I am sorry to say, for some weeks past, I am not doing well. There is nothing special to complain of; but the infirmity of age (I am now over 90) is creeping on me, that is all. Here goes in anticipation my message for the 50th anniversary of the Fergusson College and the Deccan Education Society which you can use on the day of the celebration. Both institutions have magnificently accomplished their work which is indeed a matter of exceptional rejoicing. All those connected with the management upto this day

from the day of their inception further deserve the warmest gratitude of the entire Deccan. I wish increasing prosperity to the institutions. May they flourish for evermore is the sincere prayer of

Yours Sincerely,
D. E. WACHA.

My cordial congratulations on the 50th anniversary of the Fergusson College and the D. E. Society. Both institutions have amply accomplished the laudable object for which they were founded. May they flourish evermore is the sincere prayer of

D. E. WACHA.

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Sir CUSROW N. WADIA, Kt., Bombay
Cannes, France.

Wish all success to the College and the Deccan Education Society.

CUSROW WADIA

APPENDIX B

THE RT. HON. SRINIVASA SASTRI'S ADDRESS ON THE MORAL STANDARD IN PUBLIC LIFE

[**A close Summary**]

Principal Mahajani, staff of the Fergusson College, students, ladies and gentlemen, will you let me, at the outset, on behalf of those who, like me, do not belong to this Institution in any capacity congratulate you all who are connected with it upon the celebration of the 50th Anniversary of this Institution ? It is a great event in the history of the education of this Presidency. It is remarkable as Dr. Paranjpye told you how many institutions around Poona and at great distances from it have modelled themselves upon it, as I understood it when I first knew of this Institution. Its main object was to gather together a band of teachers, who would accept terms lower than those that they would have commanded in the open market and bring higher education within the reach of the poorest in the land. That this object has been achieved and is being attained in a great measure is a proposition without question. I have been in several parts of this Presidency and I can assure you that I have seen attempts made everywhere by a band of self-sacrificing teachers to bring higher education to the very doors of the very poor. If this Institution is the mother of similar institutions, I see that she has a numerous progeny—evidently she does not believe in the modern doctrine of birth control. To follow the fortunes of this great educational institution during a period of fifty years is really to survey a period of contemporary history of most absorbing interest. What a record ! What a muster of well-known names and personalities ! The great drama, as it unfolds, will disclose to us men, who contributed earnestly and sincerely all that they could to the great work performed here from day to day. I wish I could catch somewhat of the intensely interesting phases through which their work must have passed, their early hopes, their disappointments, the felicitous occasions on which unexpected successes attended their efforts, the opportunities that came with promise but went away in failure ! Ah ! It would be a record of romance and instruction, which would be worthy of a graphic pen. But may I say a word to the younger ones, who, in their hundreds, are assembled on this occasion ? You come last of all into a great heritage. May you cherish it ! It is worth cherishing. Believe me, young friends, you cannot yet have an idea of the difficulties and trials attendant upon

the rearing of a great institution. You come into it; it is made for you; you see it in full efficiency. You are apt to imagine that it grew of itself like Swayambhu, like Brahman alone; it did not. Men and women born in different stations with different capacities, gave their all to it, year in and year out, and it is the slow result of patient toil. I would only ask you, in sheer gratitude to the mighty work of which you indeed have the benefit to yourselves, I would exhort you to remember that even as you have inherited, it is your duty in turn to hand down to your successors some of the work of this Institution. Come here, the more promising ones among you, to teach and if there is no room as teachers here, you can be helpers with money; even if you had no money, bring to your teachers here—good work, good hearts and become propagandists for this Institution. So, will you, in your days, multiply the work of which you have come here to take the benefit for a short time.

Principal Mahajani has set me a task for this morning. It is an absorbing topic, an eternal field the interest of which can never die for students of humanity. He asks me to say something about "The Moral Standard in Public Life." It is difficult to say anything upon it, which may not be open to misconstruction, but I do hope you will acquit me to-day of any intention to offend, to annoy or to mar the grandeur, sweetness and the happiness of this occasion. My young friends, I am going to be somewhat serious and I do hope it is possible for you to listen to me upon this exalted subject with all your mind even though I may keep you longer than the physical inconvenience to which some of you might be putting yourselves will permit.

The topic of moral standard in public life is not altogether foreign to the occasion, which has brought us together. A great writer has drawn particular attention to the disparity of standards between private and public morality; so, I do not claim, for a moment, that it is possible to draw a sharp and clear line of demarcation between private and public morality. They run into each other at so many points that it would be idle to think, you can draw a scientific and philosophical difference between the two; but one superficial fact is within the knowledge of all students. You, who have studied history, would have observed now amongst the heroes and heroines, who have perhaps engaged your hearts and drawn homage from you, are those who have not been perhaps exemplary characters. Some of them have done wrong, grievous wrong in their time, been guilty of acts, which, if done in private life, would have brought them severe censure; but when they play great parts on the stage of history, you observe, some of these delinquencies were done,

not for their own private benefit or for the benefit of their family, but in pursuit of what seemed to be the advantage of the country or the nation to which they belonged. Perhaps they lied, perhaps they perpetrated ingenious acts, perhaps they were ungrateful, they were treacherous, perhaps they forged a document as Clive did. The historian, however, and the reverent students of history, both somehow forget that they are prominently studying a deed of wickedness. In a fight for the general good against a common enemy, these shady acts take the character of great public benefaction. That at once shows you a great distinction that we observe in the moral sphere between acts of the same nature according to the circumstances in which they are performed. So do we find many men and women amongst us, who would hesitate to do wrong for themselves, but do not hesitate at all when they fancy they are advancing the cause of some institution or of their little community. Sometimes, they do it for the sake of their sect, sometimes they do it for the sake of a village or a town, sometimes the circle enlarges and as you go up the scale, you seem to embrace the whole country and the whole people consisting of many millions and the amount of reprobation that the public accord to the act seems to decrease. You will probably be censured, do it however you will, for a very large body or for a very big institution; but if you do it for the country, there is the meed of praise for you. Why, you may receive public addresses of congratulations or a public may even erect a statue for you. That however although a marked phenomenon, does not lure the ethicist, a person who does not mind the scale upon which an act is performed but judges it solely by its intrinsic character. Now, a writer has drawn attention to this discrimination. He does not approve of it; he wishes, if possible, that the world should treat all acts alike whether done for the sake of the many or for the self; and whom does he ask to help in this work of giving a new orientation to public opinion ? He takes profession after profession which might seem to be useful in this regard, but puts them aside. Finally, he takes up the class to which Dr. Paranjpye and Principal Mahajani belong and I wonder why he lays upon the heads of these poor people this tremendous responsibility. Will you let me read the passage to you ? It is somewhat long, but it is of considerable importance and lays the foundation, as it were, to my remarks this morning; it is only the foundation. You will perhaps bear with me while I read a few sentences :

> "The responsibility of the teachers for this lamentable conversion of the moral law is particularly obvious. The politicians are absorbed in affairs and are driven hard by their constituents; the journalists for the most part are equally hard-

> pressed by the difficulties of earning a livelihood, by the demands of the public, by the demands of their employers; ....but the teachers are a privileged class. They have an assured income which is not dependent upon piece-work. Their studies do not, like those of most men and women, stop when they enter their profession ; their education is always going on; they are learning; they have leisure for thoughts and for reading; their experience of human nature is wide and varied....... "

It is true, sometimes, the public expects us to be teachers in the moral as well as in the educational sphere; but they all know that the teacher only plays a small part in the work of real education of the heart. In this work, not the teacher only, nor even the teacher mainly, but the whole of society plays its part. Supposing by example, by precept and by every means at our disposal, we made this the central part of our work at school and college, we should still be limited in the result by the standard of our time and place, and there are further still the limitations of the race and community upon which we are daily at work. It seems to me that if we were to examine this question in its more profound aspect, we should pay attention in the beginning to the great virtues which we should inculcate upon the young. Of all these virtues, whether public or private, the principal place belongs to what we call 'truth'—the habit of speaking the truth. It is not a word with a short or a clear definition ; its scope is almost infinite. There are those, who like Mahatma Gandhi, put it at the very core of all human character, gathering all other virtues around it and ranking them more or less as derivatives therefrom. Now, the one form in which truth expresses itself in life, which you must never forget or dissociate from it, is "Fidelity to a promise once made." Whether we use the word 'truth', or whether we use the words "Fidelity to a promise once made", we mean important aspects of the same quality. Words which in ancient literature are often designated by one term 'Satya'. As you know, the praise given to this word 'Satya' in our literature is 'sinless'. It is the very peak and summit of all our virtues; from it everything comes, with it all flourish; without it the world would perish and come to nothing. That is our belief. Our stories are full of heroes, and heroines, who have given their lives in the practice of this virtue and illustrated it both by success and by failure. All the more, let me only mention Shree Rama to you. Shree Rama carried out not merely his own promise but the promise made by his father, at the sacrifice of everything that other people held dear and at the sacrifice of everything which Shree Rama was advised even by his father to hold as dear. But I cannot afford to waste a more

moments even on this romantic figure. I would only ask you to remember how he himself, when tempted now and then by the voice of friends or brother to swerve from the straight line of duty, said in words which you might all remember to your last breath. "रामो द्विर्नाभिभाषते" । Rama will not speak a second time. Once he speaks! "It binds me and there is no need for another word, either different or contrary."

But, alas! it is an extremely difficult problem in practice. There is nothing perhaps in the whole course of human conduct more difficult than really and truly to speak the truth and keep the promise. The biographers of John Stuart Mill have stated that in his varied beautiful character, no feature was so attractive as this, that he did not seem at any time to deviate or even wished to deviate from the straight line of truth. His own teaching is of the highest kind. It was on the most exalted level of human value; but on this point of truthfulness, Mill seems to have transcended even his own doctrine and preached that while all other virtues might be measured in life against the utility that they carried with them, truth alone ought to be held sacred by us, that it must never be considered relatively to its utility. For the very foundations of society require that men should trust each other in the fullest possible confidence in order that their mutual intercourse might be characterised by the utmost freedom and confidence in each others' work. Alas, our life is so complex and so liable to risk and danger that this requirement—our ideal adherence to truth and promise at all hazard—has, even by the teacher, to be somewhat discounted. No sooner is this rule laid down in broad bold capitals than you have exceptions for the smaller types. Mill himself says—"Ah! but when a person is in great danger of life, the doctor in attendance is not bound to be very precise in his statement." Mill would say that you may give life to the man even on death-bed. Now, where Mill has admitted two exceptions, philosophers and ethicists of a somewhat small calibre bring in a lot more. Our own practice in this regard is worth remembering. We too have held the highest ideals as I have told you, but in ordinary practice our great teachers have brought things down a bit. According to मनु, departure from rigid truth is permissible under certain circumstances. First he mentions the negotiations that lead to a marital alliance. Then you have the various processes and stages of love. You know really how love-promises are all discounted. They are written not on paper but on the air. Then, to a dying man you make a promise, which you cannot fulfil, in order that his soul may pass in peace. Then when you are about to lose your property, in order to save yourself and your children, you might forget the great commandment. Likewise a Brahmin—not necessarily a man belonging to a particular privileged class but a person who carries the soul through infinity—should be saved.

You all remember a great story in a certain novel. It is by no means a drama. In it there was a criminal and a bishop. The bishop was of the utmost sanctity of life, a man who had dedicated himself in heart and soul to the service of the Christian virtues; still that bishop, finding that the thief had stolen one of his silver candle-sticks and seeing that the policemen got the culprit, said for the redemption of a soul, "I gave it to him." I am not saying for a moment that you and I should practise it in our lives, but I am asking your admiration and approbation of heart for a moment for the motive which prompted the bishop to sacrifice perhaps his own salvation. Now, take for instance the promises that candidates make at the election. They are just as fair as lovers' promises. They do not mean to fulfil them. Those that hear do not expect them to be so fulfilled. Take another class of phenomena. Take the advertisements, or, better still, take the praise that a salesman gives to his goods. Take also the speeches that we make after dinner. So also, the kings sometimes exchange notes and conclude speeches, especially at the banquet, expressing their sentiments of friendship in such a way that one would think that they will never fight with each other; but soon after, you will find that those words are knocked and they become bitter enemies.

Apart from all that, we in this country are very familiar with testimonials, certificates, letters of recommendations and so on. We cannot afford to measure the truth exactly in the scales with the praise of the testimonials; and then in our country it would appear that the chits and notes of recommendations are given very lightly indeed to all sorts of deserving and undeserving characters. Of course, there is safety in this that in general they are not trustworthy. A great many of our officials, too, in order that their active life may be prolonged by a year or two, state their ages in round numbers.

Now, take literature, even history books; you have got novels, you have got books of poetry dealing with miscellaneous subjects in which the truth may be distorted in a hundred ways and is destroyed. For instance, who has yet produced a proper history of India? The history books that we read in our classes are meant to exalt certain persons and certain phenomena and to *depress* certain other persons and certain other phenomena. When I was a teacher, I came across a text-book written in vernacular in which curiously enough all Indian names including Asoka and Akbar, were given in a singular number, but every European name, as Lord William Bentinck, had the honorific suffix at the end. That, however, is an extreme case, but it marks a special feature of most of these books.

My young friends, I mentioned these to you only to show how life in its various complexities is hard indeed to bring together within the sealed formula of truth. But what have we got today? Once a Prime Minister was being bothered by an obstinate questioner in the Assembly. He asked him to produce certain financial figures which were exceedingly difficult to compile. Once, twice, three times he was told that the papers would require examination for six months and then the labour would not be worth while. But the questioner insisted on the Prime Minister to produce the financial figures and the Prime Minister then replied "So many thousand pounds, so many shillings." At that time, the Finance Member said to the Prime Minister that the figure may not be correct and the Prime Minister replied "Look here, don't bother; if you require six months to find out the correct figure, I am sure, the obstinate fellow will take at least six years to get the truth."

Things of that kind are often taking place in our public life and you know when a great statesman makes his speech upon such an occasion, we have to make a certain amount of discount.

When I was in Kenya speaking for our people and struggling for their rights, I happened to say that they were better off them in India. But, they would not allow me to repeat the statement again and they said "It is perfectly true, but if you say so, these white people here will not afterwards listen to any of our grievances or complaints."

Will you believe that one of the synonyms that the modern journalist has invented for the word traitor is "Bibhishana." Now, Bibhishana abandoned his brother and his people, because his brother persisted in one of the most wicked forms of wrong-doing. Bibhishana tried his best to remain loyal, but the time came when he had to choose between loyalty and a still higher duty, the truth that lies at the bottom of all human relationship. But ah! Bitter is it to remember, bitter is it still to us that a paper in Bengal applied the word Bibhishana to my master Gokhale, one whose name ought to be revered within these walls and one, whom you ought to recall with feelings of utmost veneration upon this occasion. He was called by that name, because it was he who spoke deprecatorily of the movement that had been started to destroy the British Raj in this country. In 1907, he went about Northern India calling upon people to remain true to the British connection and to abandon the idea, that had been newly preached, of complete independence and of absolute Swaraj.

Now, ladies and gentlemen, here we come to one of the fundamentals of the political situation. May be that these values will be changed

sometime. But if a great one amongst us out of the poignancy of these feelings should teach the doctrine that, loyalty to the Crown is a primary duty resting upon all to bear in mind in public life, if to him social order, peace and welfare of the community seemed to require this loyalty, was he to be branded as a traitor to his own community?

Now, I have come to the last observation that I wish to make, because it concerns us all most intimately. I wish to warn you, profiting by this lesson, I wish to warn you against the very subtle way in which journalism is apt to work upon our minds to our great detriment and disadvantage. Journalistic ideals are, of all the ideals, the most ready to shift and change. They are very insecure. Most of us read journals; journals are also liable to serious danger. If they teach, we learn only too readily. We have no time to study the facts that lead to conclusions. We have no time to read all the previous narrative that seems to culminate in a certain result. We, therefore, in the hurry and scurry of life seem to take readymade opinions for granted. We believe them especially when they are in print and when we read the same paper, day by day, we are apt to become pupils of a certain school of thought without being able to know how narrow that school may be. Time after time it is noticeable that a certain man in public life incurs, for no fault of his, the hostility, the antagonism of a newspaper or a class of newspapers. We forget that life is many-sided, we forget that a very simple problem has perhaps many ways to be looked at. I am grieved to think that we are being taught to look at life in fragments, imagining them to be the whole truth. We take untrue for true, we take injustice for justice, we take, in fact, a small view of our own needs, of the needs of our own community. We look at sections instead of at the nation; we are slaves of sects, communities and individuals instead of being noble instruments for the welfare of the whole nation. It is difficult indeed for us to read several newspapers. It is difficult for us to travel round the subject, all round it, and gather the truth of every aspect of it. But whether that be so or not, a duty lies on you here, who are now passing that part of your life. When the honest pursuit of truth and justice is to be placed above all other considerations, when your duty should be not to become slaves but to try to become masters of your own thought. It is this duty that I wish to enjoin upon you with my last words: "Young men, young women, who have come into a noble institution, may be for a year, may be for a couple of years, remember, you have set your feet within a holy sanctuary; here no levity, here no tampering with high ideals, here only adoration of the most high, here only worship of the truth, worship of justice, however harsh truth and justice may appear now and then, however forbidding their aspects. Here remember

nothing lower, nothing meaner; but be very pious. Once you learn to look up so high, the habit of looking up high will become more and more yours and although I may not promise you, this much I can assure you that you never will fall from that high level. If you are always improving, correcting yourselves, learning better and better to be worshippers in this sanctuary of the truth, you will have plenty of days here to the best possible advantage and it would be really and truly in my name, in the name of your professors here, in the names of your parents who are probably far away full of anxiety for your welfare, in the names of the outsiders who have come on this occasion, in the names of your thousands of well-wishers, I could really congratulate you upon having come to a place of education to be truly and in the highest sense educated."

APPENDIX C.

ADDRESS BY SIR C. V. RAMAN

Hon. D. Sc., Hon. LL. D., F. R. S., Nobel Laureate, etc.

Shrimant Chief Saheb, ladies and gentlemen—I feel deeply sensible of the honour of having been asked to be present on this occasion and deliver an address. I must confess in this connection that, of late, I have not altogether been pleased to receive invitations, to leave my work and figure as a platform speaker, here, there and everywhere in India. My employers, viz., the Council of the Indian Institute of Science have already made up their mind that I am fond of addressing public audiences more than of carrying on my work in the Institute of Science. This feeling has of late made me harden my heart when invitations of this kind have been extended to me. On the present occasion, however, the invitation came in the form of a letter from a dear friend of mine, a dear friend because he was a mathematician and physicist. I am referring to Principal Mahajani. On him has descended the mantle of a name and personality, which has been for many years one to conjure with. When I was a little lad, just beginning to struggle with the problems of elementary geometry, the name of Paranjpye and his early success heartened of me in the task before me. A request of that kind was hardly to be refused. I accepted it and I find myself here today and I confess that it is with a thrill of joy that I recall my acceptance. It must be a privilege of a rare kind indeed to be present on such an occasion. I find in front of me an audience, a gathering which must surely be of an exceptional character, but there is more in it than meets the eye. On this occasion I deliberately chose to come to Poona not by the usual route across the middle of the Deccan, but I chose the route which passes through the Southern Mahratta country. A journey through that country must recall our early days. Everyone of us, whether he liked it or not, had to read something of Indian history and there is no recollection so vivid in the minds of every young student of Indian history as the history of the Mahratta country, of the exploits of Shivaji and of the history of the Peshwas. All of us, even those not belonging to the Mahratta country learned to hear the exploits of the Mahrattas with a great deal of admiration and I confess with a tinge of fear, that Poona, the Mahratta country, stood for us as a land of history—a land where history was made, a land where Hindu India learned to hold its head high up again; that was in the 18th century. Standing here today, I feel that I am sure you must

have felt that history has been written in Poona—history of self-help, history of self-reliance, history of great and constructive national efforts—that history has been written in Poona, has been written on this very spot. One cannot help, as I say, being filled with a sense of pride in having been asked to speak on such an occasion. I feel almost tongue-tied in the presence of this vast assembly.

Let us ask ourselves, is it not right that we are here today to celebrate such an occasion ? 50 years perhaps is not a long period in the life of a nation—in the life of a country; it is however a relatively long period in the life of India, in the life of the Indian people, in the life of an average individual. The insurance companies tell us that the expectation of life in India is not much more than 50 years, perhaps it is less and they charge an extra premium accordingly. Fifty years is more than the life of the humble person who is now addressing you. I was not born when the Fergusson College was founded and it is right that the honour of speaking on that occasion fell upon one who is older than myself, who is here on this platform and who at least could recall the occasion when the College was founded.

As a young student you will pardon me if I refer again and again to the early reminiscences. As a young student we learned with bated breath of the Fergusson College. How deep and how great was the impression the activities of the College made on the minds of the rest of India ! I may tell you by a simple instance. The late Ashutosh Mukerji—the name of the Vice-Chancellor of the Calcutta University must be known to all of us ; he is also one of those who in another part of India made educational history—I remember speaking with him on an occasion shortly after he returned from a visit to the Fergusson College. Sir Ashutosh spoke to me with a deep feeling, with a deep admiration of the work that was being done in Poona and the work that was done in particular by the Deccan Education Society and the Fergusson College. Those words falling from his lips only deepend the impression which already was there. Every young Indian knows the names of those who have been connected with this Society and with this College and other institutions founded by it. We today revere Mahatma Gandhi. When my friend Dr. Mahajani surreptitiously mentioned a message from Mahatma Gandhi, the audience would not be denied the pleasure of reading that message. What is it that we all most admire in the work of Mahatma Gandhi ? Even those who differ from him, even those who quarrel with him cannot deny that he has taught this great lesson of self-sacrifice, of self-reliance. I would like to remind the audience on this occasion that that part of Mahatma Gandhi's message has not only

been preached, but has been practised for the last 50 years by the founders of the Deccan Education Society.

On other occasions, on other platforms, I venture to suggest that many of India's economic problems, many of India's political problems rest round the unfortunate tradition of payment of high salaries to officials doing very unimportant work. It is difficult for me standing here, particularly on this occasion to repeat that message. There was a time 15 years ago, when standing on the platform in the Calcutta University, I could have talked of this special virtue of working on a small salary. Today occupying a Chair, a position that was never intended for an Indian, and drawing a salary—I will not say disproportionately large lest my Council should hear of it and take action accordingly—a salary which certainly befitted a prince. It is difficult for me to read that message but I would say that though I am not, being myself a teacher, one of those who would starve the teacher on an inadequate salary, none the less this noble example, is one that must have and will continue to have a profound influence on the future of India. If there is one thing that strikes the eye in the scheme of things in this country, it is the fact that colossal salaries are being paid to people for doing work which could equally be done on a tenth of that salary. I say this with all due responsibility; that is the great trouble in India today that we live and work on artificial standards. We ask ourselves "is that particular work worth doing or not?" and think of the salary of the post. If the salary is something like 66 per cent of the salary paid to the Indian Civil Servant then we think that the job is worth doing. If the salary happens to be only a tenth or fifth of what a District Collector would receive, then that work is not worth doing. Now this feeling is prevailing in India and if that tradition does not disappear, if the dignity and honour of work is not the main consideration, we in India will never see a better day dawning. We have to face this problem of readjusting our national outlook, of readjusting our economic policy on the basis of the true value of a work and not upon extraneous, wholly artificial standards. All honour to men like Gokhale, Tilak and Paranjpye who showed that the greatness, the grandeur of a position must be determined by the quality of a man, by the quality of the work he did and not by the salary that he drew. That lesson, that feeling is of profound importance to the nation. The day must come, the day is perhaps coming, when our sense of national values, when our sense of the importance of this or that appointment will be determined by truer considerations, when the salaries of the posts will be determined by the real value of the work done to the nation by the individual filling it and not by the arbitrarily determined standards; that day will come soonest when the lesson taught by the workers of the

Deccan Education Society goes home and sinks in the hearts of the people of India and when it determines future administrative policy. It is difficult to change the scheme of things in its entirety in the course of a few days, in the course of 10 years, but we cannot help feeling that re-orientation of the whole of the educational, of the social and the political activities of our country in the light of this idea, should come very soon. Every teacher who has come into contact with the bright young minds in our country knows that we have in our country a vast reservoir of talent, of enthusiasm, of capacity and how is that capacity, that talent and that enthusiasm to be harnessed for the service of India? Not so long as all our resources, all our wealth is dissipated in administrative and other services; the time must come when the resources of our country are harnessed in a manner more suitable to its welfare, in a manner more calculated to raise its prestige, its importance and its happiness.

Let me pass on from this topic to another one which has found expression in some of the speeches made here to-day. It must be obvious to every thinker, everyone who thought of the position in India to-day, that our whole system of education required re-orientation. It is a commonplace of educational politics that the present systen has largely been founded on a desire to produce a sufficient number of young men, a small percentage of young women, suited for clerical, administrative and minor appointments in Government service. Incidentally the system of education has also produced the undesirable—perhaps in the eyes of those who have founded it an undesirable—result in the way of an army of troublesome lawyers, politicians, a small sprinkling of medical men, of engineers and other professional workers. But the system has obviously outgrown itself. To everyone who is concerned with the future of India, the task of this re-orientation is obviously urgent and an important one. We cannot shut our eyes to the magnitude of the problem. It is all very well to say for the Vice-Chancellor of a University or the Principal of a college "well, this is none of my job; I have to lecture to my classes, make my students pass the University Examinations and my work is done. Let the boys go away where they please and I am glad to see their backs". Now that kind of vision, that kind of attitude may be pardonable but cannot last very long; the problem must be solved. I do not wish to be misunderstood, I am not one of those who decry the value of any education. It is true that latterly I have acquired a kind of reputation for crying up the virtue of science and running down the virtue of literary education; that is only speaking with my tongue in my cheek. Any kind of education is good. I do not think that it can be said that a man who has learnt, who

has drunk only a handful of water in the spring is not better than the one who knows nothing at all, even the three R's; even the mere possibility of acquiring some knowledge in the future has transformed a mere zoological specimen into a man, or a woman. A literary education possesses undoubtedly, great value in any country. I spoke somewhat sarcastically about lawyers; let me repair any damage that I may have done by referring to the wonderful work done by lawyers, perhaps unconsciously in standing up for our rights in protecting the weak and the defenceless against the forces of disorder, against the fear of misused authority on occasions. No patriotic Indian would be so foolish as to run down this splendid work that has been done by the existing educational system. I do not wish to be misunderstood when I talk about the inadequacy of the system, of the necessity for the real re-orientation. I am not decrying or running down the value of the work that has been accomplished. To stand in front of such an audience is a sufficient demonstration of the value of the work that has been done in the past and its significance for our national welfare, but the future, the present and the past are three different things. I am now talking of the problems of the immediate present and the future. In doing so I take this opportunity of reminding–not the members of the D. E. Society, because I am sure they already fully realise the problems in front of them–but I wish to remind all the members of the audience, the past students of the various institutions which the D. E. Society has fostered, that it is up to them also to face this problem and to help in the problem of reconstruction. The Society and the institutions under it have done splendid work, they have helped in creating not only a new Maharashtra, a new Deccan, but also a new India. But the very growth of new institutions which the activities of the Society has fostered, the very spread of education has brought forward and created new problems. It is no longer sufficient to divide into two parts the problem of education on the one hand and the problem of future career of young men and women on the other, to put them into water-tight compartments It is impossible to cut the problems of human life into water-tight compartments. The Educationist has perforce, whether he likes it or not, to concern himself with the future of the products of his institution. In my present appointment I do nothing more from 10 A. M. to 5 P. M. than to write testimonials and forward applications for appointments. As for my own study I must wake up at night or early hours in the morning when no one is up from his bed. These problems—the sooner they are tackled the better for us all. Let us not wait till the catastrophe is upon us. He is a wise man, who, when his house is shaking, gets out in time. If he waits too long, it will come down and bury him under the debris. That is the problem to-day and I was very pleased in looking through

the literature which your young and wise Principal sent me to notice that the Deccan Education Society is coming to grips with this problem. I take this opportunity of adding my humble voice-in so far as it can be heard in this hall-adding the strength of my voice to the appeal made by the Society. Let us take up this task; let us try and rebuild and let us not make a fatal blunder of producing, in hundreds or in thousands, a great many educated young men and women who do not know what to do with themselves. That cannot be for the good of the people. We all know that the administrators who are concerned with the future of India also think this problem to be a great and a real menace to the future of India, but I am not looking at it form their point of view; I am looking at it from my point of view and from the point of view of our young men. It is a problem that we have to solve for the benefit of our children, for the benefit of our friends and we have to solve it as soon as we can and as best as we can.

I am not one of those who find happiness in adopting an attitude of pessimism. One of the results of Indian philosophy—I am glad, I do not find Mr. Radha Krishnan on the platform—the unintentional defect of Indian philosophy, as many will tell you, is to breed the spirit of fatalism. We are born as a result of Karma. We have to suffer and suffering is part of Karma. We all leave the life with all diseases and at the end we have to leave *this* behind. If you read our literature as it ought to be read—I may confess I have not read it—I think you will find that there is a spirit of joy and optimism in our literature; the joy of love, the desire to achieve and accomplish things you find perhaps in a very sublimated form. In the Bhagwat Gita you are told that you are not concerned with the fruit of action; action is your duty. You are concerned with the action and not with the fruit. Now, that sublime philosophy may be all right for people over fifty years of age. I would suggest that it is impossible for mere flesh and blood to put aside action and the result of it. I do admit that the philosophy of the Bhagwat Gita is a sound philosophy. I do admit that philosophy is useful in the moments of despair, in the moments of depression when your experiments go wrong and when you find that you have to do it all over again. We cannot in this world—I may be misinterpreted—think of action without the fruit of it and I would like to suggest that we reserve the subject till after our retirement from active service.

Let me adopt a new philosophy, a philosophy of action and striving for definite ends and let us not blind ourselves to the joy of success, to the inspiration that comes from success. Now, that is the new philosophy which I would like to preach on every platform. I am not one of those who find joy in pessimism. It has been my goodfortune

to come into contact with young men from every part of India, to work with them, and on those occasions when I have to address audiences from one end of India to the other, I cannot help feeling that the chief theme, which I should bring home, is the feeling of optimism, feeling of belief in the capacity of our own young men and, I would like to add, all our young women, to achieve great things. The proud record of the Deccan Education Society has shown that it is possible for purely Indian effort to create, organise and successfully run educational institutions. This lesson has been copied elsewhere. We have Benares University, we have in the Calcutta University an institution,—though largely a creation of Government carried on under Government control and supervision—which none the less has achieved and achieved remarkable success mainly because over a period of years it was practically autocratically controlled and ruled by men like the late Ashutosh Mukherji. This no longer needs demonstration—that we can create institutions, that we can run them successefully; we have now to reorientate. What are we going to do for the future? As I said, I have great faith in young men and women. In the past 10 or 15 years they have shown that they can help in the ordinary walks of life. It is now a commonplace that in the field of science, in the field of constructive effort, young India has no reason to be ashamed of herself.

One of the few things on which I pride myself is the fact that within a month of my having gone to Bangalore as the Director of the Indian Institute of Science, I opened the doors of that Institute for women students of science. Today there are only three. I am sorry to say three women students out of about 150 is a very small number but I ought to admit that even three are quite a handful to deal with. Very difficult problems arise in an institution and one of them is of finding place for women students to live in. Our women have yet to learn one simple fact that when they come into an institution as students, they have to forget the traditions of the Indian home where the women rule and the men obey. They have to learn, to take their place and obey the same laws of discipline, obedience and all; but I feel sure that a little experiment which I have made and for which I am on the point of regret will nevertheless prove a great success. Our women should take a share in all great things of life, the advancement of knowledge and the promotion of national welfare and I am filled with a deep confidence in the strength of our people to tackle all problems that lie before them. It is up to them to work, it is up to them to support the organisations and activities that tend to diminish this great menace of unemployment.

I have already perhaps spoken longer than I ought to, but I would like to take this opportunity of saying a few words on one matter which is near and deep, near to my heart and that is on the vocation of the teacher and the relations of the teacher and the students. It is a matter of tradition with us to regard the vocation of Guru as almost sacrosanct,—that is one of the fine things that has come to us down the ages. That tradition of reverence to Guru has not yet been forgotten. I may mention a little story in this connection. I was a teacher—for a short time I am glad to say—in the California Institution of Technology; I was a professor of Thermo-dynamics, the science of heat and scattering of light. I was really charmed with the friendliness with which I was received by the American students. Amongst my audience were included most of the teachers, a great many junior teachers and also some of the regular students. They were exrtemely friendly and I was pleased to notice the way in which they put themselves out to make me feel entirely at home. One of my students took me up in his car and drove me through the deserts and mountains that lasted over four days, overwhelmed me with kindness. That student would be sitting in the chair near me and putting his feet on the table. That is the American variety of Guru Bhakti. I mention this just to show that as times modify, we have to be reconciled to all that. Real Guru Bhakti does not show itself in obsequious servility, in falling down and taking the dust of his feet and applying it to the forehead. If I am not mistaken, the forms of the ancient India survive today but not the spirit; let us keep the spirit and throw the forms away. Now, if the teacher is to be venerated, it can only be by his personal example, an example of devotion to his work of real intellectual interest in his work, of service in the shape of a true self-denying service to those working under him. It is not easy to describe in so many words all that one really expects of a great teacher. It is not necessary for me to do so on this occasion and standing on this platform, because all of you have had so many fine examples of what a teacher should be. A man while he is capable of soaring to great intellectual heights, of scaling the peaks of human knowledge as has been rightly put, has also the strength to hold his Chelas by hands and drag them up the slopes to the peaks of knowledge. I am reminded of a little occasion. When I wanted the experience of climbing the glacier in Switzerland, I was only a beginner in mountaineering and I took a safe glacier to climb. I put on with trembling the iron shoes with which one walks and the guide took me by the hand up the glacier and within five minutes I slipped and fell down—I would not be telling the story but for the fact that the guide jumped to the other side and prevented me from going elsewhere.

You can realise how you are just beginning to climb up the slippery paths of knowledge! You want some one to take care of you, but that has to be done in a spirit of *camaraderie.* When I talk of a teacher I want to mention what the teacher is. What the teacher is depends to a great extent on what the pupil is; it is like husband and wife. You see there are two sides of the question. It is true, and I think many great teachers know it, that the efficiency of a teacher depends almost entirely on the quality of the pupil. In case you do not know this, please make a note of it. The teacher rises exactly as high as the pupil will allow him to do. It is an inspiration for any one, however old, however senior, to have to work with students of a high intellectual type, not only with the students who are intelligent, but what I regard far more important than intelligence, with students of character, energy, enthusiasm, determination to succeed and a desire to succeed. These are the qualities of a great student and the more great students of this type a teacher has, the more successful and the more fruitful will the work of the teacher be. A great teacher is one who gives new ideas in almost everything that he says and who is content if those ideas and thoughts fall, as it were, on fertile soil. Such a teacher finds joy in the success of his pupils and is quite content to see that success and to take joy in it. Those fine traditions of the relations between the teacher and taught—they are priceless possessions. You find the reputation of many a great man of science, of many a teacher of the University, often disproportionate to the amount of acclaimed publicity or publication which the teacher may have. Such great reputations are founded on things so intangible as human relationship. When we talk of teachers and taught, we talk of professors and students. It is this intangible human relationship that forms the very corner-stone of the educational system, and an institution where the teacher instinctively obtains the reverence of the taught is the institution that ought to survive more than one where authority and discipline have to be maintained by fines and punishments. You know the educational system has collapsed. It is one of the proud privileges of the institution and of the Society that it has created a new kind of teachers, a new race of students between whom these happy relations prevail. I am proud to be here to rejoice with you in the Jubilee on this occasion.

Let me conclude this address by repeating once again the great task that lies before us, a task of reconstruction. Let it not be said of the Deccan Education Society and of its admirers and followers that they are content to rest on the laurels of the past, content to look back on fifty years' achievement. Let them rather look forward to the morrow. I am reminded in this connection of my great and revered friend who happily

is with us in the land, Pandit Madan Mohan Malaviya. In 1915 or thereabouts, Pandit Malaviya was talking of getting a crore of rupees, in 1920, he was talking of two crores, in 1930, three crores and in 1935 he is talking of five crores. I believe, this is the insatiable appetite, not for money, but appetite for achievement, for construction, for building. A man, whom years do not depress, age does not dim or time does not wither, the spirit of that man is a desire to construct, to build: some would say perhaps he might be a little more modest in his aims so that the achievements might be more solid—that it may be as it is, but one cannot help feeling and admiring him for invincible optimistic belief that his countrymen will help if the cause is worthy of it. That same spirit, I am sure prevails also in this part of India. I would like to see institutions under the Deccan Education Society, not only centres where a sound education is given, where degrees are obtained and successfel careers are created, but also a place which will take the lead in India in such great things as the achievement of knowledge, of the creation of new and beneficent activities in economics. It cannot be that the Maharashtra which once upon a time laid the whole of India under tribute, the Maharashtra that made the Moghul Emperors totter from their thrones, that Maharashtra has not the strength and courage of building once again, not temporal but intellectual and spiritual dominance over the whole of India. I claim in a very small degree to be a Mahratta myself. In a small degree because I was born in Trichinopoly, belonging to the Tanjore District, which once upon a time, came under the control of the Mahrattas. Reverence and respect and a little fear for Maharashtra are inherent in my blood. Those, who came into contact with great men like Tilak, Gokhale and Paranjpye, have instinctively felt that in the institutions they have created lies the seed of great hope for the future. I think you have rightly chosen the founders; the founders rightly chose the cheapening and spreading of education. The word cheapening today has acquired by course of time a somewhat doubtful flavour, but I do not think it was intended in that sense. A thing may be cheap and yet may be very good. I shall give an example: the air that we breathe does not cost us anything, but it is essential to our life, and education is like the air that we breathe and the water that we drink. Just as we get air, water and at least some food, we have inherent right to education and that is the idea that was embodied in the famous phrase on which the Deccan Education Society has built its platform. Let us also remember that we have to build our high peaks. When you see the Himalayas, it is not the massive base that enchants you, but it is the glittering snow peaks that catch the eye and drag the strongest spirits of the world in the attempt to scale those heights untrodden by man. It is the quality of

great things that they shine from afar. If you go 100 or 200 miles away from the base of the Himalayas, you will find that the foot-hills disappear and only the high peaks shine. So also, it is in human effort; in human achievement the things that seem great to-day are lost in the mist of time. The great men, the great achievements shine across the mist of time. The great Himalayas seem greatest when seen from afar. Let the Deccan Education Society, let its students, let the products of Maharashtra rise to the heights of achievement, so that not only the present generation but the future may look back with pride on all that is done.

PART II

Institutions, Reminiscences
&
Life-Sketches

PART II.

In this part will be included detailed notes on the working of different institutions of the Society, the reminiscences of past students of the Society's institutions, and life-sketches of deceased and retired life-members and distinguished teachers. Short notices of the lives of Sir James Fergusson, Principal Dr. F. G. Selby, and Dr. Sir R. G. Bhandarkar are also given on account of their intimate connection with the institutions of the Society.

An attempt has been made to have the section on each institution written by one closely connected with the life and working of it. On account of their special importance the Jerbai Wadia Library, the University Training Corps and the Science Department of the Fergusson College have also been separately treated. The period before 1898, in the history of the New English School and the Fergusson College has been covered in the general narrative, because these were the only two institutions of the Society until then. After 1898, more institutions came into existence and it was not possible to introduce detailed references to their inner life and working in the general narrative. It is hoped that these descriptive notes will convey to the reader a unified impression of the individuality of each institution. A separate section on students' activities has been written.

The reminiscences contributed by past students are a valuable feature of this volume. What our students think of the work done by us is worth while knowing, and we have tried to make the list of contributors as representative as possible.

Life-sketches of those who in their own time rendered meritorious services to the Society should also be found of interest. Some of the workers in the Society have been great figures in the public life of the country, but for obvious reasons only the academic and administrative work done by them for the Society has been mainly dwelt upon.

A: INSTITUTIONS

I FERGUSSON COLLEGE.

BY DR. R. P. PARANJPYE.

[NOTE:—The following dates will serve to show when I am speaking from personal knowledge. Jan. 1892: joined the Fergusson College as a student in the Previous class; Dec. 1894: passed the B. Sc. examination; 1895: College fellow; 1896: Dakshina fellow; Aug. 1896: admitted as a life-member, left for Cambridge as a Government of India Scholar; Dec. 1901: returned to India; Jan. 1902: joined the staff of the College as Acting Principal; 1904: appointed Principal; Jan. 1921: took leave on being appointed as Minister; Jan. 1924: rejoined as Principal, resigned Principalship about the end of the year on being appointed a member of the Taxation Inquiry Committee though continuing to be a life-member on leave; Dec. 1925: returned from leave; Jan. 1927: retired from life-membership on being again appointed a Minister and after two months left for England on being appointed to the Council of India.]

Buildings:—The College began its existence in 1885 in the old Gadre Wada in Shanwar Peth and continued to be located there till April 1895. The foundation stone of the new college building was laid by Lord Harris in Jan. 1892 soon after I joined the college and the building was formally opened by Lord Sandhurst on 27th March 1895. The classes were transferred to the new building in June and I was the first Superintendent of the Hostel, called Sir Bhagwatsinhji Quarters after H. H. the Maharaja of Gondal. The only buildings on the College grounds at that time were the main college building, the private house of Agarkar, the Principal's bungalow, and the hostel for 100 students with subsidiary buildings. On my return from England I found only one small addition viz. a single-storeyed block for about 20 students which later came to be called "stables" owing to its inartistic single-storeyed appearance. The first addition to the building was the oldest portion of the Chemical Laboratory built with a donation of Rs. 10000/- from Dr. Sadashiv Waman Kane in memory of his

brother Dr. Kashinath Waman Kane. In the year 1907 we got an additional non-recurring grant out of some moneys placed at the disposal of the Bombay Government by the Government of India, and we built out of it two big class rooms and two smaller rooms, these being the wings of a projected bigger building. This was completed within a few years and thus we got the large Wadia amphitheatre and the six rooms in front of it; for this a donation of Rs. 25,000/- was received from the N. M. Wadia Charities. The whole building was designed by Divan Bahadur K. R. Godbole at the suggestion of Mr. (now Sir Govindrao) Madgaonkar. I collected from several friends a thousand rupees each to enable us to complete the whole building. About the same time a portion of the Physics Laboratory was built which later on was completed; this was built out of special grants from government and out of our savings from current income. When H. H. the Maharaja Holkar of Indore visited our college about 1915, he gave us a sum of Rs. 20,000 which we used for building the biological laboratory. For the students' Gymkhana the Chandvadkar pavilion, which is now only a part of the whole structure, was constructed out of a donation from Shrimant Babasaheb Chandvadkar. Sir Shapoorji Broacha, after a visit to the college, gave us Rs. 10,000 which was used for constructing a building for the Students' Reading Room and Library. Two new hostels for accommodating one hundred students each were built in 1915-1919 out of special subscriptions among which the liberal donations of Tulsidas Tejpal, Messrs. Soorjee Pragjee and Sheth Madhavji Hariram may be mentioned; these donations were secured with the assistance of Messrs. Jamnadas Dwarkadas and S. R. Bomanji. The hostels have been considerably added to since I took leave in 1921 mainly owing to the energy of my colleague Mr. K. R. Kanitkar. One interesting addition, though small at first, needs special mention. One day the late Mr. Hari Narayan Apte told me that he had a small fund in his hand which was collected soon after Principal Agarkar's death to commemorate his memory and as the fund with accumulated interest was not more than three thousand rupees he could not decide what to do with it. I suggested to him that a fitting memorial of Agarkar would be some provision for the residence of woman students and thus, some 25 years ago, two living rooms were built with the money, the kitchen being a corrugated iron-shed which was constructed by one of the life-members for use during plague-days. This is the

origin of the women's hostel which has now been enlarged out of recognition with the help principally of two big donations. One of these has come from Her Highness the Ranisaheb of Sangli who was a pupil in the college for one year. The other donation is perhaps even more interesting. An old pupil of ours, Mr. R. P. Swaminarayan, once asked me to be one of the trustees and executors of a widowed Gujarathi lady who desired to leave her property to deserving charities and not let it fall into the hands of some distant relations whom she did not care for. I did not know her but agreed to the proposal in case she would leave some money for the college in her will. This she agreed to do and on her death the College received Rs. 20,000 which was used for this women's hostel. Several bungalows for the professors were also built in these years; most of them were first constructed by them at their own expense, the Society undertaking to take them over at a fixed valuation after they retired. Thus Prof. H. G. Limaye, G. C. Bhate and K. R. Kanitkar built their bungalows and Prof. Rajawade and later Prof. Kolhatkar lived in the old house of Agarkar, making such considerable additions to it from time to time that the original portion is now hardly traceable. The late Sir M. B. Chaubal built a bungalow, to be occupied in the first place by his friend Prof. N. S. Panse and after his retirement to be the property of the Society, to be called the Gajanan Chaubal Lodge after his dear son who died in Europe. Since my personal connection with the college ceased, several additions have been made of which the Jerbai Wadia Library is the most important and imposing. For this building handsome donations, through the instrumentality of Messrs. K. R. Kanitkar and V. K. Joag, were received from Sir Ness Wadia and Sir C. N. Wadia. More houses for professors have also been built since then. To one who remembers the bleak Chatushringi plain before the foundation stone of the college was laid in 1892, where it was dangerous even to be out after dark, the numerous buildings on the college grounds must seem absolutely marvellous. The growth of the college buildings has produced a corresponding growth of the city in this direction. Just beyond Lakdi Pool there used to be immense hay-ricks, and no houses beyond them. In the personal controversies of those days Agarkar, who built his small cottage on the college grounds in 1892 as he was advised for reasons of health to live in the open, was called "the dog at the hay-rick." Now there is a continuous line of houses for about a mile and a

half from the Lakdi Pool to the Ganeshkhind Police Gate. Price of land has risen enormously. Bare land which did not produce even decent grass during the rainy season and which could then be bought for less than one hundred rupees an acre now fetches anything from five to ten thousand rupees an acre. The Servants of India Society has been located by Gokhale next to the college ; the Bhandarkar Oriental Institute is not far off ; the Law College is raising its buildings in the neighbourhood ; and beyond it the new buildings of the Indian Women's University are situated. The Deccan Gymkhana and the P. Y. C. Gymkhana are flourishing institutions and have carried out big colony-schemes. Bhamburda has been town-planned and the whole large bleak expanse of land between the river, Ganeshkhind Road and the Chatushringi Hills has now become the residence of a large population of middle-class people who greatly appreciate all the educational and other facilities in the neighbourhood in addition to the fresh air and open hilly surroundings. For all this marvellous development the Fergusson College can legitimately take the sole credit.

Growth :—The college while located in the city, had an attendance of about 300 at least. One year, 1893, there were two divisions of the Previous Class. But by far the largest proportion of students was in the first year. Many went to the Deccan College for the second year ; and till 1891 all had to go there for the B. A. as the Fergusson College was not recognised for it. Even when it got the recognition for the B. A., large numbers still migrated there for the B. A. Class, the reputation of Principal Selby and Prof. F. W. Bain being very great. The Deccan College offered many advantages either apparent or real over the Fergusson. Its magnificent grounds well outside the city were contrasted with the old Gadre Wada in the heart of the city ; practically *all* the students there were resident while all the Fergussonians were day-scholars ; the Deccan College had its boat club and fine river while we had none ; the Deccanites could look back to a long and glorious history and claim with pride many eminent alumni, the Fergussonians had to make their own traditions for the future ; there was a much larger proportion of valuable scholarships available to good students and a chance of getting one of the six Dakshina fellowships at the Deccan, while at the Fergusson the scholarships were fewer and smaller in value and there was no Dakshina fellowship to look

forward to ; the teachers there were highly paid, older and more experienced and some of them Englishmen, while at the Fergusson the teachers, though full of enthusiasm and ability, were young, inexperienced and entirely Indian and most of them were former pupils of the Deccan College itself. No wonder that in those early days the Fergusson College used to be sneeringly called "*tin-pot* College". It took many years of hard and silent work before our college obtained in public estimation the same repute as its older sister or rather its mother at Yeravda. Occasionally we had to stand up for our rights against the silently assumed, superior airs of the Deccanites in some small matters and it appeared to them even impertinent on our part to do so. But at last we did achieve it and for the last twenty-five years or so this inferiority complex has completely disappeared ; and we regret sincerely the disappearance of what was a great institution and served the people well. The removal of the college to its new home marks the beginning of this process of attaining self-respect. In the beginning the removal caused a certain diminution of numbers and when the Poona Native Institution started the Maharashtra College in the city in 1896, a large number of day-students joined it to save themselves a long daily walk. The Maharashtra College was, however, only short-lived. The serious political troubles in Poona due to plague affected all educational institutions and the college numbers remained well below 300 till 1901. In 1902, my first year as Principal, the number once more exceeded this figure and I well remember Gokhale saying to me that we had then become quite well off with such large numbers. Fortunately the numbers steadily continued to rise ; by about 1913 we had topped a thousand, and, even omitting the exceptional year 1915 when owing to the change of terms there were two crops of students at one time and the number went above 1400, the number has been steadily in the neighbourhood of 1200 for over twenty years. The limit of 1200 for undergraduates was fixed three years ago and the demand for admission is found to exceed this limit. There has been some change in the numbers in the various classes. Though the B. Sc. classes were opened from 1892 the course was not at all popular. I was the first student to take his B. Sc. degree from our college and for about 15 years after that date the B. Sc. classes continued to be very small. With the development of our laboratories and with the growing appreciation of science

as a useful kind of training, these classes then began to grow till about the end of my tenure of principalship the Inter Science Class was almost as big as the Int. Arts Class. Students of Mathematics were naturally attracted in large numbers and at one time about half of the mathematical staffs in other colleges of the University consisted of old Fergussonians. Students of Physics and Chemistry were attracted by the ability of Profs. Kolhatkar and Kanitkar, and by the attention devoted to practical work which was a special feature of our college and even of the New English School before the University took steps to lay special emphasis on it. History and Political Economy were well served by Profs. Limaye and Kale and Philosophy by Prof. Bhate, and later by Profs. Damle and Joag and for some time by Prof. R. D. Ranade. Sanskrit was even after the death of Principal Apte, a strong point in our college under Profs. Chandorkar, Rajawade and Panse and Vasudeo Sastri Abhyankar. In spite of Profs. Rajwade, Patwardhan, Kelkar and Dravid voluntary English was not a very popular subject; the average Maharashtra student does not take kindly to it though occasionally we have carried off English prizes also in the University examinations; and those who wanted to do well in it went to colleges where English was taught by Europeans. In the beginning there were no regular M. A. Students, as the University did not require M. A. candidates to keep terms. If we gave M. A. lectures attendance at them was entirely optional and with the vast amount of undergraduate teaching which every member of the staff had to do, there was not much time for it. But these numbers also gradually increased and now when M. A. candidates have to undergo a regular course of training those classes have also grown in size. For a few years Prof. Wilkinson of the Deccan College and myself used to arrange M. A. lectures in Mathematics so as to cover most of the course and though the experiment was not a failure it was not a decided success. Cooperation between various Poona colleges for postgraduate teaching is, I understand, now the regular practice and this should be the natural beginning of a Poona University.

The College and the University :—The new University Act passed during the Viceroyalty of Lord Curzon tightened the control of the University on the affiliated colleges. A triennial inspection of the colleges was made compulsory and all colleges had to put their houses in order so that they may escape damaging

criticism. The efficiency of various colleges has certainly increased so far as it can be judged by material aids or the numerical strength of the staffs. Whether real efficiency of teaching and the standards attained by the students have equally improved is a matter of less certainty. I may, however, be allowed to give expression to my decided opinion that under the short-sighted policy of Lord Sydenham, dictated entirely by political considerations and carried out by means of political and personal pressure, the pass B. A. course which formerly covered a wide range of subjects of general cultural value has since 1915 been made much too meagre in extent without effecting the professed object of deeper specialisation in the optional subject. The abolition of compulsory History and Economics and also of a Second Language has left the average student with less work to do during his two years and has also made him less fitted to take his place in the general political life of the community.

Till 1904 our college was represented on the University Senate first by Agarkar and then by Gokhale alone. When the new Act came into operation our college began to have fair representation on that body and we immediately began to take our proper part in its deliberations. Without forming a regular party which to my mind is out of place in university affairs we studied all university questions carefully and naturally had considerable influence there. No important committee was considered fully representative without one of us being on it and it will be generally agreed that we always stood for sound educational progress and not for personal, sectional or communal interests. I must mention in this connection the great influence of Prof. H. G. Limaye who was always respected for his great knowledge of affairs and general common sense. Our work in the University often required us to be absent from our classes but the teaching work was always completed by taking extra classes and the students ungrudgingly complied with such demands on their spare time. In the matter of examinership at various examinations also we began to have our proper place and all this only testified to the increasing prestige and importance of the college in the whole presidency.

College-staff :—The strength of the college-staff was comparatively small in the earlier days. Just before I took my place on the

staff in 1902, it consisted of Messrs. Gole, Gokhale, Rajawade, Bhanu, Karve, Panse, V. B. Bhate and G. C. Bhate. Mr. Gole retired from the Principalship practically at the end of 1901 and I was appointed to act for him immediately on my return, being made permanent in 1904. This appointment of a fresh young man was made at the instance of Gokhale who considered that my prestige would make up for my inexperience. In spite of my having gone over the heads of more senior men who had much greater claim to the post, I have the greatest pleasure to acknowledge that I received the fullest support from all my colleagues and we were always a very happy family. To Mr. Rajawade in particular I owe the deepest debt of gratitude as his experience and advice was fairly placed at my disposal almost daily. I may be allowed to mention an instance of the nobility of his nature. I had heard that he was somewhat against my being appointed to the Principalship immediately on my return though I don't know whether there is any truth in this or not. But he always helped me in every way. After I had been Principal for ten years, I requested him to allow me to resign from the post if he would agree to take it up, an honour which, everybody will agree, was fully deserved by him. He was however good enough to say that the college had prospered in my regime and that he desired that the arrangement should not be changed in the interests of the college. Gokhale practically retired from the college at the end of 1902, though his retirement took formal effect only at the end of 1904. One of the most important and interesting meetings of the college was held to bid him farewell and his moving address on the occasion is a masterpiece of eloquence and feeling and will always remain a classic of its kind. Although he retired from active service, his help and advice were always at our disposal and he smoothed over many difficulties that necessarily cropped up. The main college building and the Sir Bhagwatsinhji Hostel were built from funds collected by him and the subsequent prosperity of the institution is mainly due to the prestige that he had in the country and to the initial impetus that he gave. Prof. Karve was in the college since 1892 and used to do all the Mathematics teaching till I returned. He had not enough time to devote to the B. A. Classes which remained comparatively small. He gradually handed over a good part of his work to me and later on to Prof. V. B. Naik also and willingly

agreed to do some teaching in the school. Mr. Karve never had any thought of self and cheerfully did any work that came in his way. Even though he was devoting a good portion of his energies to his special work in the cause of widows his work in the Society was as usual absolutely efficient. Prof. Bhanu was relieved of a good part of his work in the college after Prof. Limaye and later Prof. Kale joined us, as he had to spend a considerable time in canvassing for funds. The subject of English was in the capable hands of Profs. Rajawade, Patwardhan and later of Dravid, Kelkar, Khadye and Iyer. Prof. Rajawade who is happily still with us showed signal sacrifice in leaving his well-paid post at Karachi and joining the Society when our need was very great after the death of Prof. V. B. Kelkar in 1896. He is a master of both English and Sanskrit and his presence on the staff was a source of great strength to the college. He was an awe-inspiring figure and the students never came into much personal contact with him. Prof. Patwardhan was a sound scholar of Shakespeare and other poets and was besides a great authority on Marathi literature. In spite of some mannerisms and the unbending nature of his views on social reform and religion, his teaching produced great impression and in private life he came into contact with a large number of students. Prof. Dravid began his English education rather late in life and consequently his academical career was not very brilliant; but by incessant study he made himself a very efficient teacher of English and Sanskrit and his transfer to Sangli on the foundation of the Willingdon College was a distinct loss to the Fergusson College. Sanskrit was in charge of Prof. Panse, Dravid and Gune. The last had a very distinguished career both in India and Germany and his death at a comparatively early age was a great loss. Prof. Panse was known for the carefulness of his teaching and his humour and knowledge of people in general made him a welcome addition to the common room. Prof. R. D. Ranade was a most distinguished member of the college-staff and later of the Willingdon College and it was very unfortunate that his bad health which would not bear the hard work necessarily required of all life-members led to his resignation before the completion of his term. Prof. Bhate was a life-member for thirtyeight years and taught Philosophy at the Fergusson College along with Prof. V. K. Joag and N. G. Damle till he was transferred to Sangli as Principal in 1918. He retained his youthful energy till the last and under him his subject became

quite popular with our students. The reputation of the College in Economics which began with Gokhale was continued by Prof. V. G. Kale who is now recognised by all as one of the soundest economists in India. Two life-members on the college staff, Messrs. M. R. Paranjpe and V. D. Gokhale, resigned after a few years' service owing to some difference of opinion. The former is a well-known authority on education and the latter is now a Professor at Manilla in Philippine Islands. Prof. K. R. Kanitkar was responsible for the department of Physics and made practical work in the laboratory a special feature of the college. Prof. G. B. Kolhatkar who came to us with an excellent record is known to all as one who practically lives for his chemical laboratory and is the idol of his pupils who respond to every call made by him upon them. Mahamahopadhyaya Wasudev Shastri Abhyankar was a teacher of Sanskirt almost since the foundation of the College. He is known as one of the most distinguished scholars of the old type in India. His vast learning was always at the disposal of the teachers and senior students of Sanskrit. The College was the first to introduce the study of Pali and it was very fortunate to obtain the services of such a well-known scholar of international reputation as Prof. Dharmanand Kawshambi to teach it. Similarly the College was the pioneer in the introduction of German as an alternative second language. This was made possible by a special donation from Mr. K. P. Joshi. Dr. K. K. Joshi was sent to Germany to qualify himself for teaching this language. Among distinguished men who were on the college-staff for a year or two but who for one reason or other were not able to join as life-members were Messrs. N. A. Dravid, N. S. Takakhaw and S. V. Shevade. Prof. D. L. Dikshit was in charge of the Biology Department and later had the assistance of Mr. T. G. Yeolekar. I have not mentioned many others who were my colleagues while I was Principal but I owe to them all gratitude for active co-oporation. Our personal relations were generally cordial and occasional differences of opinion did not lead to bitterness of feeling.

Sports and other Students' activities :—The College has always laid special emphasis on sports and other activities of students. It provides ample accommodation for various games and a large number of students take advantage of these facilities though the authorities will never be satisfied until every

student takes some kind of regular exercise in the open air. This College was the first to break the series of the successes of Bombay in the Northcote Cricket Shield Tournaments. It has produced several sportsmen of more than local reputation among whom I may mention D. B. Deodhar, S. G. Mehendale, L. G. Mehendale, Y. G, Joshi, H. G. Tilak, N. L. Samel, B. M. Bhonsle and J. H. Chinmulgund. When a small opportunity was given to Indian students to acquire military training, this College took full advantage of it and it recruited much larger numbers than other Colleges into the I. T. F. as it was originally called and the U. T. C. There are always more applicants for enrolment in the U. T. C. than can be admitted according to the sanctioned strength and the College company has generally acquitted itself with credit at the annual camp. I have always insisted on the need of military training and the value of habits of discipline, hard work and regular physical training.. Several of my colleagues joined as officers and are doing their best to make this movement a success. The members of the staff came into close contact with the students on numerous occasions outside the class rooms. The College anniversary is celebrated every year and students have their own gatherings also. For several years they used to stage a regular Marathi play very successfully but later this was discontinued as it took up too large an amount of time not only of the actual actors but of casual spectators and supernumeraries. Periodical medical examination of students was introduced after I left and for some years compulsory physical exercise was introduced for all. To those who know of the state of things thirty years ago it is a matter of gratification to see that youths of both sexes in Poona are acquiring the love of sports and the flourishing condition of the College Gymkhana, the Deccan and the P. Y. C. Gymkhanas, the Maharastra Mandal and other similar bodies show that we have moved a long way from the days when strenuous physical exercise was regarded as something beneath an educated man. The effect on the health of young men has been great and the problem of the premature death of the educated which was so grave forty years ago is now being solved of itself. I well remember the words of thankfulness uttered by Gokhale that he was the first life-member of the Society to retire after completing the period of his pledge, all others before him having died in their early thirties while in harness. Among

other activities shared both by the staff and the students may be mentioned the College Magazine which was started in the year 1910. This has now secured a high position among similar productions all over India and serves to encourage the literary activity of the students, though good articles in English from their pens are still somewhat scarce, their main literary bent being towards verses, short stories and sketches in Marathi.

Old Students. Since the foundation of the College nearly twenty thousand students have enrolled themselves and some of the present students belong to the third generation of Fergussonians. Many of them have been occupying high positions in public service, the learned professions and other walks of life. Although in the earlier days some of the most brilliant students joined other colleges we have had an adequate share of university distinctions. Many have passed out into the I. C. S., several have come out as Wranglers at Cambridge and others have distinguished themselves in other fields. In one year we claimed all the three first classes in the B. A. Examination of the University. It would be invidious to mention names in this connection as it is impossible to mention all that deserved to be noted. I would suggest as a memento of the College Jubilee that the College should compile a Roll of Honour which would include the names of all who have brought credit to the College by getting a first class in University Examinations or gaining other distinctions in outside walks of life. This roll may be compiled so as to include names from the date of the foundation of the College and continued from year to year, the names to be enterd on it being announced at the College anniversary celebrations. Many a student who received help in his earlier days from the College remembers his old *alma mater* with affection. The family of Fergussonians now extends almost over the whole country and they carry with them, I hope, a feeling of regard for their old teachers and appreciation for their work. It would not be an exaggeration to say that at least half of those who received their education in our college would have gone without the benefits of a college education had it not been for the existence of this poor man's institution and the devoted service of its workers.

Grants and Donations. In its early days the college received a grant of Rs. 3000 per annum from Govt. when it had only

the first two classes. Then a proposal was made that the Society should take over the Deccan College but as it was accompanied by the condition, among others, that the college should have a European Principal, the proposal was not accepted as this condition was entirely against the spirit underlying the work and constitution of the Society. The government thereupon stopped this grant and for several years it had to carry on without it. The question was raised every year in the old Legislative Council by many non-official members, among them the late Sir Pherojshah Mehta and the grant was restored in 1894 and fixed again at a figure of Rs. 3000. Three Dakshina fellowships were also assigned to the college from 1896 and I had the honour of being the first Dakshina Fellow of the College. Later the grant was increased to Rs. 7000 and a few years later we were put on the same footing as other Colleges in Bombay by having our grant raised to Rs. 10,000. Some years afterwards the grant was raised to one fourth of the expenditure without any fixed maximum. We also received our share of the increased educational grants from the Govt. of India and some of our buildings have been built out of them.

Along with the work of teaching and administration that has to be done by most members of the staff the work of collecting funds from the public has also to be carried on by the life-members. During my whole term I used to do a good deal of this kind of work. Others who were successful in this activity were Messrs. Bhanu, Rajawade, Panse, Bhate, Limaye. It brought us into contact with many people from different parts and although it was generally very tiring and irksome it had its welcome points; it showed that people in general appreciated our work and showed their sympathy in a very practical form. Some of the donations exhibited a great deal of sacrifice in the cause of education. Sometimes people of very moderate means gave what to them were very large sums for a public purpose. Sometimes one met with men who said that they did not believe in literary education or that they disagreed with our general views on politics or social reform but as they recognised our selfless work according to our lights they gave us contributions all the same. Only rarely did

we meet with a curt refusal. On the whole we were greatly encouraged in our work by the amount of appreciation we met with everywhere.

College and the Governing Body. Although the matter really comes under the general affairs of the Deccan Education Society I must mention the uniform kindness and help I received from the chairmen of our Governing Body and Council during my time. Principal Selby and Dr. Sir Ramkrishna Bhandarkar were ideal chairmen to work with; Prof. Limaye and myself were in the habit of going to them to explain the questions which were coming up before any meeting and we always came to a proper solution of the various problems that confronted us. Their influence and prestige were of the greatest use in our occasional controversies with Government and their acceptance of our view was a guarantee both to government and the public in general that the affairs of the Society were going on smoothly. Bhandarkar in particular who was our chairman for the most of the period of my principalship was, though a stern puritan, a very lovable man when one came to know him better and saw him emerge out of the outward shell of austerity. Diwan Bahadur Godbole and the late Mr. V. T. Agashe placed their engineering experience unstintedly at our disposal when we were projecting new buildings. R. B. Sitaram Vishwanath Patwardhan in spite of his rough exterior was always helpful and several of the endowed scholarships in the College were due to his efforts. Sir Mahadev Chaubal became chairman after I ceased to be principal but both as a member of Government and later as a member of our Governing Body his advice was always sound and helpful.

College and Government. Although the Society and the College as such had no politics it is of course true that we stood generally for the Gokhale-Ranade school of political thought and the Agarkar-Karve school of social reform. New life-members were usually told before admission of our general outlook on life and were admitted only if they generally accepted it. Only a few of the life-members however interested themselves actively either in politics or social reform movements. On account of its middle position the Society had to make its way through many misunderstandings on the part both of government and the extremist school

of politicians. Many highly placed government officials could not understand why so many men of great distinction should devote themselves to such work at great sacrifice if they had no ulterior political motives and in times of intense political agitation we did feel some effects of this suspicion.* Thus when the *Riseley* circular was issued in the year 1908 prohibiting teachers in aided institutions to take any part in politics we vehemently protested, pointing out that we were not working as life-members merely to make our living but from a missionary zeal for educational uplift. Our exceptional position was finally recognised by government and no further restriction was placed on our activities beyond the two laid down in 1897–8 viz. not being officers of any political association and not being editors or managers of political newspapers. On another occasion government wanted us to punish a student from the New English School for attending a political meeting at his town during the vacation. We naturally refused to be made responsible for such a step and after long and heated correspondence government did not insist on its orders. Except for such few occasions our relations with government were generally good and all governors used regularly to visit the College and our schools from time to time. Lord Willingdon generally accompanied by Lady Willingdon paid us a visit every year of their governorship and charmed all by their genial ways. Once they visited our college to play a cricket match with the Government House team and we passed an enjoyable afternoon and Prof Kale had the distinction of taking His Excellency's wicket, a fact which he still remembers.

College and the Public. We had perhaps an even more difficult time *vis-a-vis* the general public. The dissentions that led to the resignation of Tilak were still fresh in people's memory and Gokhale, his great rival, was living till 1915. The general body of students naturally held Tilakite views though an appreciable number were devoted followers of Gokhale and his school also. In the earlier days the *Kesari* was generally severely critical of any-

* Bhandarkar told me that when Sir Harcourt Butler the Educational Member of the Govt. of India visited Poona and our College, he asked Bhandarkar privately in so many words whether the College and its life-members be *trusted*, obviously from the political point of view.



Governor's Cricket XI and Fergusson College XI, 1915.

In chairs from left (1) Mr. D. B. Deodhar (3) Prof. V. G. Kale (4) Prin. R. P. Paranjpye (5) Lord Willingdon (6) Lady Willingdon (7) Mrs. Paranjpye (10) Sir P. D. Pattani.

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Fergusson College Teaching Staff, 1935.

thing that happened in the college and not infrequently facts were misrepresented and personalities attacked. The political, religious and social ideas that myself and some of my colleagues openly expressed and advocated were violently attacked by the generality of newspapers that the students read and our school had no influential and widely read organ. Whenever any special political question agitated the public mind we came in for our share of abuse. The Bengal Partition with its accompanying terrorist outrages, the Congress split at Surat, the protracted negotiations about the change in Congress organisation about 1914–15, and the non-co-operation campaign launched by Mr. Gandhi at the end of 1920, all these gave us an anxious time. Measures which had occasionally to be taken for the preservation of discipline were attacked and I occasionally used to receive threatening letters which were always consigned to the waste paper basket. The bitterness of feeling against Liberals (or Moderates as they were then called) had been gradually subsiding and had almost disappeared just before the non-co-operation campaign of 1920 began and even extremist papers had begun to give us due credit for our work and appreciate our motives. The intrinsic sanity of Maharashtra and its sense of practical realities were well exemplified at the time of the non-co-operation campaign. Mr. Gandhi visited Poona in 1920 and at a private meeting urged us to take the plunge and declare our institutions to be " National " in the limited sense of having nothing to do with government. He said that the " nationalising " and the resulting breaking up of the Fergusson College would be his greatest triumph. We stoutly claimed that our institution was national in the truest sense of the word as it was conducted by Indians with the idea of national uplift before them and if we did receive grants from government there was nothing wrong in it as the money after all came from the people themselves and so long as they were not accompanied by humiliating conditions. Our courageous attitude had its reward. When the whole public was being carried off its feet by the alluring cries of national education, only a very few of our students gave up their studies and thus ruined their future. This item of the non-co-operation movement was silently given up within a very short time. The service that our bold stand rendered to the country can now be gauged by the fate that has overtaken most of the so-called national institutions that sprang up at the time in great abundance. I trust that in

future educational institutions will be left to carry on silently their work of national regeneration without being put in the van-guard of political battles. So far as our college is concerned it is pleasing to see that the old controversies connected with the names of Tilak, Agarkar and Gokhale are now mere matters of history. No tangible object is served by keeping alive the embers of old feuds. Political ideas are continually changing and the extremist of yesterday becomes the moderate of to-day and the die-hard and the reactionary of to-morrow. It is to the abiding credit of those who were responsible for directing the policy of the Society that some of the most hated people of thirty years ago have now come into their own and are regarded as men whom the country does well to honour.

Students and Politics. The line taken by the College authorities on the perennial question of students and politics has been clear. Students are encouraged to study political questions by reading books and newspapers, discussing them among themselves in their own debating unions and hearing well-known politicians. It was quite impossible to keep them from attending public meetings but when they did more than attend as listeners notice was taken of such conduct and warnings occasionally followed by disciplinary action were given though the authorities declined to go out of their way and spy upon them. When they wanted to invite any political leader to speak to them, permission was generally given though a member of the staff was asked to preside. In a city like Poona with its large student population, vast meetings were quite easy to organise; the more extreme the speeches the more they were cheered. But this competition in extremism often left some prominent leaders far behind when others more extreme came forward. In his later years even Tilak, I believe, came to recognise to some extent the folly of organising political demonstration with the help of students and the impossibility of keeping their enthusiasm within bounds when once they became habituated to the heady wine of political agitation and the more vociferous cheers were often reserved for the more extreme S. M. Paranjpe. On the whole the attitude of the College on this subject was considered to be the proper one by the more thoughtful portion of the public. I believe the more reasonable among the students also appreciated our point of view and in any case we never

lost their respect and affection on its account. The best way to reduce the intense absorption of students in politics is to provide alternative avenues for their enthusiasm by encouraging a love of sports, by the formation of literary and other societies, and by interesting them in social work. A great deal of this kind of work still remains to be done. It is also likely that new democratic institutions with parties advocating various political programmes will teach them that politics does not consist merely in making extreme speeches.

The Deccan Education Society and the Fergusson College have always stood for the advance of secular education. It does not appeal to the sentiments of many as religious education often does, and if we had agreed to honour this religious sentiment the material support from the public would have been much larger. But we have always held fast by the belief that higher education on secular lines will alone make for national progress. In our institutions all classes and communities have been treated absolutely alike; we know nothing of communal or local prejudices; and if we did show any special concessions at all, they were shown only to the backward and the depressed. It has often been said, I know, that most of the workers and a large majority of students in our institutions come from one particular class but that is simply due to the fact that workers and students from other classes are not forthcoming in large numbers. The Society's ideals and methods of work, nay even its detailed constitution, have been imitated by many similar societies in various parts of the country and the Society can take legitimiate pride in this fact.

As an unbiassed opinion on the work of the college during the period I had the honour to be at its head I shall quote the general remarks made by the University Committee of Inspection in 1919.

"Fergusson College, whether we consider the number of students and teachers or the extent of buildings and operations, seems to be the largest educational institution of the Presidency. The College covers an extensive tract of ground and is a hive of intellectual industry. Behind it is a strong Society, able to furnish whatever is needed for enlargement and development. The origi-

nal and central building was sufficient for a moderately sized college; but the growth that has actually taken place could hardly have been anticipated. A large number of additions—laboratories, lecture-rooms, hostels—have now arisen; and the process of evolution is not yet complete ....".

"The Institution has well responded to the many and various demands made upon it; and both the Society and the self-denying staff are to be congratulated on what has been achieved".

[This article has been written under great pressure of other work and without sufficient access to records and I hope to be excused for any slight mistakes of fact or any omissions. R. P. P.]

II WILLINGDON COLLEGE.

By Prof. G. C. Bhate.

About the year 1917-18 ideas about expansion of activities in the field of higher education were floating in the minds of the life-members of the D. E. Society, Poona. But a definite direction was given to them in the early part of 1918 by the rumoured closing of the Rajaram College, Kolhapur, though happily the event did not happen. The life-members on a careful survey of the situation came to the conclusion that there was ample scope for two Arts Colleges in the S. M. Country. So a definite scheme for an Arts College to meet the growing demand for higher education in the S. M. C. States as also in the adjoining British districts of Satara, Sholapur, Belgaum, and Bijapur was formulated. The permanent home and location of the proposed college was fixed in a fine rising plot of ground in the small strip of British territory lying between the two towns of Sangli and Miraj which between them had a population of over 40,000 and which had the advantage of a local railway line passing by the side of the selected site of the proposed college. It was also decided that until the permanent home of the college was built and ready for occupation the college should begin work in the town of Sangli in improvised buildings. Immediately after the definite formulation of such a scheme for an Arts College for S. M. Country, His Excellency Lord Willingdon, the then Governor of Bombay, was approached. He heartily and enthusiastically gave his sympathy and support to the scheme though in

Government circles there was opposition to the project of starting a college in a "wilderness". This sympathy of His Excellency secured recognition for the scheme from Government. In view of this fact as also in recognition of the sympathetic interest evinced by His Excellency in its institutions, the D. E. Society decided to name the proposed college after His Excellency and to inaugurate the college as "Willingdon College" from June 1919. The Southern Maratha Rulers were, then, approached and we received sympathetic response from them. Shrimant Chiefsaheb of Ichalkaranji came forward with a generous endowment of Rs. 50,000, on certain conditions, the corpus of which he agreed to lend to the Society for initial and immediate expenses for starting the college. Shrimant Chiefsaheb of Miraj (Senior) made a generous gift of his handsome Library containing about 5000 volumes and also of his collection of valuable and useful apparatus. Through this splendid donation the Willingdon College, from the very outset, possessed an efficient equipment in its Library and Laboratory. The question of housing the college till its permanent home on the selected site in British Territory was erected and became ready for occupation was solved by Shrimant Chiefsaheb of Sangli, (now H. H. the Raja of Sangli) by his lending the use of four State buildings after extensive repairs at his own cost so as to serve the several purposes of the college.

After all these preliminaries were satisfactorily arranged, an application for affiliation of the Willingdon College as a Second grade Arts College in the first instance was made to the University. The University, after receiving a favourable report from its inspection committee, recommended the affiliation of the college which was later on sanctioned by Government.

The inauguration of the Willingdon College took place on 22nd June 1919 at the hands of Sir Chimanlal Setalwad, the then Vice-Chancellor of the Bombay University.

For the first three years of its career the Willingdon College was a Second grade college and in the very second year from its inauguration there broke out the violent storm of the non-co-operation movement. It did affect to some extent the infant institution. But the storm passed off without any material or permanent injury to the institution. For, during this period, the average number on the

roll of the college remained at about 220, showing the vitality of the new college and its utility to S. M. Country. At the end of three years the University Inspection Committee again visited the college, early in 1922. It was able to see the site of the permanent home of the college in British Territory, the plans and estimates of the new buildings and even to get a view of the construction work already well-advanced. As for the working of the college in the town of Sangli, it was so thoroughly satisfied with its efficiency and progress that it recommended that the Willingdon College be permanently recognised as a First grade Arts College teaching all Arts courses both Pass and Honours from June 1923. The University accepted this recommendation, Government confirming it.

During this period, over and above the routine work of administration the up-hill task of collecting funds for the permanent home of the college was vigorously carried on and the work of construction of the college and hostel buildings was pushed on with vigour so that a pile of buildings worth over Rs. 3,50,000 was ready for occupation in 1924 and the opening ceremony of the permanent home of the college on its extensive grounds measuring 125 acres was performed on the 8th of August 1924 under the auspices of His Excellency Sir Leslie Wilson who formally declared the college building open. He was so well pleased with the phenomenal progress of the college that he persuaded the education minister to give a helping hand to it, which the Hon'ble Minister did by sanctioning in 1925, a building grant of $\frac{1}{8}$ of the total expenditure of six lacs, though the annual efficiency grant could not be given on account of financial stringency.

The average strength during the first four years of the career of the college as a First grade college was above 450. Thus during the first years the college showed all-round progress, the high water-mark being reached in the year 1923-24 when the strength of the College stood at 465.

A check on this progress was first felt in the year 1924-25 when the Karnatak College, Dharwar, started the Inter Science classes and this set-back was further accentuated when in 1925-26 the Rajaram College, Kolhapur, which had already become a First



Opening Ceremony of the Willingdon College Building, 8th August 1924.
(3) Prin. G. C. Bhate, (4) Sir Leslie Wilson, (5) H. H. Maharaja of Kolhapur, (6) Chief of Phaltan
(7) Prin. K. R. Kanitkar.

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Willingdon College: Interior of Assembly Hall.

grade Arts College, opened its Inter Science classes and made provision for science teaching.

The absence of science teaching in the Willingdon College and the consequential handicap to its progress were brought to the attention of the D. E. Society by me as Principal in the following words in the college report for 1926-27.

"There is a growing desire among students to go in for science and professional degrees and as this college has no provision for Inter Science teaching, students go from the first to colleges where there is such a provision. This is a menace to the development of this college which the Society must provide against in the near future if the college is to continue to progress at the rate it has done till recently."

Other causes both internal and external transformed the mere set-back into a regular ebbing tide in the fortunes of the college and the college budget showed a deficit year after year. To reduce these deficits the policy of retrenchment was followed and Honours teaching in Philosophy and Mathematics teaching and Kanarese teaching at the B. A. were discontinued. But this remedy failed of its purpose and a feeling of uneasiness arose in the mind of the student-world and of the public about the future of the college. The lowest depth of depression in the fortunes of the college was reached when in 1928-29 the number of students on the roll of the college stood at 208, a figure lower than that in the very fiirst year of the inauguration of the college. The then acting Principal B. G. Sapre struggled hard to stem the ebbing tide, but in vain. By the end of 1929, however, the corner had been turned. In June 1930 Prof. P. M. Limaye was made Principal of the Willingdon College and the Council of the D. E. Society appointed a sub-committee to consider the future of the Willingdon College and to suggest ways and means of improving the finances of the college. The committee, with the help and consultation of Messrs. Mahajani and Naik and myself considered the keen competition between the three colleges in the S. M. Country and came to the conclusion that in order to attract more students the Willingdon College must start Inter Science classes and must put itself on an equal footing with the two other colleges in the S. M. Country.

The difficulty of collecting funds to finance this new department in the days of trade-depression and abnormal fall in prices was formidable indeed, but I resolved to postpone my retirement and go on special duty for a year or two to collect the required sum of Rs. 20,000 to cover the initial expenditure required to start science teaching in the college. The Committee, therefore, made the recommendation that Inter Science class (A group) should be started from June 1932. This recommendation of the Committee was adopted by the Council. Accordingly an application was sent to the University for the affiliation of the Inter Science class and recognition was secured in due course. The work of fitting up the Physics and Chemistry Laboratories was vigorously taken up and economically carried out by Principal Limaye. In the mean-while the required amount of earmarked contribution was collected and and so in June 1932 the Inter Science (A group) class was started. It proved a successful venture as it added to the strength of the college and restored the confidence of the public and the student-world. This upward trend in the strength of the college encouraged the college authorities to add the Inter Science (B group) class in June 1933 as also to restore the teaching of Kanarese in the Willingdon College. At the end of 1933-34 the Willingdon College was fortunate in securing the long looked for annual efficiency grant of Rs. 5600. Thus the Willingdon College after its strenuous struggle of seven long years for keeping its head above water, reached the safe haven of an assured place in the list of aided colleges of the Bombay Presidency. The Willingdon College will have hence forward an established and recognized position in the educational system of the Presidency.

Such is, in brief outline, the chequered history of the origin, development and present position of the Willingdon College. It has, throughout its career, followed in the footsteps of its sister-institution, the Fergusson College, though its trials and tribulations have been severer and of longer duration than those of the Fergusson College. But like the Fergusson College, the Willingdon College has won the affection and good-will of the Princes, the public and of the student-world in the S. M. Country. I entertain the hope, that the college will retain this affection and good-will by its efficient service to the S. M. Country.



Willingdon College Teaching Staff, 1935.

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Ceremony of laying the foundation Stcne of Willingdon College Gymkhana Pavilion.
3rd January 1935.

Cn the dais :—(1) Frin G. C. Ehate, (3) Frin. P. M. Limaye, (4) Dr. R. P. Paranjpye, (5) Shrimant Chief saheb of Ichalkaranji, (6) H. H. the Raja saheb of Sangli, (7) Shrimant Chief saheb of Miraj, (Sr). (8) H. H. the Rani saheb of Sangli.

III NEW ENGLISH SCHOOL, POONA. 1910–35.

By Dr. P. V. Bapat.

A general account of the New English School, Poona, has already been given in Chapters 1, 6 and 7 and events culminating in the permanent housing of the school in the Nana Wada Buildings in the year 1909–10 have been already narrated in broad outlines.

It is proposed in this section to continue the account of this school which with the advancing time broadened its sphere of activities with the result that it came to be recognised as one of the premier institutions—if not the premier—of Poona and Maharashtra.

The progress of an institution like the New English School, Poona, one may be tempted to compare with the advancing course of a great river like the Ganges, which having taken its rise among the hoary peaks of the Himalayas and having overcome seemingly unsurmountable obstacles in its early career by the sheer force of its inherent vigour reaches the quiet plains and is enriched by its tributaries into a broad and undisturbed flow. Thus with the advent of the year 1910, the school settled down to a period of peaceful work, the period of consolidation and established reputation.

The number of pupils gradually increased in spite of recurring plague and other epidemics which gave temporary set-backs especially during the years 1911–12, 1916–17 and 1919–20. It is remarkable that from the year 1921, the strength of the school which was on an average 1486 since 1915–16, increased continuously from year to year until it reached the figures 2022 during the year 1928–29. This phenomenal rise was counterbalanced in later years by a gradual diminution which brought the figure down to 1740 in the year 1933–34.

While commenting upon the permanent housing of the school in the Nana Wada Buildings, Prof. V. K. Rajwade, the then Superintendent of the school, observes " Like the Jewish Ark it has moved from place to place and has now come to its permanent

home. From here it may send out one or two colonies as a relief to its growing population." The prophecy came to be true. The very next year after the school was held in the Nana Wada, admission had to be refused to about 150 pupils. With the increasing strength in the number of pupils seeking admission, the demand for larger accommodation became more insistent until the Society tried to relieve the situation by purchasing in 1913–14 a sufficiently large piece of ground near the Kabutarkhana for Rs. 10,000 and erecting there a building of a temporary character, costing approximately Rs. 8,000. This building provided sixteen class-rooms. From 1914, the lower three standards of the school began to be accommodated in this section which came to be called the Ramanbag section of this school. It has been already said before that this Ramanbag had once come to be rented by the Society for Rs. 25 per month. There was an idea to develop this section into a separate and independent middle school. With the rising tide of the further increase in the number, even this additional building was found to be insufficient and as early as 1918 the Educational Inspector finds it stated that about 300 boys were turned away for want of accommodation. So after the Navin Marathi Shala was shifted to its own permanent home, the Holkar Wada was requisitioned from the Society for the use of the outgrowing number of the school and for the housing of the Manual Training Class, Tailoring class etc.

The management of the school of the size that it was even in 1907–8 was too difficult and heavy for one man and so in that year came to be appointed another Life-member who worked as the Assistant Superintendent. "The supervision of 1140 students," remarks the Superintendent Prof. V. K. Rajwade in 1909–10 " becomes a heavy task." With the starting of a new section into a separate building of the Ramanbag it became necessary to appoint another person, who soon came to be a Life-member working as an Asst. Superintendent for that section, so that proper supervision of that section could be maintained. When it was found necessary to use the Holkar Wada also for the school purposes, one of the permanent servants of the Society was selected to act as a Head Teacher to supervise there the teaching and maintain discipline under the direction of the Asst. Superintendent working in the Ramanbag section.

For the purpose of increasing efficiency it was thought necessary to have more *trained* men on the staff and to have a larger proportion of permanent teachers. In the year 1910–11, out of the staff of 25 graduates, 9 under-graduates, and 16 Matriculates only one man was trained. Many of these teachers were men of short service. The school-authorities thought this to be unsatisfactory and so encouraged the teachers to appear for the Secondary Teachers' Certificate Examination conducted by the Educational Department and for those who could not appear even for this, a special examination was started by the school-authorities themselves. The passing of these examinations meant a promotion and assurance of being taken on the permanent staff, for which were recruited only those who passed one or the other of these qualifying examinations. Until 1910 there was only one Graduate permanent teacher (Mr. S. K. Athale who after a long and useful service of 26 years has now retired from active service and is now enjoying the well-earned rest), besides Life-members working in this school, five Matriculates and one Drawing Teacher. From the next year more and more teachers began to be taken on the permanent staff. In the next two years as many as eleven more teachers were made permanent. Later on, the Society adopted the principle of having half the total number of teachers excepting specialist teachers as for Drawing, Carpentry, Singing and Gymnasium, so that there was now a much better stability established in the staff of the school. With the limited resources at the command of the Society it was difficult to secure during the first few years permanent graduate teachers who had better chances outside and who while they stayed in the service of the school considered themselves to be no more than birds of passage. The Society would have very much liked to make as many of the teachers permanent as would have liked to be. Prof. V. K. Rajawade, who had the reputation as a strict disciplinarian, was very strong about securing the permanent services of teachers and had often expressed his feelings about the same in the reports during his regime. But here the usual difficulty of the finance came in. Until some sympathising donor comes to the rescue of the Society by offering a large donation from the interest of which the Society would meet the additional expenditure involved in making the whole staff permanent, it is merely going to be an ideal devoutly to be wished for.

The school-authorities have been training more and more teachers on the staff so that at present the school counts not only among its permanent staff trained men but, even among the temporary staff, there are trained teachers waiting to be admitted to the cadre of the permanent servants. Before the regular training for the S. T. C. Examination came into existence the school authorities had arranged lectures on pedagogy (delivered by Prof. Bhate and Prof. W. B. Patwardhan) for the benefit of the teachers of the school. They had also organised from time to time weekly or fortnightly meetings of Teachers' Club where educational subjects were discussed and model lessons were given, followed by the criticism of the teacher who had given the model lesson. Latterly the school has been deputing from time to time the teachers on its staff to be trained at the Secondary Teachers' Training College, Bombay, and this year the school has deputed a teacher to each of the Training Colleges in Bombay and Kolhapur.

Since the modern methods of training have been more and more resorted to, the educational methods in the school have vastly changed, the old lecturing method giving place to the questioning and answering method, which really tests the capacity of the pupils and makes them exercise their brains rather than act as mere receptive material like blotting paper. The boys are made to think and work out the problems for themselves, the teachers acting as mere guides whenever wanted. The old method of the teacher doing *all* the talking *himself* and the pupils listening to his *purana* is no longer considered to be sound. The less the teacher talks except, of course, in a subject like History where new information has got to be given or in an abstruse subject like Mathematics and Science where a new principle has got to be expounded, the better for himself and the pupils.

In the early years of this period there was a tussel going on between the two methods of teaching English—that of the Direct Method and that of the good old Translation Method. The Department stood for the former and advocated its acceptance not only in Government schools but also in private schools. They supplied to private schools in Poona competent advisers who would help the teachers by proper guidance in taking to this

method. These experts took the model lessons and showed the teachers how the Direct Method, with a little more enthusiasm and work by the teachers, could be made effective and more popular. Gradually this Direct Method of teaching English in the three lower standards came to be adopted by the school and it was supplemented in the Higher standards by the old Grammar and Translation Method. Each system has its own advantages and disadvantages. The Direct Method, by its insistance on the pupils talking of the things round about and of their daily ordinary experiences, made the speaking of the English Language by the pupils more facile, though it did not lay much stress on the pupils learning, in the early stages, the rules of Grammar and Translation. The Translation Method, on the contrary, insisted on the firmer foundations of the pupils' knowledge of the rules of Grammar of the English Language and consequently helped the pupils in being more correct in their written composition and saved them from the grosser grammatical mistakes in written work, although it neglected oral composition. The school had therefore to make a combination of both these methods as said above. In the higher standards from IV to VII, boys were given the practice of translating passages from Marathi into English until the subject of translation was dropped by the University from the Matriculation standard. But the recent reintroduction of translation in the Matriculation course will make the school authorities go back to the former practice of having translation-exercises in the higher standards.

The school gradually spent more and more money in the equipment of its laboratary and on the purchase of the educational appratus such as wall-maps, charts, books of pictures etc. Our school has been playing the leading roll in making the teaching of Science more and more practical and even in the early days, we have seen that when Science was not a subject of practical work, the school had made the provision for the same. In 1913-14, the school went further and made the teaching of Science compulsory for all the standards in the school. The school spent about Rs. 3,000 on the purchase of Science apparatus, thus making it possible for the pupils of standards V and VI also to perform the science-experiments with a view to note the scientific facts themselves. For the benefit of the pupils of Std. II, a knowledge

of the growth of plant-life was made more realistic by providing each pair of the pupils with a small plot of ground where they could dig the soil, sow the seeds, water the plants and observe the gradual growth of the plants themselves.

The pupils were trained to make simple experiments and observe things of Nature themselves. Thus many laws of Nature were brought home to the pupils by such experiments. They could also make the observation of stars and planets with the help of a telescope which was specially purchased by the school. The Inspector in his remark about the Annual Inspection in 1915 observes. "The Science equipment in this school is the best in Poona and the school had arranged for practical work in Science even before the Departmental orders were issued".

Prof. V. B. Naik, with whose Superintendentship the period of consolidation may be said to have commenced, added several new features which tried to give a practical turn to the teaching in the school.

The Manual Training class which was recognised by the D. P. I. as early as 1903 in his letter No. 7047 dated 17th Nov. was popular in the first few years, as in the very first year as many as fifty-five pupils attended it. In 1904-5, 2 students out of 4 sent up for the M. T. Certificate Examination came out successful. Next year also the attendance was satisfactory but gradually the interest of the pupils in the class began to fade and during the plague years the class was not reported to be popular. A new spirit was required to be infused into the class by introducing some new features. Simpler kind of wood-work was made compulsory in the three lower standards side by side with free-hand and instrumental drawing. It was intended as far as possible to correlate the teaching of these subjects with that of science, nature-study and other subjects, but for the present the wood-work aimed at imparting a general training in the use of the hand and the eye. Some boys from standard IV to VI were required to attend the special Manual Training class and they did a higher type of work. Gradually cardboard work, bamboo work, cane work, fret work, lathe work on wood and ivory, came to be introduced. Some boys really came to take a very keen interest

in this class. A tailoring class was later on opened for girls. Government for some years seemed to be taking interest as may be inferred from the Govt. making to the school a free grant of wood from the forest in Kanara worth about Rs. 750. The school also secured the permanent services of the teachers qualified to teach the Manual Training class. In the report of 1919-20 we find it stated "Special instruction is made available to more than 250 boys. It can be safely said that while a considerable number of students in this school can now use carpenter's tools for all ordinary purposes, there will be found about 50 to 100 boys who can turn out articles as good as those in the market". The school also purchased a hand-loom and some boys were working on it. But later on when the policy of retrenchment was followed by Government the school also had to restrict its activities.* The Department has recently gone to such a length that it has considered even the legitimate expenditure on the salaries of the Manual Training Teachers as inadmissible. The school protested but all that was in vain.

The school has also tried to give as much scope as possible for the exercise of the choice by pupils regarding the different subjects to be studied. Persian was being taught for several years, Pali was introduced in 1912 and soon after Dr. K. K. Joshi's return from Germany, German was introduced in 1915 as a subject of study at school from IVth std. onwards.

With the permanent housing of the school the managers also turned their attention to the proper equipment of the school with dual desks of Fraser's Pattern. Within the space of 4 years from 1912-13 to 1916-17, the whole school excepting 4 classes came to be equipped with dual desks. Pupils' libraries were organised in 1914 and in the early years of this period the High School classes regularly visited, at stated times, the reading room where the pupils were free to pick up any book from the shelves of the Library which were graded according to the needs of the different standards. Later in 1923 a small Library was also added for the lower standards and a small beginning was made in the starting of the class-libraries. A set of books was selected for each class and after a period these sets were exchanged so that pupils could get the advantage of reading books from various sets.

While thus the school was trying to consolidate its position materially speaking, its success in the academic field was no less striking. The school carried the 2nd Jagannath Shankershet Scholarships—for which credit must be given to our Sanskrit teachers, the late Mr. M. P. Oka and Mr. G. K. Modak, both teachers with sound scholarship and high repute—in 1911, 1912 1916, 1917, 1925, 1927, 1929, 1930, while Elis Prize, ½ of Sir E. Souter Scholarship and Bai Manekji B. Jijibhoy prize were carried by our pupils in 1917, 1923 and 1928 respectively. In the year 1924–25, V. M. Tarkunde stood first in the whole University and carried off the D. F. Cama Scholarship as well as divided the 2nd Jagannath Shankershet Scholarship with another pupil from our school. In the year 1927–28, another student named S. G. Dikshit was the only student in the whole University who got distinction in English. He also secured the Diwan Bahadur Vaidya Scholarship which was also later on won by another student of ours in 1930–31.

While at this point I must not omit to mention the scholarships won by our girl-students. Although we find it recorded as early as 1908 that a lady-student named Mrs. Sitabai Mudliar was sent up as an Ex-student from our school, the first regular student that appeared from our school in 1909 was Mrs. Tapibai Hardikar who later joined the Fergusson College and had a successful career. She carried that year the Dalvi Scholarship. Three other girl-students passed the next year, one of them having secured half of the Dalvi Scholarship. In 1912, another girl-student Miss Dwarkabai Hivargaonkar won Dalvi Scholarship and Miss Manning Prize. She also joined Fergusson College and after successfully graduating from the College had her life cut short in the midst of preparation. Then for some years the girl-pupils were not admitted to the school until they came to be readmitted from the year 1921.

Moral instruction continued to be given in formal lessons for some years from 1905 but we find it stated, in the report of 1909–10, by Prof. V. K. Rajwade "Taking the lowest estimate of this reform we may say that students at least get some knowledge of these moral ideas. We can not say that these discourses must make students moral." One period per week was devoted

to these lessons and E. J. Gould's series of moral lessons or 'Self-help' by Smiles were used as the Books on which the moral discourses were based. But it seems that later on for reasons stated above in the remark of Prof. Rajawade they were discontinued.

Our school along with the other schools in Poona made it a point since 1909 to put a stop to the follies and obscenities of the Shimga or Holi holidays and with this aim in view made attendance at school on the *Dhulwad-day* compulsory and organised for the boys games and sports which were of a far healthier character. This practice was continued for a number of years but it was discontinued when it was found that our boys had far outlived those times when they would indulge in obscenities peculiar to Shimga Holidays.

Medical inspection of students was also carried on for a number of years since 1911, until it was dropped in the last two years for reasons of financial stringency.

It will be seen from the above that the managers of the schools did not aim at simply securing a larger number of passes at the Matriculation Examination. They did not only provide for the intellectual development of the pupils under their care but they also worked for their all round progress. They wanted the children under their care to develop their powers of observation and provided for easy experiments in Science and small garden-plots for nature-study by the children in lower stds. They had already introduced Drawing and Manual Training Classes where the children practised their hands in doing something useful. Gradually, singing was introduced as another optional subject and those who have attended our school-gathering programmes will readily testify to the wisdom of introducing this new subject. To give scope to the latent powers of eloquence of young budding speakers, organisations for upper standards were started in school which helped and encouraged the young speakers and trained them up by giving regular practice in recitations, set and extempore speeches, imitations etc. For a still more serious work the school-Parliament was established in 1932 and the pupils were thus made acquainted with the Parliamentary procedure in the

House of Commons. The school secured a remarkable success in the Inter-School Elocution Competitions whenever they were held and as late as this year, the school secured as many as nine prizes in the competitions held under the auspices of the Inter-School Elocution Association, Poona, in the foundation of which one of our pupils in Std. VII took a very leading part. Among other extra-curricular activities may be mentioned the part taken by our pupils in the competitions of Drawing organised by the Drawing Teachers' Association, Poona. The exhibits by our boys and girls in the section organised by Drawing Teachers' Association under the auspices of the Industrial Exhibition, Poona, secured as many as 15 medals, a number much larger than that of the medals won by any other school in the city.

And last but not least we come to the efforts of the School-managers in devising schemes for Physical Culture. Mention has been already made of the early efforts of the organisers of inculcating among the pupils the value of discipline under the rigorous scheme of military drill which was sponsored under the leadership of Mr. Gangadharpant Dikshit. One of the members of this special drill class tells us " Not less than six hundred students in white uniform and N. E. S. brass badges on black caps paraded the streets of Poona twice a week in the evening ". Mr. Babasaheb Deshpande, the Retired Superintendent of Police, was one of the lieutenants of Mr. Dikshit. Later, in 1889, a completely equipped military gymnasium was erected in the Kabutarkhana. Mr. Abdulla Khan and two other military instructors were engaged by the school and the performance of the pupils of this school was praised by the officials and the public. Later, on account of the disastrous effects of plague and political turmoil, these two branches vanished and the Indian games like Atyapatya and Kho-kho were in the run. These games were already being played outside and efforts were made to popularise the games at school. The Atyapatya Shield remained with us for some years till 1910-11. These Indian games are still holding the ground though it cannot be denied that since the establishment of the Inter-School Athletic Association, Poona, Cricket became the most popular game. The Indian Gymnasium also attracted a few young enthusiastic men among whom may be mentioned one of the leading practising pleaders of Poona, Mr. Lakshman Balwant



G. G. Dixit.



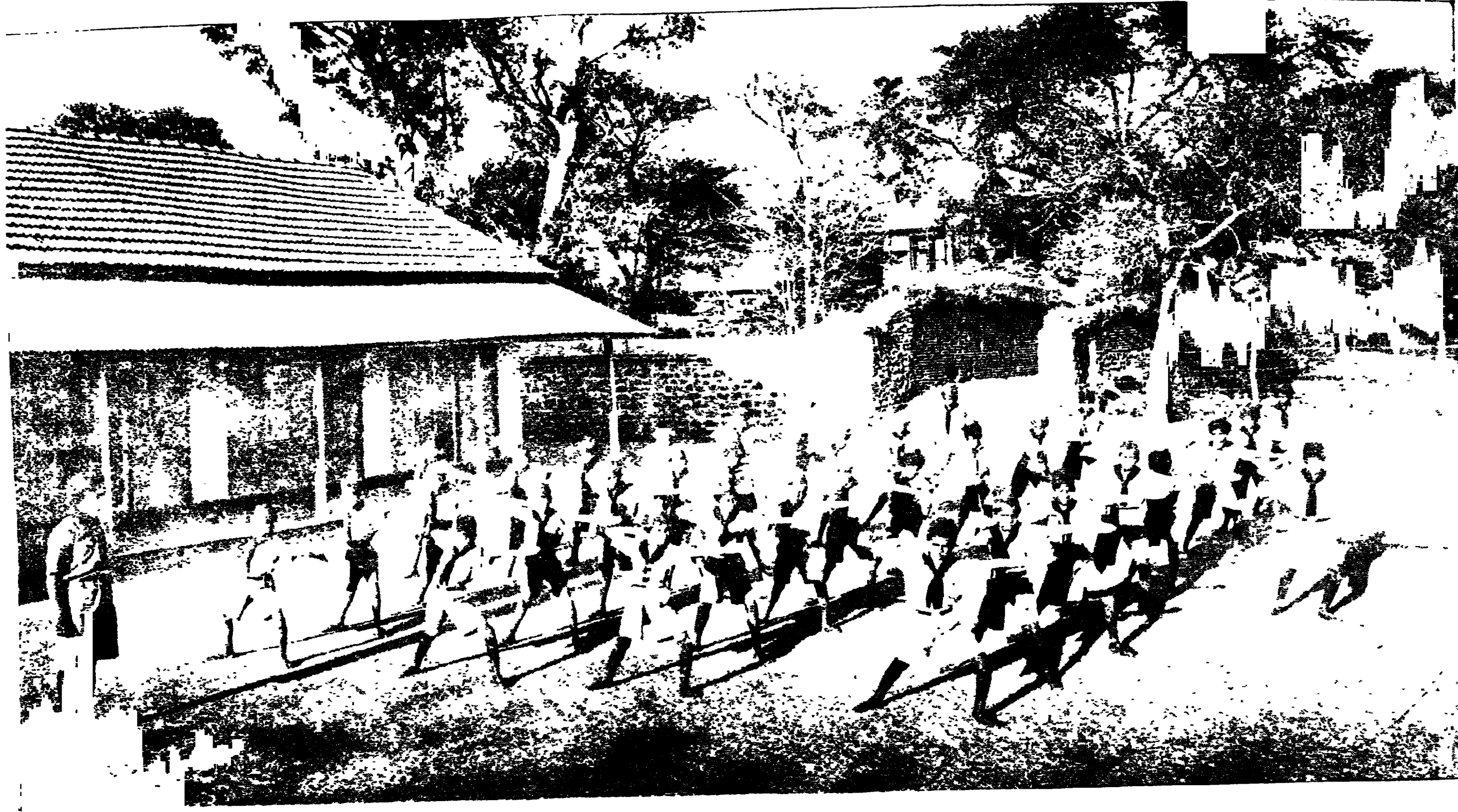
G. S. Vaze.



K. G. Kinare

Were closely associated with the sporting activities of the N. E. School, Poona.

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N. E. S. Bo, scouts.

Bhopatkar and the late Mr. L. J. Apte who was for some time the President of the Poona City Municipality. For some years after the Inter-school Athletic Association came into existence, the Bishop School in Poona Camp almost always carried the trophies in Criket, Tug of war, High Jump etc. Special efforts were made to train our boys in these different kinds of games and sports under the guidance of Mr. G. S. Vaze. In the year 1904-5 it has been already said that these efforts were crowned with success when the school eleven scored a unique success "in as much as we defeated the Bishop High School which had monopolised the Cricket Championship for the last 3 years and this was the first time that any other school had this honour. The destructive bowling of Gurjar and the steady batting of Joshi contributed in a great measure to the success of the school eleven." In 1906-7 and 1907-8 the school won a similar success and secured the Cricket Championships for these years also.

To satisfy the long-felt need of more open space the school-managers went in, by 1913-14, for the securing on lease of the Gandhi Bakhal adjoining the Kabutarkhana, besides the strip of ground adjoining the Shaniwar Wada which was hired from the Municipality. Two sheds were built on this strip for drill and gymnastic exercises during the school-hours. Next year another field of about 8 acres near the Lakadi Pool was purchased by the Society for about Rs. 20,000. The Society had to spend already on this ground something like Rs. 3200 more for making it serviceable for play and perhaps it will take an equal amount more before all the available space could be used for play. Although we had won several honours in the Inter-School Athletic Association, the school, on account of an unfair treatment meted out to it, withdrew from the Inter-School Athletic Association in 1914-15. But in the year 1921-22, the rules were changed making it possible for the heads of the schools in Poona to take the management of this organisation in their hands by turns. Therefore the school joined the Association again that year. Out-door sports such as Kho-kho and Atyapatya continued to be popular. But Cricket and Hockey attracted more attention and regular coaches were appointed to train the members of the Junior and Senior Teams. In 1922-23 the Junior and Senior Teams carried away the P. S. Athletic Association's Cup and Shield and

the Foot-ball team won the Foot-ball Cup of the P. Y. C. Hindu Gymkhana. The year 1924-25 was a very successful year for our Gymkhana in as much as the school won this year the Junior Cricket Cup, Atyapatya, Kho-kho and Tug-of-war Shields and Wrestling Championship Cup in the Athletic Tournaments. In 1923-24 the Foot-ball cup of the P. Y. C. Tournaments was won for the fourth time in succession. The Junior Cricket Shield was retained in the school for seven years in succession till 1932-33. Kho-kho Shield was also with us for ten years without break till 1932-33. A team of the past and present pupils took part in 1928-29 in the Hindu Vijaya Gymkhana, Baroda and beat all the teams coming from the different parts of Gujarath and Maharashtra. The same year a team of past and present students carried Kho-kho Shields in the P. Y. C. Hindu Gymkhana and Shivaji Mandir Competitions.

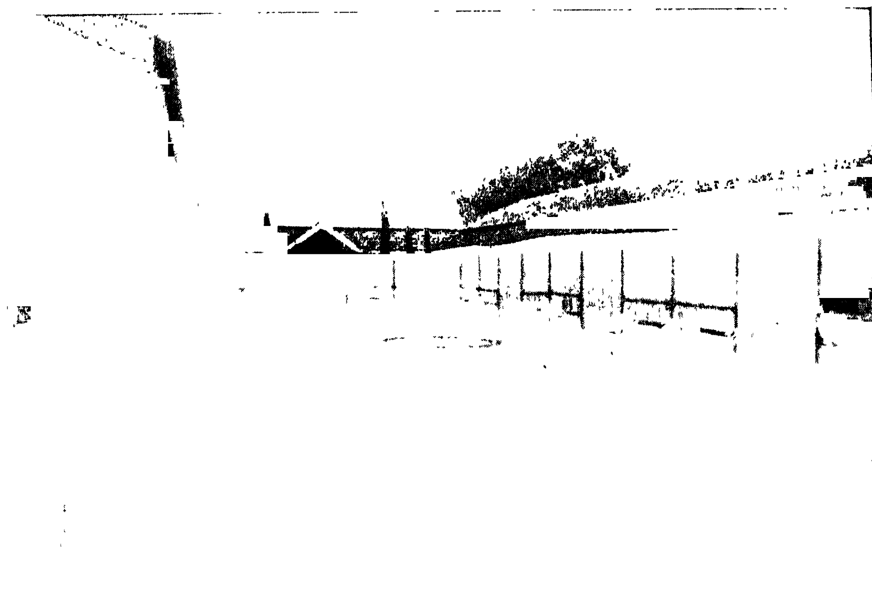
In 1923, two teachers from the school were sent to Lonavala to be trained as Scout-Masters. After their return the first troop of 32 scouts was started in September 1923. Another of 30 scouts was started in November. The Scout Masters had the full charge of these troops. Later on a third troop was added. The training as scouts had a far reaching effect on the character-training and many of our scouts have distinguished themselves in their later career. Mr. R. V. Karve joined the Military Academy at Dehradun and has now, we understand, joined the State Cavalry of Mysore, while Messrs. P. J. Chinmulgund and D. P. Dani have gone to England, the former to qualify himself for the I. C. S. and latter for the study of Aeronautics.

Another special feature that we must not forget to mention is the School-Band. Several batches of pupils have been trained and the usefulness of it is testified by the fact that it is much in demand at the time of several public functions in the City.

There was also for some years the School Volunteers Union which carried on its activities in connection with games, debating Clubs, the pupils' library, Poor Boys' Stores etc. Latterly the Poor Boys' Stores are being managed under the direct supervision of one of the permanent teachers of the school and the success that has been attained is so striking that we are having an annual

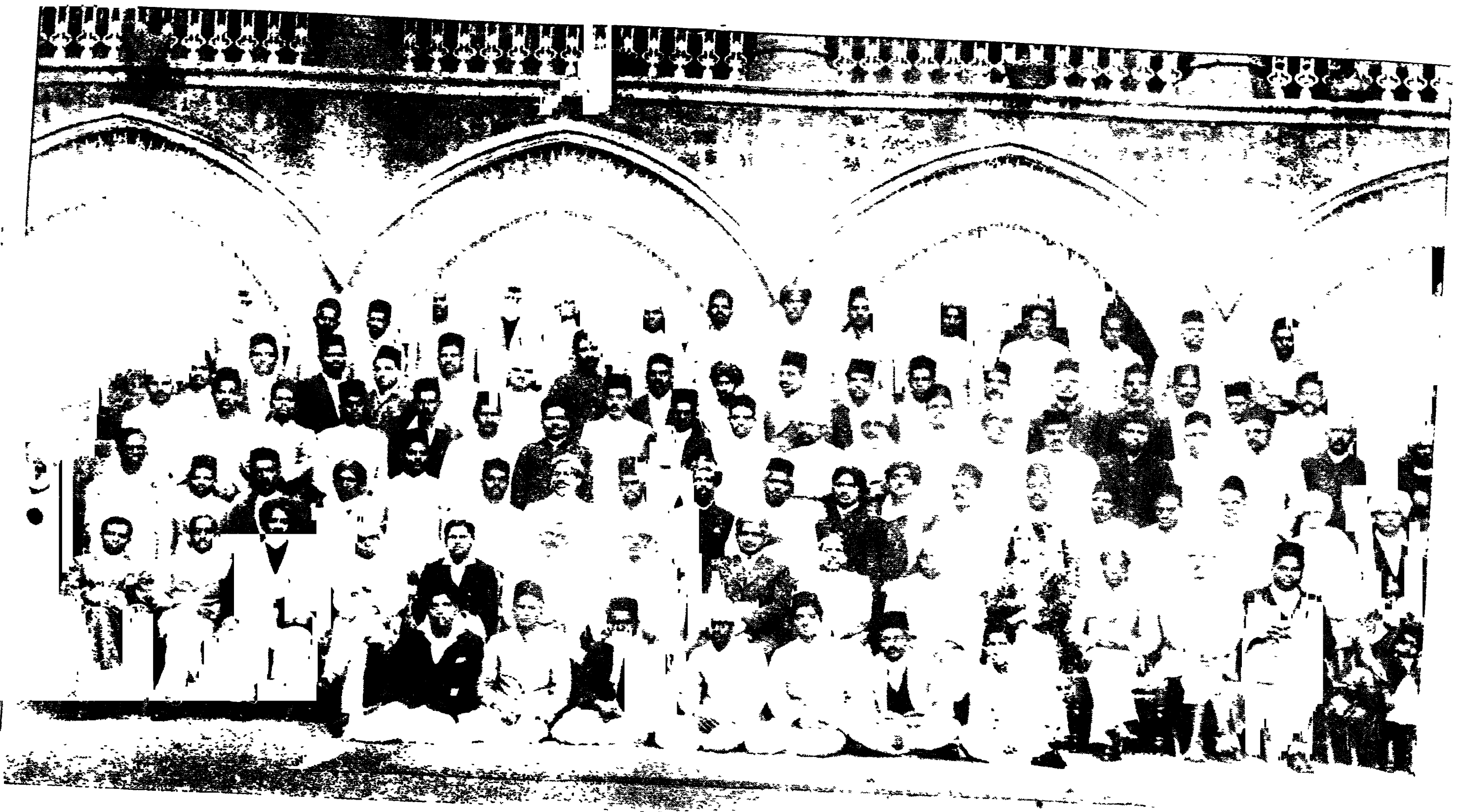


Manual Training Class: New English School.



Ramanbag Building.

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N. E. School, Poona: Teaching Staff, 1935

profit of Rs. 500 approximately, a greater part of which—if not the whole—is used to help the Poor Boys of the School. Occasionally the Dramatic Club of the Past students of the School give a benefit performance, the proceeds of which also are given to the Poor Boys of the School. Besides we receive about Rs. 500 from various endowments which are utilized for giving help or free-studentships to the poor boys. We have now approximately Rs. 4000 of the Poor Boys' Stores which we intend to use for further extending the activities of the Stores so that we may be able to supply most of the requirements of the school-going population.

The other extra-curricular activities that may be mentioned is that of conducting manuscript magazines about half a dozen in all, by the scouts as well as other pupils. So much interest was taken in these literary activities that the pupils approached the school-authorities with a request to have a regular printed quarterly Magazine.

Now we come to the important question of the finance of the school. A reference has been already made to the unsatisfactory condition of the finances of the school inspite of the Govt. Grant of Rs. 7,762. The school had undertaken the programme of consolidating the material conditions as well as stabilizing the teaching staff of the school. Though the fees were increased in 1911-12 and though Govt. also gave an extraordinary grant in 1912-13 of Rs. 1,985 in addition to the regular grant of Rs. 7,762, it was feared that "the graded promotions and the increased expenditure on Science made compulsory for all students will soon swell the expenditure to such an extent as to require the greatest care to make the two ends meet." With the increased expenditure, Govt. grant gradually increased in one form or the other to Rs. 14,000 approximately in 1917, 1918 and to Rs. 16,404 in 1919-20. But this figure hardly equalled one fourth of the expenditure of the school. The rules of the grant-in-aid allowed a grant of one-third of the expenditure to properly conducted schools. On account of the graded salaries of teachers there was a rise of one thousand rupees every year. This increase along with the revision of the scale of salaries made inevitable on account of the increase in prices was a thing of great concern to the managers. The Society felt that there was no other alternative but to increase

the fees and consequently they were increased in 1920-21 to meet the extra expenditure involved in raising the scarcity allowance of permanent servants from 25 p. c. to 40 p. c. This increase on account of the raising of fees, with the additional Govt. grant of Rs. 2,011 (which now in total reached the figure of Rs. 18,615), was just sufficient to meet the ordinary expenses, leaving no margin for the improvement of a permanent character. After numerous representations the Govt. grant under all heads reached in 1921-22 the figure of Rs. 21,396 which for the first time equalled one-third of the school expenditure. Next year there was a reduction of about Rs. 2380 on account of the retrenchment policy of Government, which was more than made up in the year 1923-24 when the Department gave Rs. 22,546 which came to be one-third of the previous year's expenditure on the school. There were ups and downs in the Govt. grant for the next few years and though, later on, once more in 1927-28 Govt. grant had reached the figure of Rs. 22,529 the situation was threatening on account of the circulars issued by the D. P. I. Two years ago a circular was issued changing the very basis of Govt. grant to Secondary Schools from one-third of the total expenditure to one-fourth of the same. Our school has suffered not only on account of this general reduction in the ratio of the grant to the total admissible expenditure, but also on account of the non-recognition of large amounts of legimate expenditure on the Pension and Provident Funds as well as on the specialist teachers like those of Manual Training. As we cannot fall back on any other resources but the fees and the Govt. grant, the deficiency in the latter will, we fear, perforce have to be made up by the corresponding increase in the other item of our resources.

After the disastrous period of plague years which paralysed every healthy activity of the school, when it was slowly trying to emerge from the parlous condition into a state of peaceful and progressive work, the efforts of Prof. V. K. Rajwade as the Superintendent of the school were mainly responsible for rehabilitating. Numbers increased rapidly. Better results followed, with the academic distinction of Jagonnath Shankarshet Scholarships. The qualified and permanent staff was increased. A stern and strict disciplinarian as he was, he was held in high respect and admiration by his pupils and colleagues. Prof. V. B. Naik stepped

into the shoes of Prof. Rajawade. With his Superintendentship, we have already stated, the period of consolidation begins. He continued the policy of his predecessor of securing more qualified and permanent teachers on the staff. He started various new activities and put a new spirit into old and drooping ones. He secured for the school new open plots of ground, encouraged physical exercises on a large scale and gave an impetus to the practical turn of teaching at school. He gave a new life to the Manual Training Class. His abilities and merit were soon recognised and he was appointed a member of Joint-Board of the Matriculation and School-leaving examinations. During his regime the foundations for the organization and well-ordered management of a school of the size of 1600–1700 pupils were firmly laid. Mr. Dudley, the Educational Inspector C. D. very aptly remarked, " I may refer to the fact that Mr. Naik, to whom the school owes much, ceased to be the Superintendent a year ago. He handed over efficient school to his successors with a reputation, which it is hoped will be maintained in the future."

In addition to the work of succeeding life-members we must not forget to mention the devotion of our teachers, permanent and temporary, without whose loyal and whole-hearted co-operation the school would not have attained the success that it has attained.

IV. New English School, Satara.

By Prof. V. N. Kumbhare.

The opening of the D. E. Society's N. E. School, Satara marks a distinct step in the expansion of the Society's activities outside Poona. The first fifteen years had secured for the society the reputation of a competent and well-organized body of men doing efficient educational work. The success of the New English School of Poona, and of the Fergusson College was a matter for pride and satisfaction to the educated middle classes of Maharashtra, who naturally wished to see this experiment further extended. The earlier momentum of national enthusiasm for English education had led to the foundation of private schools in many of the district towns. But being more or less proprietary concerns they could not call forth that public support and approbation, which were so instin-

ctively and generously accorded to the D. E. Society's institutions. There were already two such proprietary schools in Satara. One of them was conducted by the late Mr. D. K. Joshi, with whom negotiations were opened as early as 1896. Plague, however, upset these plans. When in 1899 the idea was reopened Mr. Joshi's school was closed owing to plague; but he offered his services to the Society's school and later very enthusiastically worked under Mr. Deodhar, the first Superintendent. Besides giving all the materials like maps, chairs and benches of his old school, Mr. Joshi placed all his experience at the disposal of Mr. Deodhar, who has acknowledged in his reports the valuable services rendered by him. Mr. R. G. Soman who belonged to the old school also offered to work as a teacher until he passed his pleader's examination. The Council of the D. E. Society were satisfied with these prospects; they fixed upon Satara as a new field for their activities, and on 6th December 1899 the school was started.

The Council of the D.E. Society requested Rao Bahadur Pathak who, when in Poona, had already been one of its members since 1894, to be the Chairman of the Advisory Board for the Satara School. Mr. R. P. Karandikar, Mr. B. S. Sahasrabudhye and Rao Bahadur Kale gladly gave their services as members of the Advisory Board. Messrs. S. G. Deodhar, and K. P. Limaye, two life-members and Mr. K. G. Oka, a permanent teacher were deputed from Poona to launch the new institution on its adventurous career. They were all experienced teachers. Mr. Deodhar, besides being well-known as a Sanskrit scholar, had a large administrative experience. The public naturally hoped that the new school would soon make its name as the parent institution had already done. The municipality of Satara gave the use of the Pharaskhana building and allowed the rent for a year and a half to be used for making the necessary alterations such as putting up partition walls. The open space of the quadrangle was big enough for playing cricket. This was a good start under the circumstances and the Council looked to the future with hopefulness.

In a couple of months, when the school was settling down to its regular work, signs of the out-break of plague dislocated the working, and the number of students which had gone up to 180 in January 1900, came down to 80 in April. Having touched bottom



V. N. Pathak.



B. S. Sahasrabuddhe.



R. P. Karandikar.

Members of the advisory committee Satara N. E. School.

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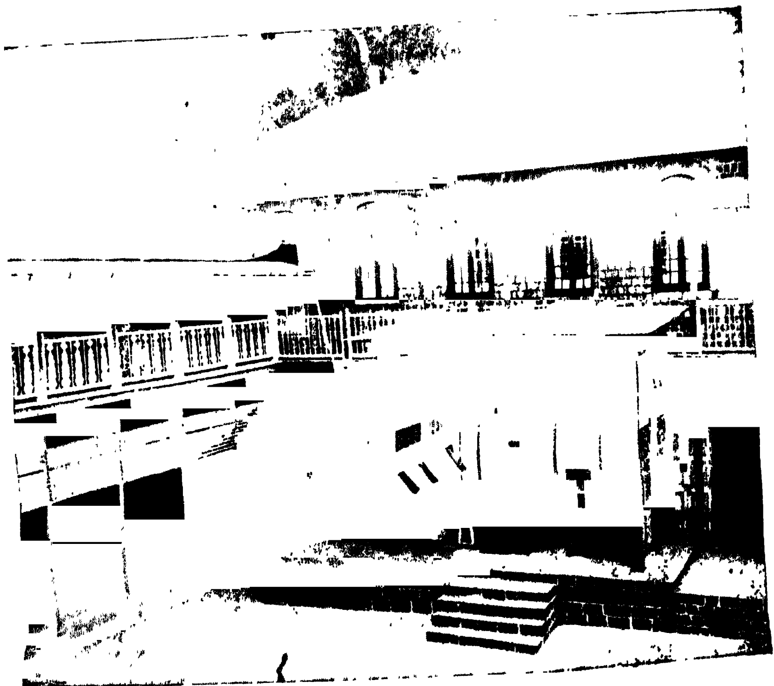
Benefactors of the N. E. School Satara.



C. R. Kale.



Rao Bahadur R. R. Kale.



Satara N. E. School: Quadrangle & Stage.

in the first year the numbers steadily increased to 305 in October 1901. The annual visitations of plague were regularly going on but people had now learnt to adapt themselves to the new conditions and the school did not much suffer except for a month or two, when the epidemic at times showed unusual virulence. Mr. Deodhar could not prophesy a prosperous future for the infant institution. But he suggested to the Council that it would be fully justified in taking such measures "as will ensure permanence and progress to the school." (Report 1904–1905)

The five years' experience showed that the society must be prepared to make an up-hill struggle. Permanence must be secured before any reasonable hopes for a prosperous future could be entertained. To secure permanence to the school, the council applied to the Government for an annual grant. The department of education, which naturally desired to safeguard the position of the Government High School, took this opportunity to make a very unfavourable report upon the working of the school. The school house was reported to be not at all satisfactory; "The roof hardly affords sufficient protection from the sun and must leak considerably in the rains." Admitting that the Department was bound by rules to secure the best of educational conditions before a grant could be recommended, the above description seems to be based upon imagination. The present writer attended this school from its inception and passed his four years of schooling in this school-house. To him this description appears to be far from the truth and therefore unfortunate. "Equipment" was certified as "Fair". In the language of the inspecting officers the remark, "fair", has this significance—"Somewhere below the standard of efficiency". The term is merely a departmental euphemism. It would have been less than human if Mr. Deodhar had not been impelled to prove the injustice of these remarks and he did so in one of his later reports. But at the time, the opinion of the responsible officer prevailed with the Director of Public Instruction. The result was that no grant was to be allowed to the school unless a limit was accepted. It would be unjust, however, if it was not stated in this connection that the Inspector was favourably impressed with the management of the school by Mr. Deodhar. Under the head "Discipline and conduct of students" he remarked 'I am pleased with all I saw in

these respects.' This shows that he should have very much liked to treat the application for grant more fair-mindedly; but he then naively says "the question is however complicated by the presence of the Government High School." He therefore proposed 200 as the maximum limit on numbers. "This introduced a new principle not so far recognised in the department." But there was no help. The policy of maintaining a Government High School was a paramount consideration. This decided the issue.

The D. P. I. however raised the limit to 250; the principle of limitation of numbers was still the condition precedent to any consideration of the application for grant. In popular parlance the Government's attitude was, "No limit, No grant." This was a great dilemma for the council of the D. E. Society. But they ultimately decided to accept the grant and the limit along with it. Principal Selby, the Chairman of the Council, suggested two modifications. "If the number of boys in the High School rose above 250, then the limitation to the numbers of Society's school should be withdrawn." A minor suggestion was also made to the effect that an occasional excess over the maximum of 250 should be allowed in the month of October, when there were two classes of Standard VII: of those who were sent up for the matriculation and another of those who were newly promoted from St. VI to St. VII. The Inspector once more decided not to allow either of these two concessions saying that an excess of 50 over the proposed limit of 200 had already been allowed by the D. P. I. In a tone of moral elevation he concluded this opinion on the subject by saying "I think it is a pity to begin whittling away a plain working rule."

The D. P. I. however once more came to the rescue. He advised the Society not to haggle over those points, to accept the offer and leave "the future to the discretion and common sense of the Director of Public Instruction." One might think that the trouble was now over, but ere long the controversy was again to be revived. In the first place the maximum grant due to the New English School on the strength of its annual expenditure was about Rs. 1500, whereas only Rs. 1000 were sanctioned. Secondly although the numbers in the High School went on increasing to more than 350, the N. E. School was condemned to limit its

number severely to 250. In the meanwhile the status of the school was raised by two notable events in its life which require some detailed description.

The first event was the construction of a new school house built on modern lines to meet the special requirements of a secondary High School. The Government grant of Rs. 1000 would only be increased if the school was housed in a building built specially for the purpose of a secondary school. The old building used by the school upto now was found insufficient for the growing needs of the school. The problem that faced Mr. Devadhar was of a two-fold nature. A site in the heart of the town was to be procured for the school building and the funds had to be collected for the proposed building. The Board of Life-members at Poona would not assent to the erection of the school building unless sufficient funds were made available. Both these problems could not have been satisfactorily solved but for the generosity of Rao Bahadur R. R. Kale who was a personal friend of Mr. Devadhar. R. B. Kale had procured Muzumdar's wada with the idea of building a house for himself. The place was extremely convenient to him from the point of his legal profession. He was making the necessary arrangements for building his own house when Mr. Devadhar approached him with the request to forego his claim over the site in favour of the school. It was an act of unique self-sacrifice on the part of R. B. Kale to readily accord his consent to Mr. Devadhar's proposal. He realised that the need of the institution was greater than his personal convenience and even though there was no immediate prospect of securing a site in the central place in the town for his own private building, he did not hesitate to do what was in the best interest of the institution.

Not only was the present site in the heart of the city secured for the school by the generosity and self-sacrificing spirit of R. B. Kale, but the building erected on the site would not have been a practicable proposition without further encroachments upon his sympathy with and readiness to sacrifice for a public cause. He advanced at first Rs. 10,000/ at 4 per cent. when the market rates of interest were much higher. But the Poona Board thought this sum to be too inadequate to take up the work of the school-

building and would not allow Mr. Deodhar to start work. Great was his disappointment at this decision of the Board. Once more he approached his saviour who had helped him at every juncture. Rao Bahadur Kale raised the amount to Rs. 20,000 with a further promise of advancing sums as circumstances would demand. This act of dazzling generosity helped to overcome hesitation.

But certain technical difficulties were met with about raising a loan. Again, Rao Bahadur Kale rose to the occasion and a way out was found. It was agreed that Rao Bahadur Kale should build the school-building and should be the legal owner till the Society was in a position to pay him the amount. It was an adventure for a private person to invest such a large amount in a building at such a place as Satara. Because the institution has prospered, the generous character of the adventure need not be belittled. Had the Society decided to close the Satara school for one reason or the other, Rao Bahadur Kale would have sustained a great personal loss. But he did not mind the risk involved, and besides Rs. 20,000 given to Mr. Deodhar at the outset he advanced to Mr. Deodhar Rs. 14,000 from time to time when the building was under construction. The Society was able to pay him Rs. 10,000 when the building was nearing completion and the rest of the amount was paid back in yearly instalments at the convenience of the school. It would not be an exaggeration, therefore, to say that without the generous help of Rao Bahadur Kale the school would not have possessed such an eminently suitable building in the heart of the town, to which circumstance the school owes its prosperity in a great measure.

It was a great good fortune for the Satara school that a similar project was under contemplation for the N. E. School Poona, just at this time and Mr. Deodhar could urge the claims of the younger institution when the Board of Life-members at Poona was busily engaged in collecting funds for the Poona school. The life-members generously responded to the claims of Satara and it was agreed that the collections might be divided in the proportion of 2 to 1 between the older institution, and the younger one at Satara. The Society provided to the Satara school a sufficiently good building to secure to it an unquestionable title to the support of Government. As a point of historical interest, it may be added

that, part of the good wooden material that had been left after dismantling the old Nana Wada in Poona was sent for the Satara School. The pillars of the Southern Veranda of the quadrangle of the school stand there as a memorial of the great Maratha statesman. A colleague of Deodhar was responsible for getting the work done iu the most economical manner under his personal supervision. This was the late Mr. K. P. Limaye, L. C. E., a life-member and a co-worker of Mr. Deodhar in the Satara school. The names of this worthy trio are fondly remembered in Satara and will continue to be so cherished for a long time by generations of students who pass through this institution. The cost of the main building came to Rs. 46,000/- in 1908 but additions were soon required and were gradually provided bringing up the expenditure to Rs. 86,000/- by the year 1922. All of these additions were made under the supervision of Mr. Deodhar, who, by his close association with Mr. K. P. Limaye, had picked up a degree of engineering knowledge that enabled him to become the teacher-engineer of the D. E. Society in Satara.

No less important was the other event i. e. the rise in the grant from Rs. 1000 to Rs. 3,283 in the year 1910-11. The school had now stolen a march over the Government High School which was and still continues to be held in the old place of the Raja of Satara. The efficiency of teaching as well as of management were highly spoken of by Government Officers and the public as well. The Department of education could not reject the application for the enhancement of Government help and allowed the full claim of one third of the total yearly expenditure of the school on the strength of a strong recommendation by Mr. A. R. Kale, B. A., who inspected the school for re-assessment. Since then the Government help has steadily increased until it mounted to Rs. 10,000 per year.

GOVERNMENT GRANT.

Year	Grant	Year	Grant
1905-1906	Rs. 1000	1919-1920	Rs. 5736
1910-1911	„ 3283	1920-1921	„ 6593
1912-1913	„ 3283	1922-1923	„ 6833
1914-1915	„ 3873	1923-1924	„ 9437
1915-1916	„ 3918	1924-1925	„ 10011
1916-1917	„ 4103	1925-1926	„ 9410
1919-1920	„ 5736	1932-1933	„ 9410
		1933-1934	„ 8420

The fight over the limit had now to be renewed. The school possesssed accommodation for 353 pupils even according to the estimate made by the Educational Inspector. The school-going population of the city also was steadily increasing. Circumstances had altered and a new adjustment was inevitable. But the same adherence to the policy of safe-guarding the Government High School was evinced by the Director of Public Instruction. The correspondence of this subject betrays that officer's lack of sympathy, which may be excusable; but it also indicates a willingness to misunderstand things, which Dr. Bhandarkar, a straight man that he was, could not quite appreciate. Dr. Bhandarkar as Chairman of the Governing Body of the D. E. Society made a strong plea in his representation for the raising of the limit on numbers. He gave the history of the question pointing out that the D. P. I. in his letter of the 27th June 1905 had held out hopes, that when circumstances changed, the limit might be modified so that the youth of Satara may be equally divided between the two schools. The Department perhaps wanted to wait to ascertain whether secondary education in Satara was really more in demand and this was easy to understand. But the D. P. I. chose to reply that he was not aware that there was any idea to divide the total number of boys equally between the two schools, that the new school-house erected by the Society belonged according to his knowledge to a local pleader and therefore may not be regarded as a permanent asset of the Society. The strange attitude was not only unfriendly towards a Society which spent so much on this school in Satara to help the cause of education, but, to put it mildly, it verged on disregard of justice.

But the question of limit could no longer remain an affair between the department of education and the D. E. Society. The people of Satara who suffered by the refusal of admission to their wards in the N. E. School, on account of the limit, made a representation to His Excellency the Governor of Bombay. Mr. R. P. Karandikar pursued the matter in the Legislative Council and the Government perhaps discovered that they were now themselves haggling over a small matter. The limit was immediately raised to three hundred in the year 1913. The

following table shows how the limit has ceased to hinder the progress of the school.

LIMIT ON NUMBER OF ADMISSIONS.

1905	350	1918	600
Dec. 1913	300	1922	735
Dec. 1914	350	1927	900
June 1916	400	1933	975
1917	450		

Every increase in number meant a further addition to the building which was extended by instalments. Mr. Deodhar had to plead hard with the Board of Lif-emembers to secure money for each successive instalment of expansion. There was a feeling among life-members that the Satara school was making unnecessarily heavy draughts upon the common purse and that a time had arrived to cry halt; but the thought of putting Mr. Deodhar to the public odium of refusing admissions to school for want of accommodation was pleasing to none of the Life-members, who ultimately voted the required expenditure for the extension.

The equipment of the school was generally secured by Mr. Deodhar by his economical management of the current fund of the school. He could also secure from Mr. G. R. Kale, the author of "Lessons in English Translation," a handsome donation of Rs. 6000 for the purchase of books for the school library. Thus the donation of Rs. 6000 was secured from the elder brother for the school-library, and the younger brother who is no other than Rao Bahadur Kale made a handsome donation of Rs. 2000 for building a room where this collection of books could be housed. "The Kale Brothers' Library" is a valuable feature of the school and its resources are utilized not only by the teachers serving in the school but even by the learned few in the town. Mr. Deodhar could not think of trying expensive experiments such as manual training. He would therefore take as compliment the remark of the Inspector in his report, "Only what is absolutely necessary is provided on the cheapest possible

lines." None could excel Mr. Deodhar in making a little thing go a long way.

Besides teaching the matriculation and U. S. F. courses the school provided for instruction in drawing and music; the latter was made compulsory for the first three standards in 1909, each division having 2 periods in the week. Select students for these classes and a few more from the higher classes attended Mr. Matange's private singing classes and it must be said to the credit of the singing master that the talent for music among the pupils of this school has been receiving proper guidance and cultivation at his hands. Singing is uniformally recognised as a special feature of the school and contributes in no small measure to the success of the social gathering and other ceremonial functions.

Another special feature which has given the school a name and fame in the whole district and even outside is the methodical instruction given in wrestling, Malkhamb and many kinds of physical exercises. Namaskars, and Dumb-bell-exercises were compulsory from St. I to St. VI. so that a boy, once he entered the school learnt almost all the technique and could easily fit in for a mass drill of the whole school, when they were held for exhibition purposes. Every division was required to take instruction in these exercises for 15 minitues on two days in a week so that none was allowed to go out of practice and become a misfit in the scheme of group exercises. The trophies that the pupils of the school gymnasium secured in the Deccan Gymkhana Tournaments as well as others held at Baroda and the District Tournaments of Satara will bear testimony to the high quality of sportsmanship among an unusually large proportion of pupils of the school. This is due to the quiet and unassuming work which two devoted teachers—Messrs Bhide and Paranjape—have been between them continuously doing for the last 25 years. Scouting was introduced in 1922, although it is a pity the school had to discontinue its connection with the organization in 1929 owing to difficulties which the district committee could not find its way to remove. The organization of Shimaga Sports, School Gathering Sports and District Sports, where the school takes a leading part, has also been largely useful in keeping up the sporting activity at a high level of efficiency. Cricket has recently been provided for, and

Mr. L. G. Mehendale a well-known cricketer has been put in charge of this activity. Mr. Mehendale has also been doing very important administrative duties in connection with the school for a long time.

The admission of girls in this school since the year 1905 has made it possible for many a girl in Satara to receive English education. The number of girls rose to 17 in 1919 and today it is nearly 60. That an atmosphere in favour of coeducation should have been created in a town like Satara since so early a date is an agreeable surprise to many. But the personality of Mr. Deodhar is perhaps the main cause of the success of this experiment. Similarly two Mahar students were admitted in 1905 and Mr. Deodhar speaks of this as a notable event in the life of the school. When this number began to grow Mr. Deodhar did not fail to represent to the department that the number of depressed class students should be an excusable excess over the limit of 250; the concession was promptly granted.

It is the function of a school to create among the scholars a disposition to prefer certain moral ways of individual and corporate conduct. Certain principles of private and public conduct may have to be ceaselessly inculcated so that the young people may learn to fix for themselves the standards of moral value. A headmaster with his assistants mostly selected with a view to further the ideals which he cherished most may do tremendous service especially when he is at the post almost continuously for 23 years. The personality of Mr. Deodhar was thus the chief factor in determining the tone and behaviour of the student world for a full quarter of a century. It is not possible to assess too nicely this influence upon the teachers and students of this period. For example Mr. Deodhar's exhortation to all his students to think for themselves, to keep an open mind on all questions, to stand by one's convictions,-this was a veritable boon to many who never had any idea of making an effort to think for themselves. His insistence upon every pupil of St. VII going up to the college for liberal education, as far as it lay in his power to do so, has planted the impluse for higher knowledge in many, who otherwise might have gone in for the U. S. F. and terminated their course there. His

eaching of humility in all stations of life had made many students understand the real implications of voluntary service in social functions. He believed in self-reliance and self-effort and freely advised both boys and girls to practise the virtue of doing one's own labour and earn self-respect in any condition of life.

To give an example of the ceaseless care which Mr. Deodhar bestowed upon the proper training of the pupils under his charge, a short account of the activity of the social gathering may be given. It is the major public function of the year and like every other headmaster Mr. Deodhar wanted to make it very impressive. But he placed the educative value of such functions more prominently before his mind and moulded the activity according to his ideal. It was his ambition that he could make good citizens of his pupils and he gave them practical lessons in civic virtue in these social functions. Every body was to play the part assigned to him by the committee, howsoever humble and obscure it might be. Sacredness of public property was brought home to the students on such occasions. Above all a habit of silent and unassuming work done without any expectation of public recognition was placed as an ideal before the young volunteers and workers. The past and present students rose to the occasion under the inspiring guidance of their master and every gathering was a model as far as training in cooperation, obedience, and proper public conduct was concerned. On one occasion the past students staged a drama, which had been once performed for the gathering, for the benefit of the poor boys' fund for the school. A difference of opinion as to the distribution of complimentary passes among the actors was referred to Mr. Deodhar. He quietly gave his advice that in a charity performance the question of free passes did not arise at all; and that if the actors were more conscientious men, they should themselves buy the passes to put it beyond doubt that their public service was prompted by the best of motives. The ruling simply electrified the circle of students and they vied with each other in raising as high a sum as they could by the benefit performance. In this connection it may be stated that the endowment of the Deodhar scholarships and free-studentships, made by the past students in this way, is creditable to the remarkable enthusiam for selfless service. A list of Endowments donated to the school is given below.

ENDOWMENTS

Scholarships & Prizes. Donor's name in brackets	Amount of Endowment. Rs.	Interest received per annum. Rs.	How utilised.
Vartak Scholarship (Mrs. Ramabai Vartak, Ahmedabad.)	1000/-	40	First Scholar in Std. VII.
Bhurke Prizes (V. R. Bhurke Esqr., Satara.)	1000/-	50	For prizes at the annual prize distribution ceremony.
Kanhere Scholarship (Mrs. Sitabai Kanhere, Satara.)	1000/-	40	First Scholar in Std. VI & VII
Kaduskar Prize (Late Mr. K. N. Kaduskar, Satara).	250/-	10	To be awarded to the student who stands first in Sanskrit at the preliminary examination.
Poor Students' Fund	500/-	20	For Poor students.
Past Students' Poor Boys Fund.	1200/-	48	Poor Students
Deodhar Memorial Fund (Present students N. E. School, Satara.)	403/-	16	" "
D. K. Kulkarni, Fund (D. K. Kulkarni Esqr., Sangli.)	2400/- Nearly	82	General.
Bapat Prize (R. P. Karandikar Esqr., Satara.)	100/-	4	For Physical culture in Indian Games.
Matange Music Prize (K. N. Matange Esqr, Satara.)	100/-	4	Two prizes for Music.
Chitale Half-free Studentships (Late Mr. P. V. Chitale, Satara.)	3000/-	100	Half-free studentships to pious Brahmin students.
K. P. Limaye Prize. (D. K. Limaye Esqr., Poona.)	1600/-	50	To be awarded to the student of N. E. School, Satara who stands first in Mathematics at the Matric Examination.
		Rs. 464.	

The debating and dramatic activities were very carefully developed from the beginning as a supplementary but a very essential part of the school instruction. In the working of the Debating Society Mr. Deodhar was largely helped by Prof. G. V. Tulpule and the late Mr. A. B. Kolhatkar. The latter activity was the special care of Mr. Deodhar. He gave much of his time and energy for getting up scenes from Sanskrit and English dramas as well as recitations for the gathering. He selected the parties with scrupulous care and coached them in the proper execution of each part. The Marathi drama was generally a great success on account of the cooperation among the past students and their willingness to serve their old school. At Poona this activity had to be discontinued since 1911, but a special resolution of the Board gave Mr. Deodhar permission to continue the activity as it was urged that under his own supervision he did not find any evil effects arising out of the performance of these dramas.

Mr. Deodhar did not neglect the training of teachers. Demonstration lessons were given by him in the teaching of languages. Books on "Method and management" were supplied to the teachers, who used to meet occasionally to hear Mr. Deodhar read out certain portions from the latest educational publications. His kindly and sympathetic treatment of teachers secured a willing attention from all. The 'Subject' method was followed here as in Poona and specialization gave an opportunity to a young teacher to come up to the mark, even when he might not be possessed of high University qualifications. The local High School could show a number of graduates and holders of diplomas in education on their staff; the Society's school could count upon the devotion and industry of those, who did their job well under the guidance of one who was veritably a teacher of teachers. Latterly the number of B. T's and S. T. C's has been slowly increasing.

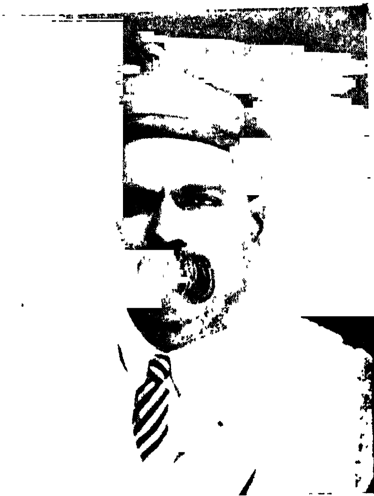
Other activities may be briefly touched upon. The Manual Training class was started in 1924 and admission was given on a voluntary basis. This was an optional subject for the S. L. C. Examination and one student took advantage of this facility to pass his S. L. C. Examination with this as his voluntary subject. Latterly smithy was added aud one more hobby could be developed side by side with intellectual studies.



Satara N. E. School: Teaching Staff, 1935.

(See Appendix XXXVII, Part III)

To face page 52, Part II



Principal K. R. Kanitkar



Professor V. K. Joag.

Superintendents, Navin Marathi Shala.



Gardening Class.
N. M. Shala.

To face Page 58, Part II.

A students' library conducted almost by the students themselves has been in existence since 1905. The reading room supplies the want of an open-shelf Library. Extension classes are held for the pupils of each standard, when general information is given on various topics of interest. Educational pictures and charts take their proper place in this supplementary instruction.

Physical Education has progressed very satisfactorily. Regular compulsory exercise in Namaskars was specially developed by Prof. R. P. Shintre. The scheme of Dumb-bell exercises and Jors is followed and provides suitable trainings to students of different ages from Standard I to Standard VI. Open spaces, which are not very easy to obtain in Satara, were acquired with the help of the Government. There are about three acres of open ground near the school besides the plots reserved for gardening, and another play-ground of nearly four acres is rented since 1921 and is situated at a distance of ten minutes, walk from the school.

Among the distinguished visitors to the school may be mentioned H. E. Sir George Clerk, the Governor of Bombay in 1910 and H. H. the Chief of Bhor in 1909. It would not be possible to make a list of those, who have helped the school. But a special acknowledgment must be made of the debt, which the school owes to Mr. R. P. Karandikar and R. B. R. R. Kale who have been continuously working on the Advisory Board for these thirty-five years.

In conclusion it may be justly said that the school has fulfilled the expectations formed at the time of its establishment. It had to pass through rough times. Now it holds a proud position as a leading educational institution in the Deccan.

V THE NAVIN MARATHI SHALA, POONA.

BY PROF. K. G. PANDIT.

The Navin Marathi Shala was opened on the 4th January 1899, as a feeder Vernacular school attached to the New English School, Poona. It was found that while the higher classes in the

New English School were, as a rule, well attended, the numbers in the lower standards showed a steady fall, and also a steady deterioration in the quality of the education which boys, who joined the higher standards direct, had previously received. It was felt that the opening of a feeder Vernacular School, even at some additional financial burden, would to a great extent arrest the fall in numbers in the lower standards and would at the same time enable the School authorities to minimise the evil of imperfect grounding shown by the students attending the higher classes. The feeder school, along with the New English School, was affected by the plague epidemic. None the less its importance was amply justified by the fact that in the years that followed, the Marathi Shala was able to give every year an increasing number of students to the New English School.

During the year 1901, there were as many as 108 boys on the roll. The late Prof. N. S. Panse, who was also the Superintendent of the N. E. School, was the first Superintendent of the School. The School was housed in the Holkar Wada. During the first few years of its career, the school went on doing slow and steady progress. Along with similar institutions in Poona, it kept to the old ideas and methods of imparting instruction. The financial situation, however, was improving with the steadily ncreasing numbers.

For the first few years, the School continued to be attached to the New English School and during that period, the Superintendent of the New English School also acted as the Superintendent of the Primary School. The late Professors N. S. Panse, W. B. Patwardhan, G. V. Lele and H. G. Limaye thus acted in this joint capacity. In the year 1904-05, an application was forwarded to the Educational Department for registering the School, for grant-in-aid purposes. The Deputy Educational Inspector, C. D., supported the application and the School began to receive Government grant according to the grant-in-aid code which laid down that the grant should in no case exceed one half of the income or one third of the expenditure.

In the year 1904-05, it was found desirable to separate the Primary School from the New English School and entrust its independent charge to a Life-member who would devote his

whole and sole attention to the School, and accordingly, it was separated and Prof. D. K. Karve was appointed to that office. Permission was secured from the D. P. I. to keep stipendiary students in the Poona Training College and Mr. G. B. Chiplunkar and Mr. S. A. Amberdekar were the first to take advantage of it.

The School started its career in the Holkar Wada where it continued its activities for a number of years. Efforts in the direction of improving the old methods of instruction soon followed and the Deputy Educational Inspector could write in his Report for 1905-06 that, "the latest and improved methods of teaching the various subjects are followed with more or less success in all the classes. The Kindergarten and Object Lessons are very intelligently taught. I have no hesitation to recommend the school for a full grant". That year the School did receive a full 1/3 grant (Rs. 584) from the Department.

During the years 1903-13, Mr. M. V. Sane, an energetic and zealous Second Year Trained teacher, was the Headmaster. Under his able management and the guidance of the Superintendent the School continued to make admirable progress. From 1906-1907, the late Prof. W. B. Patwardhan was the Superintendent. Several internal improvements in the direction of better equipment were carried out, such as writing-desks, specially fitted to the heights of the young pupils, physical instruction, games, the purchase of new material and apparatus for the Object Lessons, Kindergarten Classes, and Library arrangements. Extra expenditure was incurred with a view to conduct the School on a thorough and scientifically sound basis and to make it worthy of rank with the most up-to-date Primary Schools. The desirability of having more and more trained teachers on the staff was being realised and gradual attempts were made in that direction. The needs and the expenditure increased and the Society had to contribute from year to year a large sum towards the expenditure of the School. Even to-day the Society has to contribute annually an amount of Rs. 3500/-.

In the report for the year 1908-09, when Prof. G. V. Lele was the Superintendent, the Inspector writes: "A Museum is attached to the School and new methods of teaching are fairly adopted".

Mr. Sane passed his Third Year Examination and Mr. S. A. Amberdekar his Second Year. Writing about the financial position the Superintendent in his report for the year 1908–09 writes: "I find on an average that a little less than 2/5th of the total cost is met from the fees. The Grant contributes now only 1/5 nearly and the Society has to contribute every year over 2/5ths of the total expenditure. In the last ten years the School has grown to live and thrive and I have no hesitation in saying that the care and attention it has been receiving will increase its attraction and usefulness."

From 1909 to 1912, Prof. V. B. Naik was the Superintendent of the Shala. During his regime, facilities for the training of boys in manual work of various kinds were introduced. "Systematic efforts are being made," wrote the Inspector in his report for 1910, "to arouse and strengthen children's activities by such occupations as stick-laying, ring-laying, mat-weaving, paper-plaiting, clipping of paper into symmetrical patterns etc. With the provision for teaching cardboard work and carpentry, arrangement was also made for giving instruction in singing. Two more trained teachers joined the School, Mr. R. B. Potekar, and in 1916 Mr. B. V. Mahajan, who later on became the Headmaster and held that position for nearly twelve years. The number rose up to 586 out of which 559 were boys and 27 were girls. A special activity of physical exercise, namely drill with uniform, was introduced, and the Superintendent could write in his Annual Report: "It's a sight to see the youthful flanks, going in various graceful movements and marching with drums".

Principal G. C. Bhate succeeded Prof. V. B. Naik in the year 1912 and continued to be there for two years. The number rose to 685, the highest figure ever reached by the School till then, and next year to 700, the highest ever reached by the School. The budgeted contribution from the Society was Rs. 3000/–. The Inspector's reports were quite satisfactory and the Government grant was increased from Rs. 538 to Rs. 2121/–.

Principal K. R. Kanitkar became the Superintendent in the year 1914 and continued to be there for full seven years. His regime was particularly characterised by very many important

external and internal changes. The very year he came into office, the School was able to acquire a play-ground, a long-standing necessity, in front of Kabutarkhana and at a distance of four minutes from Holkar Wada where the school was lodged. The number of trained teachers was increasing year after year. New improvements such as clay-modelling, gardening and a progressive and regular course of physical training were introduced. Education not only with the minds but with the hands was undertaken. Special attempts were made to impress on the minds of pupils the habit of cleanliness and tidiness. In his Report for 1916–17 the Inspector says, "The School thus may be said to be more advanced than the other local Primary Schools". The School gradually began to change its character from a mere feeder to a Model Experimental School for Primary Education. Several experimental measures were undertaken, some calculated to improve the physique of children and others, the methods of instruction. Arrangements were made for the light refreshments of pupils. Individual care was taken of children regarding their cleanliness and dress. Clothes and buttons were supplied to them from the School. They were taught how to sew these with thread and needle. Patent medicines for ordinary complaints and skin diseases were kept in stock. The training of teachers was undertaken on a more extensive scale and daily one hour was devoted to that kind of work. Out of the five periods thus available during the week, one was spent in the study of the child-mind, two were set apart for drawing and clay-modelling and of the remaining, two were given to lessons in History and Geography by experienced teachers. Nature-study and gardening were introduced with success. Every evening the third and fourth Standard pupils could be seen busy in the small plot of ground allotted to them, carrying on watering, sowing and pruning work. These things helped to arouse their curiosity and develop their power of observation. A small library, a museum, sterioscopic views of important places, and singing in combination with drill were introduced, which soon became the special features of the School. Improvements were made in the teaching methods, theory being coupled with practice and oral instruction with practical demonstrations.

With increasing numbers and facilities, a new home for the School became a pressing necessity. The Holkar Wada was an old building and no repairs could modernise it suitably for the purposes of a model school.

Improvement and experiment meant a good deal of additional expenditure and Government were approached with a request for additional grant. At the recommendation of the D. P. I. grant-in-aid equal to half the expenditure was given as a temporary measure for a period of three years. The D. P. I. observed in his remarks : " The School in several respects holds a unique position in the Presidency, perhaps in India, and needs and deserves all the help the Government can give". In 1917, Lord Willingdon, the then Governor of Bombay, paid a visit to the School, expressed great satisfaction and sanctioned a special building grant of Rs. 1,25,000. The Society purchased an area of two acres adjoining the play ground. In 1919, the corner-stone of the new building was laid by Sir George Lloyd, the then Governor of Bombay. It may be thus realised that Principal Kanitkar laid the strong and sure foundation of the future greatness of the School as a Model Primary School of the Presidency.

Principal Kanitkar retired from the office towards the end of 1921 and Prof. V. K. Joag took his place. The School owes its present enviable position to a very great extent, almost entirely, to the devoted labours of Principal Kanitkar and Prof. Joag. Principal Kanitkar's close study of the problems and methods of Primary Education as understood and practised in the West enabled him to make several successful experiments to improve the courses and the lines of instruction in the Shala and thus to raise it to its present high status. Since then, the Shala has continued to be recognised as a Model Primary School in the Presidency, both by the public and the Government. The Educational Inspector thus wrote about Principal Kanitkar's work, in the report for 1919-20: " There is a great need for educational experiments in India and this School shows what can be done by enterprize combined with knowledge. I hope that Prof. Kanitkar will publish the reports of his experiments so that other schools may be profited by his enthusiastic work." Prof. Joag's regime of a still longer period of eleven years was another epoch in the history of the development

of the Shala. He carried forward with equal enthusiasm and energy the work of improvement and experiment.

The institution began to serve as a model to other institutions. Government showed their appreciation of the progress of the School and raised the grant from 1/2 to 2/3, and continued it for a period of three years. Improved finances facilitated internal efficiency. More and more trained teachers were brought on the staff.

In the beginning of the year 1923, the School was removed to its new home, a stately building with extensive open area in front and at the back, for games and other open-air activities of the School. Prof. Joag concentrated his attention on matters such as financial stability and better equipment.

The Bombay Primary Education Act of 1923 transferred the whole control of Primary Education to Local Bodies and all the aided Primary Schools were placed under Local Bodies for the purpose of recognition and grant-in-aid. The N. M. Shala not being made an exception, correspondence went on between the School authorities and the Government, with regard to the question of the Shala being shown special consideration, as it was a model and experimental School. The whole question was sympathetically considered by the Government and was satisfactorily solved by a special grant. G. R. No. 85, dated 27th of January 1927 said: "That for the current and future years Government are pleased to direct that if the grant paid by the Poona City Municipality falls below ½ of the approved expenditure of the previous year, the deficiency should be made up by the payment of a special Government grant, so as to bring the total grant of the Poona City Municipality and the Government upto ½ of such expenditure subject however to the following conditions :—

(1) The School shall be continued to be conducted as a model school on experimental lines and

(2) The range and quality of education given in it shall continue to be so far above that of the education given in ordinary Primary Schools as to merit a special treatment".

This resolution enabled the authorities to place the finances of the School on a sound footing.

In the year 1926, with the generous help of donors like Sir Dorabji Tata, Sir C. N. Wadia, Sir Ratan Tata, Raja Pratap-girji Narasinhgirji and others, the School authorities found it possible to have The Drill and Assembly Hall for the School. The addition of this new and stately Hall was a distinct advantage, it being a suitable place not only for games and drill but also for the purposes of collective instruction like the Magic Lantern demonstration or a picture show, as well as for functions of the School like the annual Prize Distribution and others.

The opening of the Hall at the hands of Lady Tata, in 1928, was a land-mark in the history of the Institution. From the year 1925-26 regular medical examination of the pupils was started and since then it has continued to be a permanent feature of the School. For the last few years the Annual Medical Examination has been conducted by Dr. B. A. Vangikar, M. B. B. S., Poona.

In 1928, Sir C. N. Wadia, a great donor of the school, presented a Pathe Cinematograph machine worth about Rs. 1000/- with the help of which pictures of educational value could be shown to the pupils.

In July 1929, the School had the honour of a visit from H. E. Sir Frederick Sykes, the Governor of Bombay, who recorded his appreciation of the School in these words: "I have much appreciated my visit to the Navin Marathi Shala. It is an excellent model in installation, organization and teaching-both theoritical and practical-of what a Primary School should be."

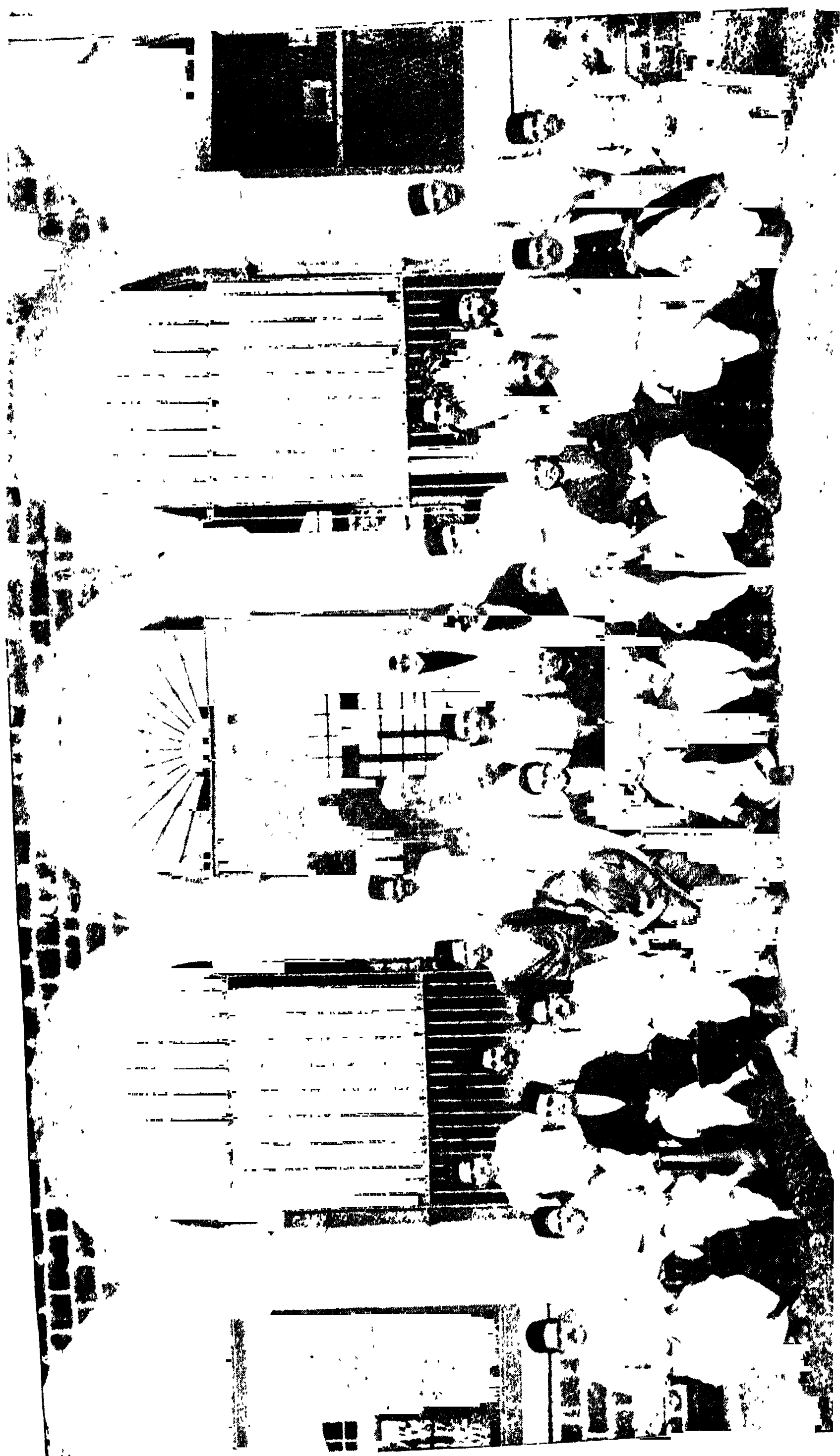
Early in 1930, with the help of the well-wishers of the School like Shet Jeevandas Vallabadas and others a small shed was erected with a view to provide a suitable place to the pupils where they could take their refreshments and drink water. The shed was equipped with benches on every side and water taps of different heights with basins to hold water, thus making it possible for the pupils to partake of it without spoiling their clothes. The equipment cost Rs. 2450. This shed proved to be a great attraction to the pupils. In the same year, Lady Tata



Drill shed: Navin Marathi Shala.



Drill shed: Interior.



presented a big clock to the Shala. The clock is kept in the Drill and Assembly Hall.

In 1931, Mr. Maneklal Premchand presented to the School a new Gramophone with radio arrangement. These additions and improvements went a long way in making the school an ideal and up-to-date one. The Inspection Reports from year to year continued to be as encouraging as ever. The School became the centre of great public curiosity and admiration. The remarks of distinguished visitors spoke eloquently.

This is, in brief, the history of the foundation and progress of the Navin Marathi Shala. The early Superintendents laid the foundation, Principal Kanitkar began the work of construction, Prof. Joag completed it and what remained for the Superintendents who followed was to maintain in order and with efficiency the splendid work done by their predecessors, and add a few finishing touches where necessary. The greatness and stability of an educational institution depends upon able workers and apprecia-tive donors and in both of these respects the school has been all along exceptionally fortunate. Reference has already been made to the several big donations given to the School by the Govern-ment and the public. Among others may be deservedly mentioned endowments of Rs. 10,000 from Diwan Bahadur K. R. Godbole, the Chairman of the Governing Body of the Society, for help to the poor boys ; Rs. 2000 from Mrs. Satyabhamabai Govind Joag, in the name of her husband, for annual Medical Examination ; nearly three thousand rupees from men like Sir Cowasjee Jahangir (Senior), Mr. D. K. Kulkarni, Rao Bahadur R. D. Kolhatkar, Mr. R. V. Karandikar, Mr. K. D. Pandit, Mr. G. B. Chiplunkar, Mrs. Krishna-bai Bapat, and others, for prizes in studies, and Rs. 500 from Mr. B. M. Pandit, Rtd. Assistant Registrar, Bombay University, for prizes in physical training and sports. The annual interest on these amounts is utilised for the purposes mentioned above. These endowments have been no doubt great financial assets to the School and have been greatly responsible for the efficiency and attraction of the School.

Prof. Joag retired from the service of the Society early in 1932 and since then I have been the Superintendent of the School. The reputation of the School as a model and experi-

mental school has been maintained intact, as is clear from the Inspection reports. The number on the roll at present is about 600 of which 450 are boys and 150 girls, the latter being the highest number of girls ever reached. The boys and girls read and play together and the experiment of co-education has been found to be working with extraordinary success. If co-education is to be a success, it is not only advisable but necessary that it should begin in the Primary Schools. All the teachers on the staff are trained and have been working efficiently and zealously under the guidance of Mr. S. K. Deshpande who has been the Headmaster since 1928. Special arrangements have been made for drawing, clay-modelling, gardening, singing, sewing, and knitting, and special trained teachers have been in charge of these sections. A Reading Room and a Museum have been added to the facilities already existing. The vast area behind the main building has been levelled and turned into a big play-ground and various new European and Indian games have been introduced. Boy Scout, Girl Guide and Red Cross activities have also been taken up. A small medical room has been opened with a view to provide elementary and immediate help to ailing children. Patent medicines have been kept there and are distributed free to the students. Gardening and musical drills have become special features of the School. A store on co-operative basis is maintained for the ready use of the pupils. A special period is devoted to general information, and academic instruction is supplemented with practical training. Similarly, every day some time is devoted to moral and religious instruction, when an attempt is made to inculcate moral virtues on the minds of pupils.

Education in its most comprehensive sense is the all-sided and harmonious development of the physical, intellectual and moral faculties of human personality, and small beginnings in the light of this high ideal are made here. Primary schools are to education what childhood is to life. The ground is prepared and the foundation laid, intellect moulded and character defined. Childhood shows the man as morning shows the day. It is the seed-time of life. The School is an ideal one combining new ideas and old experience, Western experiment and Eastern tradition, and serves as a model to others. Its performance is great, its promise is still greater. The discontinuance

from this year of the special Government grant, on account of the financial stringency, is a great calamity to be deeply lamented. To maintain a model and experimental Primary School is, on the face of it, a very expensive affair. Progress knows no end. Educational experiments in the West have almost revolutionised old ideas about primary education. With new ideas new needs arise. Experiments are accompanied by expenditure. Efficiency and economy cannot go together. The Administrative Officer, School Board, writes in his recent Inspection Report: "The School deserves to be classed as a Model School and it is hoped that the Society will strive its best to run it on the same lines." The Society has been all along bestowing all maternal care upon this "youngest child" by spending annually Rs. 3500 on it. It is only expected that the Government and the Local Authorities and the public will do their own part and enable us to maintain the School at its highest level of efficiency and public utility.

VI THE MAVJI MADHAVJI ENGLISH SCHOOL, UMBERGAON.

BY DR. V. G. PARANJPE.

The Mavji Madhavji English School at Umbergaon grew out of the Umbergaon New English School, founded in 1891 by Messrs. Hari Sitaram Paranjpe, Vinayak Shivram Pimputkar, K. T. Karulkar, V. V. Pimputkar, and H. G. Karulkar. The School had no building of its own till 1902, when a conditional bequest from Seth Mavji Madhavji of Rs. 3000 and a donation from Messrs. Madhavji and Co. of Rs. 1000, secured for the School through the kind offices of the late Seth Bhukandas Desai, combined with the economic management of Messrs. K. T. Karulkar and V. S. Pimputkar and gifts of site by Messrs. G. T. Karulkar, Antaji Damodar Kale and M. G. Marathe, enabled the School to have a small but handsome building with the necessary open space on all sides. At the opening ceremony of the school-building, held on the 4th of January 1902 at the hands of the Hon'ble G. K. Parekh, the School was renamed, according to the terms of Seth Mavji's will, as the M. M. Umbergaon English School. A school fund amounting to Rs. 5000 was also raised on the occasion and the School shortly afterwards began to receive a small Government grant. The school affairs, however, did not materially

improve and the fund was exhausted in meeting the deficit. At the instance of Mr. Devle of the Servants of India Society, the townsmen decided to hand over the management of the School to the D. E. Society and once more a fund was raised to which the principal townsmen contributed a sum equal to the land assessment which they paid to Government, Mr. Madhavrao Pimputkar contributing G. P. Notes of the face value of Rs. 5000, i. e. about twice the amount of his share of land-assessment. The late Prof. H. G. Limaye took a leading part in the negotiations with the Umbergaon public, especially on account of the project of a Salsette College which the Society had in contemplation at the time and also on account of the likelihood of Umbergaon being made the head-quarters of Thana district. Unfortunately Prof. Limaye did not live to see the transfer of the management accomplished. The transfer of the School to the D. E. Society was formally announced on the 6th April 1919 in a function at which Principal R. P. Paranjpye and Prof. V. G. Kale, visitor of the School, represented the Society. Immediately after this transfer, thanks once more to the kind offices of the late Shet Bhukandas, the Society received an endowment of Rs. 10,000 for the encouragement of the study of Sanskrit at the Umbergaon School.

According to the terms of agreement between the Umbergaon Education Society, which had been newly formed, and the Deccan Education Society, the latter Society undertook the management of the School as one of its own institutions, the former Society having handed over to it, along with the School, the school buildings and a permanent fund of Rs. 20,000/-. The D. E. Society undertook to run it as a five-standard school and was at liberty, after a year's notice to retransfer to the D. E. Society the school along with the school property and the permanent fund.

Adverse circumstances conspired to check the progress of the school for a long time, although the school was placed, ever since the transfer of management, in the hands of experienced teachers. The existence of boarding-schools in the near neighbourhood, the averseness of the large majority of the Umbergaon public to English education for their children and the absence of the higher two standards, which made it necessary to make separate arrangements for boys studying in these standards, these may be mention-





Teaching Staff, Dravid High School, Wai.

1st Row, In Chairs :— Mr. G. S. Deval, Mr. L. V. Godkhindikar, Mr. V. D. Natu S. T. C., Mr. G. V. Dhavalikar M. A., Mr. D. H. Gokhale, Mr. S. K. Kulkarni, Mr. M. B. Kalamkar (clerk).

2nd Row, Standing :— Mr. G. V. Mahashabde, S. T. C.; Mr. C. B. Gondhalekar, B. A., S. T. C.; Mr. H. V. Yardi, B. Ag., B. T.; Mr. B. V. Kakade, M. A. Mr. M. G. Bhate, B. A., LL. B.; Mr. R. R. Deshpande; Mr. G. K. Godbole, B. Sc.; Mr. K. M. Khare B. A. B. T. Mahadu (Peon)

3rd Row, Standing :— Shankar (Peon), Mr. N. G. Bhide; Mr. G. H. Patwardhan; Mr. M. S. Joag; Mr. A. V. Bhave, B. A.; Mahadu (Peon)

ed as some of the causes that affected the growth of the school. The numbers went down practically from year to year, until 1930, when, at the instance of the Umbargaon Education Society, represented by Mr. Vithaldas Sanjanwalla, Mr. K. N. Karulkar and Mr. N. D. Devdhekar, B. A., a committee of the Board of life-members and subsequently in 1931 a committee of the Governing Body visited Umbargaon, and after discussions with the local leaders, made up their minds to raise the status of the school by adding standards VI and VII. The school had been conducted at a deficit for some years, but now the deficit amounted to a formidable sum, as will be seen from the figures of the Society's contributions :

1930-31	Rs. 600	1933-34	Rs. 2750
1931-32	Rs. 2600	1934-35	Rs. 1600
1932-33	Rs. 3367		

The Umbargaon Education Society has agreed to construct and hand over to the D. E. Society a hostel building worth Rs. 5000 and to pay Rs. 5000 for meeting the deficit and for the construction of additional classes. The hostel building is now almost ready. The School has now about 130 students on the rolls and it sent up 8 students in 1934 and 8 in 1935 for the Matriculation. The Educational Inspector's reports are highly complimentary to the school and it is hoped that the Umbargaon public will once more raise a fund to ensure the permanence of the higher two standards.

VII THE DRAVID HIGH SCHOOL, WAI.

BY DR. V. G. PARANJPE.

The Dravid High School, Wai, known at its origin as the Wai English School, was founded by Mr. Wakankar who, however, died in the next year after its commencement. It was then nurtured in its infancy by Messrs. Antajipant Joshi, Ramkrishnapant Lele and Gopalrao Bhide. In Sept. 1890 these three gentlemen founded, with the help of younger associates, an educational Society called the Marathi Vidyottejaka Mandali.

The affairs of the new Society prospered for a time. They opened primary classes and added the sixth and seventh standards

to the English School. But the advent of plague in 1901 proved a disaster to the School. Mr. Antajipant Joshi, the soul of the management, died of plague in 1904 and the School was practically a wreck. It was suggested that the School should be handed over to the D. E. Society, but the D. E. Society's conditions for the acceptance of a new School under its management, viz. the provision of a school building and a permanent fund of Rs. 30,000, were beyond the means of the Wai public, although Prof. Kathavate set a noble example by himself contributing Rs. 1,000. A via media was found out by the M. V. Mandali. The School was to remain their School, and the D. E. Society was only to lend the services of a few teachers and to supervise the work of the School through an Advisory Board appointed by itself, until the necessary funds were collected by the Mandali; and so the School was for all practical purposes transferred about the end of 1910 to the D. E. Soctety. The late Mr. G. V. Dravid, who was one of the most enthusiastic promoters of the School, offered to give single-handed Rs. 30,000 to serve as a permanent fund for the School, if the Mandali collected the necessary amount for the school-building. But Mr. Ganpatrao Dravid unfortunately died in 1910, not, however, without having made provision in his will by which the School was to get one-half of his share in the Ginning Factory at Yeotmal. But as the income from this source fluctuated from year to year, Rao Bahadur B. V. Dravid generously offered to purchase this share for Rs. 30,000 with a view to secure a fixed annual income for the School. Though the work of collecting the fund was being pushed forward by the M. V. Mandali, it would have taken a number of years before the School could have had a building of its own. Rao Bahadur B. V. Dravid, with the generosity which is characteristic of the whole family, decided to provide the necessary school-building. With this object in view he purchased the old Raste Wada, practically rebuilt the major portion of it at a total cost of Rs. 45,000 and made it available for the School in 1925.

Though both conditions were thus fulfilled, there remained a number of legal difficulties that had to be overcome before the school could be taken over by the D. E. Society. All these having been removed, thanks to the efforts in this connection of Prin.

J. R. Gharpure, the School was completely taken over in its charge by the D. E. Society on the 21st Dec. 1933 in the course of a ceremony presided over by Shrimant Balasaheb, Chief of Aundh, at which the D. E. Society was represented by its secretary, Prof. M. K. Joshi.

Situated in ideal surroundings, helped by princely donations and with very good educational material at its disposal, the Dravid High School has a glorious future before it. There are about 340 students on the roll of the school; it sends about 45 students each year for the Matriculation; the school has plenty of extra-curricular activity; and the Educational Inspector is enthusiastic in praise of it.

VIII The College Library.

By Prof. P. M. Limaye.

Bai Jerbai Wadia Library of the Fergusson College with its imposing straight-lined exterior, its richly appointed Central Hall and Gallery on the ground floor, and its spacious Reading Hall on the top floor is a sight to linger over in thought. Fergussonians of older days cannot but recall the times when the big library, located in a small room on account of exigencies of limited accommodation, had very much the appearance of a dingy second-hand bookshop. A separate reading-hall for students would in those days have seemed something too much in advance of a dream. But a splendid building to house the library and a reading hall to seat 300 students at a time have become sober facts of college life. The collection of books, too, is daily growing in number and variety. In their reading hall, students can handle, when they please, such books as we of old only saw from afar in the Professors' hands, and avidly devoured, if chance threw them our way. I vividly recall my experience of ineffable joy when through the goodness of the late Professor Patwardhan's son—Moru—the college copy of Bradley's Shakespearian Tragedy fell into my hands a day before the examination. How I sat up the whole night and read about Macbeth! In comparison with those days students of to day must be regarded as living in the very heaven of books.

The foundation of a real library was laid when in 1882, four gentlemen from far off Akola joined hands, and made a contribution of Rs. 1200 in a lump-sum for the purchase of books for the New English School. The books purchased with that amount were kept apart and styled the Berar section. This collection was of great use when the college was opened. As the school and the college were located together these books could be used by both. From the earliest days we find every endeavour made to get together as good a collection of books as limited funds might permit. Grants were now and again received from government for the purchase of books and apparatus, and the rival claims of books and apparatus to a share of the grant were vehemently advocated by their respective protagonists. Some old books from those days have come down to us. One can see on a few of them a pencilled note here and there in the handwriting of Apte or Agarkar or Tilak. Books in particular subjects were sometimes purchased in large numbers by the devotees of those subjects, and in course of time quite a respectable collection of books was gathered together. In 1907 the Mandlik Library came into the possession of the college, and brought a rich accession of valuable literature. Mr. N. V. Mandlik has since 1907 made two more gifts of books aggregating 1000 volumes to the Mandlik section. In 1914 Narayan Balkrishna Brahme created an endowment of Rs. 15,000 the interest on which was to be utilized for the purchase of scientific books. After Prof. H. G. Limaye's death, his choice collection of books on Mahratta History was acquired. In 1932 Dr. Paranjpye presented most of his mathematical books accumulated over a long period of years and a good many books on other subjects together numbering 3000. The sons of Sir Mahadev Chaubal gave to the college some 600 books belonging to him, and Rao Bahadur V. A. Gupte of Nasik sent 66 books in 1932. Messrs. F. M. Dastur, L. R. Gokhale, and the late Prof. C. V. Rajavade may be mentioned among others who have presented books. Smaller gifts of books and journals, have been coming every now and then from the friends of the Society, such as 'Chemistry and Industry,' 'Chemical Age,' and 'Sammlung' from Mr. B. V. Wasudeoji, and 'Analyst' from Dr. V. D. Phatak. One of the conditions of the Wadia donation, too, is that the interest on an invested amount of Rs. 10,000 should be spent on subscribing to research journals. In the last ten years Rs. 75,000 have been spent on the library, of which four-

fiths is accounted for by the purchase of books, which number about 34,000—exclusive of 8000 in the Mandlik section—and have been classified according to Dewey's Decimal system. They are distributed as follows among different subjects :—

General	950
Periodicals	2400
Philosophy and Religion	2010
History and Economics	8143
Science: general	235
Mathematics	1751
Physics	1119
Chemistry	1036
Geology	283
Biology, Botany and Zoology	1233
Useful Arts	781
Fine Arts	136
English literature	5357
German ,,	532
French ,,	354
Other European literature	323
Sanskrit literature	2452
Pali literature	300
Marathi ,,	3484
Kannada ,,	192
Persian, Urdu, Arabic literatures	720
Gujarati literature	720
Hindi ,,	4
	34,052

The Reading Hall is supplied with books purchased out of the proceeds of a special library fee of Rs. 2 per term. Books from the college library are also made available in the reading hall. The hall is open from 8 A. M. to 6 P. M. to all students, and from 8 P. M. to 10 P. M. to such as pay a special fee. The number of attendances has averaged more than 55,000 a year for the last 3 years. Library facilities at the college are also largely availed of by post-graduate students, and other seriously minded readers from outside the college.

IX SCIENCE TEACHING IN THE FERGUSSON COLLEGE.

BY PROF. G. B. KOLHATKAR.

As early as 1890 provision was made for teaching optional science in the B. A. class. Before that time the college taught only the Previous class and natural science was one of the subjects of study for the examination. Prof. Gole taught both Physics and Chemistry, assisted by Mr. Jawadekar, while Prof. Bhate was in charge of Biology.

The college also got permission to conduct the F. B. Sc. class in 1892, as the equipment for lectures, demonstrations and practical work was found to be adequate. Mr. B. B. Sardesai, who offered Biology, was the first science student in the B. A. class and he secured a second class in the University examination of 1892. In the same year Mr. N. V. Sapre passed at the F. B. Sc. examination in the first class. Mr. R. P. Paranjpye joined the B. Sc. class and passed the First B. Sc. examination in the first class in 1893. Additions worth Rs. 2000 were made that year to the science apparatus and the University recognized the college for the purpose of teaching the second B. Sc. class in 1893. Mr. R. P. Paranjpye was the first to pass the B. Sc. examination from this college and he stood first in the first class in 1894. Botany and Mathematics being his optional subjects.

The attendance in the B. Sc. class, however, remained meagre, during the next four years and from 1899 to 1901 also there were very few students attending the science classes.

When Mr. R. P. Paranjpye became the principal of the college in 1902, more attention began to be paid to the science department and attendance in the Inter-science and B. Sc. classes gradually increased. Mr. K. R. Kanitkar, an M. A. in Physics, joined the college in 1903 and was placed in charge of the Physics and Chemistry departments.

In 1902 Prof. Shevde succeeded Prof. Bhate. Dr. V. C. Gokhale looked after the Biology department for a year after Mr. Shevde left the college in 1903. Mr. D. L. Dixit, a graduate in natural sciences, joined the college-staff in 1905 and became a a life-member in 1909. He has continued to be the head of the Biology department since then.

During all these years the science classes and practical work was carried on in the main building, which however was not suited for this purpose. Real development in science teaching therefore was not possible as long as there was no provision for well-equipped lecture-rooms and laboratories, specially designed for that purpose.

In 1903, the college secured a donation of Rs. 10,000 to perpetuate the memory of the late Dr. Kane and it was utilised to provide a lecture-room and laboratory for teaching Chemistry. The total cost of the building erected for the purpose was Rs. 13,000 and the building was named "The Kane Chemical Laboratory." A further sum of Rs. 10,000, being the amount donated by Rao Bahadur K. C. Bedarkar, was spent to provide a small oil gas-plant and adequate equipment in the lecture-room and laboratory. The laboratory provided accommodation for about 16 students.

The Chemistry department was thus, for the time being, adequately provided for; but the Physics department and the Biology department were in a bad way and the University Inspection Committee, which visited the college in 1906, reported that the equipment for teaching these two subjects was not adequate.

About this time, the college secured the Imperial grant of Rs. 10,000 a year for five years. The grant for 1907-09 was utilised for the equipment of the science department. Rs. 20,000 were spent on the Biology department and Rs. 10,000 on the Physics department. A workshop was also attached to the latter under a competent mechanic. Such of the students of the college, as were desirous of attending, were given special instruction in workshop-practice in the junior year and some of those that got this facility have made a name for themselves in the scientific world. I may mention here in this connection the names of Mr. N. M. Athavale, founder of a workshop for the manufacturing of scientific apparatus and head of the Physics department at the S. N. D. T. Indian Women's University, and Mr. G. R. Paranjpye of the Royal Institute of Science in Bombay.

In 1907 I joined the college and was placed in charge of the Chemistry department. Adequate provision was now made for

teaching Chemistry and students carried out even those experiments that were not prescribed by the University rules. Attendance in the science classes steadily rose. During this early period a number of distinguished students passed out from the college and I may mention here Mr. A. S. Kotibhaskar, Mr. N. N. Godbole (Benares Hindu University), Mr. D. L. Sahasrabuddhe, (College of Agriculture, Poona), Mr. G. R. Paranjpye, Mr. P. R. Awati (Royal Institute of Science, Bombay), Mr. D. B. Limaye (Ranade Industrial and Economic Institute).

The University Inspection Committee of 1909 reported as follows:—

"Much is done to improve the equipment of the Physics and Biology departments and the botanical garden is well arranged and cared for. Science apparatus in the Chemistry, Physics and Biology departments is now sufficient for the present use. Physical apparatus is also being added to by the work done in the workshop, which is a valuable and a necessary addition."

About this time, Mr. K. P. Joshi, a retired deputy collector, who held the view that science teaching would go a long way towards the regeneration of India and that a knowledge of German was essential for a student in order to become acquainted with the newest developments in Science, gave a munificent donation of Rs. 30,000, representing his life's savings, to the college. Rs. 18,000 were for the purpose of making provision for the teaching of German and for the institution of scholarships in the I. Sc. and B. Sc. classes to encourage the study of Science. Some 6 years later he added Rs. 7000 more to this donation. These science scholarships gave an impetus to the study of scientific subjects. In 1911 the Chemistry staff was strengthened by the addition of Mr. M. R. Paranjpye.

About this time, the Indian Institute of Science was established in Bangalore through the generosity of the late Mr. J. N. Tata and the authorities of the college decided to take advantage of the facilities available there for research work in Chemistry, and I was given study leave for 18 months to do research work at Bangalore, as a result of which I was elected an Associate of the Institute. I resumed work in the college in 1914.

In the meanwhile a separate lecture hall and laboratory for the Physics department was built at a cost of about Rs. 27,000 and the department moved into the new building in 1913.

In the same year Mr. Nanasaheb Brahme, a retired Sub-judge, donated Rs. 15,000 to the college in order to establish the Brahme Science and Arts Library. The interest on the endowment was to be utilised for building up a Science Library to be located in the Fergusson College. The management of the library was entrusted to a committee consisting of the Principal, Fergusson College, the three heads of the Science Department and 5 well-known and learned citizens of Poona. The Library has been of great use to senior students of the college and to post-graduate students in their study and research work.

The need of the Biology department for a lecture room and a laboratory was met by the generous donation of Rs. 20,000 from H. H. The Maharaja Sawai Tukoji Rao III of Indore in 1915. It enabled the college to build a separate building named after His Highness and the Biology department shifted into it in 1916. The Chemistry staff was further strengthened by the addition of Mr. M. K. Joshi.

The numbers attending the science classes continued to rise so that in 1915 there were 17 students in the B. Sc. class and 32 in the I. Sc., in addition to about 10 who had taken science as their optional subject at the B. A.

As the greater number of these offered Chemistry as one of their voluntary subjects, the Kane Laboratory was found to be too small to accommodate them. The accumulated Imperial Grant of Rs. 20,000 was therefore utilised to build an additional laboratory for the Chemistry department. The laboratory and the small rooms adjoinig it were built at a cost of Rs. 23,000 and the building was declared open by H. E. Lord Willingdon, the then Governor of Bombay, in 1916.

About this time the I. Sc. examination became the qualifying examination for entrance to the Engineering College. The number of students, joining the class consequently increased considerably. In 1917 the college was allowed to teach candidates for the

preliminary scientific examination—the qualifying examination for entrance to the Medical course. This latter examination was discontinued in 1922 and the Intermediate Science Examination with the Biology group was substituted in its place. This increased the number of science students still further. The following table will give an idea of this increase from year to year.

Year	S. B. Sc.	J. B. Sc.	I. Sc.	P. Sc.
1918	18	24	50	36
1919	23	19	42	42
1920	26	29	49	77
1921	33	24	53	65
1922	40	24	70	89
1923	41	46	173	...
1924	55	76	270	...
1925	88	65	331	...
1926	98	92	335	...
1927	111	106	385	...

The Inter-science class had to be divided into 3 divisions in 1926-27 and it became necessary to have different shifts in order to arrange for the practical work of all the students.

In 1928 permission to conduct the I. Sc. classes was given by the University to a number of colleges and there was then a slight fall in the number of students attending that class in this college. It has continued to be in the neighbourhood of 250 right upto the present year.

Arrangements for teaching Geology at the I. Sc. class and as a subsidiary subject at the B. Sc. were made as early as 1916. Mr. T. G. Yeolekar, an M. A. in Geology, was taken up on the college staff in 1915 and became a life-member in 1918. The Geology staff was further strengthened by the addition of Mr. K. V. Kelkar in 1927.

Mr. R. N. Joshi, who passed the B. Sc. examination with Physics in the 1st class, joined the Physics department in 1920.

The original lecture-room in the Kane Laboratory was too small to accommodate the increasing number of science students and a lecture-room in the main building was used as a lecture hall for the various Chemistry lectures. Great inconvenience was

however felt in carrying demonstration apparatus to and from the laboratory. A commodious lecture hall, joining the two wings of the chemical laboratory was therefore added in 1929 at a cost of Rs. 16000 and the Kane Laboratory was altered into a practical Hall for the I. Sc. students at a further cost of Rs. 4000.

In 1917 Prof. M. R. Paranjpe left the college and in 1925 Mr. D. D. Karve joined the college as a professor of chemistry.

Although the difficulty of arranging lectures and practicals in chemistry has been to a great extent solved, the department is considerably hampered by the absence of a spacious store-room and a suitable room for post-graduate research work. Installation of a good oil gas plant in place of the petrol plants to supply gas to the laboratory is also a great need.

Prof. Kanitkar retired in 1930 and the Physics Staff was strengthened by the addition of Messrs Barve, Dhavale and Jog. The growing pressure on the space in that department was partially relieved by a new hall built in 1934 at a cost of about Rs. 10000. Similarly the Sawai Tukoji Rao Building was also extended in the 1933 by the addition of a lecture Hall and a laboratory in order to meet the needs of the expanding Geology Department. Still more space is however urgently needed to house the three growing branches of Botany, Zoology and Geology.

X STUDENTS' ACTIVITIES

BY Prof. D. G. KARVE.

The activities of students are many and various, and the best friends of students will desire that some of these should not find a mention in a compilation like the present. On the other hand there are some activities of students which it would be impossible to exclude from a truthful and significant survey of the history of the Fergusson College and the Deccan Education Society. The objects of the Society have been differently stated on different occasions. It might be permissible in the present connection to recall an important occasion when one of the illustrious founders of the Society claimed that the purpose of the instruction imparted

in the institutions of the D. E. Society was to help in the creation of a social unit in India fully as efficient as his or her counterpart in free and advanced countries like Great Britain.

This wider purpose of education could be served only by a well chalked out scheme of instruction. In the relevant chapters of this work are recorded in outline the several experiments made and steps taken by this Society to improve the educational methods with a view to maximise the efficiency of its institutions. Underlying all these efforts there has always lurked the conviction that the best way to help the student is to teach him to help himself. The degree to which this belief could be given effect to has naturally varied with the age and advancement of the student. The form that such a creative endeavour has assumed has also varied in keeping with the stage of development of the learner. But for a careful reviewer of the working of the Society's institutions during the last half century a sustained attempt at inculcating individuality, self-reliance and useful co-operation among the students would appear to be a prominent feature of the experiments conducted by its members.

On a superficial view of the matter the primary school would appear to be a comparatively unpromising ground for the inculcation of individuality and self-reliance. Yet those who know of the sustained efforts of Principal Kanitkar, during his tenure of Superintendentship of the Navin Marathi Shala, to create in the child a feeling of self-consciousness and a desire for deliberate improvement will readily support the contrary view. In such small yet telling ways as inducing the student to discover his own untidiness in a mirror and helping him to set it right by his own efforts at washing or sewing a mental outlook is built up which is a valuable foundation for all useful instruction. The funds at the disposal of all the Society's institutions have always been very limited. Consistently with this limiting circumstance an extensive choice of personal hobbies has been offered to the budding mind of the child. All students who have passed through the Navin Marathi Shala during the last twenty years have been helped by these facilities to develop their personality in a manner most helpful to themselves and to the community.

The secondary school stage is really the formative stage of a student's career. There is a widespread tendency in our country

to push in as much scholastic activity as possible into the curricula of secondary schools. Instead of a selective, a comprehensive, even straggling, course is prescribed. Teachers are apt to command rather than to lead. The unfortunate result of these tendencies has been to mechanise the course of secondary instruction. In its inception the New English School represented an attempt to secure freedom from the narrow restrictions of departmental courses. It was hoped that both the teachers and the students would benefit by such freedom of action. Several methodological improvements were introduced in the early years which have been recorded in the body of this book. For many years the celebrated 'Special Drill' of the New English School boys was hailed as a remarkable specimen of co-operative, self-reliant and disciplined activity on the part of students. Judging from later and contemporary experience in many advanced countries, the pioneers of the disciplined organisation of students in our school, like the late Prof. Bhanu, must be given credit for being farsighted and patriotic builders. Many a boy who had passed some time in the healthy, vigorous and aspirant atmosphere of the N. E. S. uniformed bands has later on rendered distinguished service to the public and to the state. It is a pity that certain considerations that had gripped the minds of authorities during the stormy days following upon the Bengal partition should have led to the abolition of this most promising activity of students.

Now that military training in colleges has become normal and an increasing need is being felt for the recruitment of the right type of material for the officers' ranks in the Army the time has come to revive if not the form at any rate the principle of this old formation. Fortunately the boy scout troops are gaining in popularity and in our schools at all centres they constitute an important student activity. Hobbies, arts, sports, helpful activity all these are being inculcated as a result of their functioning. A little more organisation is needed to make them more vigorous and disciplined bodies. Initiative, resourcefulness and leadership are the essential qualities which are valued both in civil and military employ. An integration of the old Drill and the new Scouting ought to form an efficient nursery for the development of these qualities. Debating unions have characterised the working of most schools. But it must be recorded as somewhat of an

achievement for the students of the N. E. S. Poona, that they are running a baby Parliament of their own. The students of the Satara N. E. S. have shown a most remarkable aptitude for successfuly organising the preparation and staging of dramatic performances.

At no stage of instruction is the student's own activity more essential to his development than in a college. Liberation of the mind and acquisition of scientific technique are both of them processes in which the effort of the student plays a decisive role. In the Fergusson College almost all the voluntary classes have seminarlike associations of students where under the guidance of their professors the students do important academic work. These organisations are democratic in their constitution though as scientific associations they tend to revolve round the centre of academic teaching. In view of the wide prevalence of such bodies in most colleges it might be of interest to say that the Historical and Economic Association of this college has after a useful career of about twenty years attained a stage of development which is unsurpassed anywhere else. Besides regular weekly meetings for the discussion of members' 'short papers' this Association has a departmental Library maintained out of members' subscriptions and an Annual Bulletin in which the summaries of proceedings are published. Other associations in the college are also doing useful work which forms a very important part of students' activities in the college. A good deal of further development, intensive and extensive, might profitably be brought about in the working of these and similar bodies.

The best part of college education lies beyond the class room and outside the curriculum. The contact between young men and women belonging to different communities and hailing from different parts is a fact full of huge promise. Narrow provincialism and communalism can wear off only by a realisation of the innate commonness of nationality and youth. The traditional conservatisms that have clouded our imagination and warped our intellect for generations can be effectively removed only by the appreciation and practice of a broader philosophy. This is a task that can be achieved only by the voluntary effort of the students themselves. What the college can do is only to provide opportunities where each might develop along his or her own bent of mind but might be assured of the means of knowledge and development.

In the cultural equipment that the Fergusson College now possesses the new Library and Reading Hall must take premier place. The idea of an Open Shelf Library was first popularised by Principal Kanitkar. The inviting presence of books on an open shelf, before which a student frequently moves, is calculated to rouse the better self of even the slacker. If the place and manner of arranging these books are further improved so as to make them as attractive as possible the students are bound to be moved to an activity which has great value in their self-education. The experience of the limited facilities afforded by the Open Shelf Library and, later on by the more alluring and extensive arrangements in the Wadia Library has proved most encouraging. The irregular and indifferent attitude of students can be successfully counteracted by holding out external stimuli calculated to rouse in them a desire for steady and useful activity.

A Students' Library was first formed in 1887 and was for a few years maintained out of subscriptions from the students of the Fergusson Cellege and the two higher standards of the New English School. With the shifting of the college to its present site this arrangement was discontinued. The Students' Reading Room and Library now conducted by the Fergusson College Gymkhana serves a double purpose. Not only does it provide an extensive facility for reading current and periodical literature but as it is run by representatives of the general body of students it affords opportunities for the development of the habits of self-government. It must be admitted, as Principal Paranjpye has done in the annual report of the Fergusson College for 1915-16, that excepting a few occasions such as raising of fees or the censure of an exceptionally unpopular office-bearer, the interest taken by the average student in the working of his own 'democracy' the Gymkhana, has never been very strong or sustained. Many capable and self-sacrificing young men and women have in their time helped to make a success of their joint and several responsibilities in the Gymkhana. We dare say that they have benefited by such training as was afforded to them in their capacity as Secretaries. There have been regrettable cases of a deficient sense of responsibility, but in all conscience these have hardly ever been more in their proportion to the total number than similar experiences to which many a more exalted public body is unfortunately accustomed.

Here as elsewhere in the activities of students the personal equation on the side both of the students and of the representatives of the staff chosen to guide them has made considerable difference. But during its long career the Fergusson College Gymkhana, which is essentially an activity of the students themselves, has built up a very creditable record which is evidenced as much by the imposing buildings that it owns as by the high tradition for sporting skill and sportsmanship that it possesses.

The ideal towards which the founders of the Fergusson College aimed was one of building up a substantially residential institution. It is only in such a place that the corporate, free and healthy atmosphere appropriate to a university can be secured. Regular physical exercise, feeding of the mind with useful information and discussion, and development of the sense of a joint brotherhood with other young men can be achieved in their fullest degree only in a residential college. The gradual expansion of hostel accommodation on which successive heads of the Society's colleges have laid great emphasis is only an indication of this feeling. The entire educative significance of hostel life would, however, be lost upon the students if they themselves do not play an organic part in its functioning. It is for this reason that the organisation of the Mess Clubs, which in fact are more nearly social clubs, has been based on the principle of self-management and mutual control. It is indeed true, as in the case of the Gymkhana, that the necessary sense of dutifulness and responsibility has not been realised in all cases. A general tendency towards wastefulness and an unwillingness to shoulder the onerous and unpopular task of executive administration have been more frequent than they need be. In this respect the situation has slightly worsened owing to the decreasing homogeniety of the hostel population and owing to the comparatively shorter average stay in the hostels, consequent upon a large number leaving the college after one or two years' preliminary course. On the whole, however, the democratic principle of Mess organisation has been yielding good educational results.

Many of the guardians and a few of the students will not appreciate this judgment in so far as it conflicts with the ever increasing claims made on their purse. It is to be admitted that the internal reorganisation of the Students' Messes, is a pressing question and we feel that it can be solved by a further extension of

the principle of guidance by the staff which is already in operation in the Gymkhana. The healthy influennce on the social and communal outlook of students and on their habits of self-government produced by the democratic mess system is, however, so real that no reform which is not based on the responsibility for managment of the students themselves can be justifiably entertained. In fact an attempt has got to be made, as was done on a few occasions in the past, to extend the responsibility of the students to a larger portion of their life at College. Many parts of hostel discipline can with advantage to all parties be handed over to students' own committees and officebearers. In the initial stages such a step will call for the highest qualities of leadership on the part of the official heads. But such systems prevail in educational institutions in advanced countries and they play a very important part in the individual and civic training of the educated young men. It is to be hoped that in future further experimentation and progress will be made along these lines. By their academic, sporting, cultural and social activities the students at college must be able to fill the entire period of their academic term. This is the only way of checking those undesirable tendencies which long stretches of idleness and the state of irresponsibility breed in the minds of students.

In several other ways the Fergusson College has helped to build up among its students habits of healthy activity which make them better social units. The Debating Union has, of course, been there all these days and has been doing useful work in broadening the mind of students and in teaching them the useful arts of self-expression, debate and advocacy. In common with several other institutions the College has also been running its own Quarterly Magazine which plays an important part in the life of such students as have a flair for poetry, composition and story-writing. Many a known writer, particularly in Marathi, has been induced to authorship in his earlier stages by the easily accessible pages of the Fergusson College Magazine. A greater variety and originality in composition, as also a fuller and more edifying contribution to the English side are matters that should be hoped for in the future career of the Fergusson and Willingdon College Magazine.

A few years ago it was discovered that the debating nature of the students' performances at the ordinary meetings of their Union left much to be desired. In the first place the choice of subjects was not as wide as was desirable. Moreover, the main speakers delivered addresses rather than debating speeches. The by-speakers usually left the remarks of the main speaker to themselves and delivered short or long orations of their own. It was extremely difficult to get an adequate number of speakers on what is usually the unpopular side. For all these reasons it was felt that if a Parliament consisting of an 'official government' and an 'official opposition' were set up the debating faculty of students would find a suitable channel. There is indeed some unreality associated with a body like this and in the absence of proper material and leadership it might, on occasions, cut a none too attractive figure. This, however, is true of all institutions. The experience gained by the Fergusson College Parliament during the last few years is highly encouraging. Parliamentary procedure, debating skill, floor tactics and a sense of responsibility for one's utterances have been inculcated in a large number of students. It is permissible to hope that some at any rate of the members of this body will justify in a wider sphere the utility of the experience that they have gained here.

Sustained enthusiasm for day to day activities is not a very common virtue among us and it is wrong to blame students for defects in their organisations such as the Gymkhana, Mess Clubs and Parliament. Enough has been achieved by these bodies in the past to justify a hope that under proper guidance even a better record of achievement may be built up in the coming decade. A greater devotion and responsibility in the Gymkhana, a readier undertaking of troublsome and unpopular tasks in the Messes, a closer cooperation in the maintenance of Hostel discipline, and a livelier interest in the activities of the Parliament will help to build up a tradition of which any body of students ought to be proud. The extensive and intensive development of the academic Associations and generally a greater effort on the part of the students to make the best of their academic opportunities will lead to the fulfilment of the object of the founders, namely to create efficient social units. This is a task in which the teachers and students might cooperate more and more intensively in the future.

XI THE UNIVERSITY TRAINING CORPS

BY LIEUT. DR. G. S. MAHAJANI

"With the development of the new political structure in India, the Defence of India must be to an increasing extent, the concern of the Indian People and not of the British Government alone."

—*Defence Sub-Committee of the First Round Table Conference.*

It is not germain to the purpose of this note to review questions affecting the general standard, efficiency, or expansion of the University Training Corps in the country. The object is mainly to compile a few facts regarding its growth and history, giving more details of the part that the Fergusson College has been playing therein.

It is sufficient to begin with noting how the position stood just when the war broke out. "Although there was no statutary prohibition of the enrolment of the Indians in the volunteer force, it was left to commanding officers to admit or to exclude any would-be recruit, and while a small number of Indians, mostly Christians, were admitted as members of the volunteer corps, Indians generally in practice were not enrolled. The Indian Defence Force Act has made an attempt to deal with this grievance. Again there was the exclusion of Indians from the commissioned ranks of the army. Indian officers form a separate establishment from the British officers and the highest and the most experienced of the former rank lower than the most junior of the latter. This particular desparity naturally came into special prominence on the outbreak of the war." No apology is needed for reproducing the above extract from the Montague-Chelmsford Report (p. 8) because it will serve to bring out the rate of progress during the years that followed. The writer recalls the enthusiasm with which the opportunity thrown open by the Indian Defence Force Act (28 Feb. 1917), was welcomed both by the leaders and the masses. A fact which may interest our readers is that on the 17th Feb. 1917 Dr. Paranjpye and Tilak preached from a common platform (Kirloskar Theatre) the desirability of joining the Indian Defence Force. The response to that appeal and to the welcome change in the outlook of Government in military matters was tre-

mendous. Students and professors rushed to enlist their names though the prospects, at that time, of getting commissioned ranks was by no means very promising; and in the wave of enthusiasm that continued the present writer also enlisted himself (13th August 1918) in the I. D. F.

The war over—there came a reorganisation and the Indian Defence Force was replaced by the Indian Territorial Force of which the University Training Corps forms a part (5 Aug. 1921). It will not be out of place to give here the present distribution and strength of the University Training Corps according to the several provinces.

[A]. Unit	Station	Date when constituted
1st (Bombay) Bn.	Kirkee	5th August 1921
2nd (Bengal) Bn.	Calcutta	„
3rd (U. P.) Bn.	Allahabad	„
4th (Lahore) Bn.	Lahore and Lyallpore	„
5th (Madras) Bn.	Madras	„
6th (Burma) Bn.	Rangoon	„
7th (Patna) Coy.	Patna	21st Jan. 1922
9th (Delhi) Bn.	Delhi	9th June 1928
10th (Nagpur) Bn.	Nagpur	„
11th (Karachi) Coy.	Karachi	„
12th (Dacca) Coy.	Dacca	„

A battalion consists of four companies, the normal establishment of each company being six officers, 22 N. C. O.s (non-commissioned officers) and 128 men. The admission to the U. T. C. as the name suggests, is confined to *bona-fide* students of colleges affiliated to the Universities and their maximum tenure in the corps is six years. The officers are drawn from the staffs of the various colleges and in their case there are no limits imposed except such considerations as disability through age etc. Although according to this, every University student is eligible for admission to the U. T. C., the administrative difficulties have given rise to certain restrictions. For example, all colleges do not enjoy the facility of contributing to the U. T. C. Speaking about our province, colleges are so widely scattered all over the presidency,

that only some of them possess at present this privilege. The following table shows the distribution of the various platoons in our (Bombay) Battalion according to colleges :—

[B]

No. of platoons		Colleges.
A Coy	1, 2, 3, 4	Fergusson College, Poona.
B Coy	5	College of Agriculture, Poona.
	6, 7	Sir Parashurambhau College, Poona.
	8	Nowrosjee Wadia College, Poona.
C Coy	9	Elphinstone College, Bombay.
	10	Royal Institute of Science, Bombay.
	11	Wilson College, Bombay.
	12	Sydenham College of Commerce, Bombay.
D Coy	13, 14	St. X'avier's College, Bombay.
	15, 16	Karnatak College, Dharwar.

The following colleges ceased to possess their platoons in the years mentioned against their names :—

[C]

Law College, Poona ...	1926
Willingdon College, Sangli ...	1927
Gujarat College, Ahmedabad ...	1928
College of Engineering, Poona ...	1930
Grant Medical College, Bombay ...	1931

The readjustments of these platoons and their transfer from one centre to another have been, as the writer understands, chiefly due to difficulties that would be involved in administering the component parts scattered all over, of what, for purposes of discipline and uniformity, forms a single unit.

We now turn to supply detailed information (as far as we have been able to collect and check) on some points.

[D] *Commandants*

(1)	Major H. Hamill	1921-24.
(2)	Capt. A. L. Covernton	1925.
(3)	Major H. Hamill	1926.
(4)	Major H. P. Jordan	1927, 1928.

[E] *Adjutants*

(1)	Capt. P. B. Everett	1921-24.
(2)	Major H. P. Jordan	1925, 1926.
(3)	Capt. G. S. E. McGuiness Smith	1927, 28.

. From 1929 onwards the posts of the Adjutant and the Commandant have been combined in one person.

[F] *Adjutant and Commandant.*

Capt. G. S. E. McGuiness Smith	1929.
„ H. S. Dean, M. C.	1930-1933.
„ A. C. L. Parry, M. C.	1934 onwards.

The following table gives the places where the Annual Training Camps of the Battalion were held:—

[G]

Year and Date	Place of Camp.
1921 Oct. 10 a fortnight	Deolali.
1922 (October) 1923	Pashan.
1924 Dec. 24 to Jan. 4-1925	Pashan.
1925 Dec. 20 to Jan. 3-1926	Pashan.
1926 Dec. 14 to Jan. 2-1927	Pashan.
1927 Dec. 18 to Jan. 1928	Santa-Cruz.
1928 Dec. 16 to Dec. 30	Chinchwad.
1929 Dec. 15 to Dec. 24	Pashan.
1930 Dec. 20 to Dec. 31	Pashan.
1931 Dec. 8 to Dec. 20	Moshi (with the Poona I. Brigade).
1932 Dec. 20 to Dec. 31	Koregaon (Dist.Poona).
1933 Dec. 20 to Jan. 3-1934	Chinchwad.
1934 Dec. 21 to Jan. 2-1935	Pashan.

The following table gives the places where the N. C. O.s.' Training Camps of the Battalion were held :—

[H]

Year and Date	Place.
1926 October	Old Bn. Head-Quarters, (Kirkee)
1927 do	Fergusson college grounds.
1928 do	do
1929 do	do
1932 June	Old Bn. Head-Quarters, (Kirkee)

The Fergusson College

The Fergusson College started with two platoons Nos. 10 and 11. Its contingent thus formed half the then "C" Company. In 1926 a change came and the strength of the Fergusson College increased from two to three platoons (Nos. 2,3,4), thus forming with No. 1 of the College of Engineering, the "A" Company. Since June 1930 the platoon of the College of Engineering came to be transferred to the Fergusson College and since then the College has been enjoying the privilege of contributing a full company ('A' Coy.).

[I] *Company-Commanders of the "A" Coy.*

Lieut.	R. P. Shintre	... 1924.*
"	"	... 1925.*
Major	H. P. Jordan	... 1926.
Lieut.	D. G. Karve	... 1927.
"	D. D. Karve	... 1928.
"	K. R. Kanitkar	... 1929, 1930.
"	N. G. Suru	... 1931 onwards

The following is the list of persons (yet in the teaching line) who at one time or another served in the U.T.C. of the I. D. F. or the I. T. F. as members of the Fergusson College or the Willingdon College staff.

* In these years the "A" Company consisted of Nos. 3 and 4 platoons of the Willingdon College and Nos. 1 and 2 of the Karnatak College.

[J] *Before* 1921

(1) Prof. S. B. Bondale 1917 (Jemadar);
(2) Prof. V. G. Paranjpe (Havaldar).
(3) Prof. G. H. Kelkar (Havaldar).

After 1921

(1) Prof. R. P. Shintre ... 1920–1922
(Fergusson College)
1922–1926 (Willingdon College).
(Subhedar and Hon. Lieut.)
(2) Prof. P. V. Bapat 1921–1923
(Jemadar and Hon. 2nd Lieut).
(3) Prof. Bondale 1928–33 (Lieutenant.)

In 1923-24 Officers commanding the Fergusson College Platoons were from other colleges.

In June 1924, Prof. D. G. Karve and Prof. N. G. Suru joined as men and subsequently got the Viceroy's Commissions. Prof. D. D. Karve joined in 1926 and Principal K. R. Kanitkar, the same year a little later. The present writer joined in 1927.

[K] The details regarding the *present* officers of the "A" Company are as under:

First Commissioned	Name.	Date of rank
		Lieutenants.
1—9—28.	Suru,* Narhar Govind (Company Commander).	11–2–30.
1—9—28.	Mahajani, Ganesh Sakharam (Company second-in-command).	21–9–30.
1—10–31.	Samarth, Dinkar Dattatraya	11—1–34.
		2nd Lieutenants.
15–12–32.	Khandekar, Ramchandra Kashinath	15–12–32.
20–12–33.	Kelkar, Kamalakant Vaman	20–12–33.
		Under Officers.
15—6–34.	Gharpure, Narhar Kashinath.	
13—7–34.	Joshi, Yeshwant Ganesh.	

* (Then serving in the Fergusson College, now in the N. Wadia College)

The following is the list of the Company Sergeants-Major and the Company Quarter-Master-Sergeants of the "A" Company.

[L]

Year	C. S. Ms.	C. Q. M. Ss.
1925	R. D. Divekar	G. T. Athavale.
1926	C. S. Bhagwat.	A. B. Kumthekar.
1927	S. V. Phadnis.	M. S. Pandit.
1928	G. N. Chaphekar	B. S. Joshi.
1929	U. K. Kanitkar	B. B. Tipnis.
1930,31	S. B. Sudame	V. K. Kale.
1932	Y. G. Joshi	M. T. Chatti.
1933	do	G. K. Bahulekar.
1934	V. V. Nene	G. V. Sapre.

The Best Officer's Cup was carried by Lieut. R. P. Shintre in 1924 and by Lieut. D. G. Karve successively in the years 1925 and 1926. This Cup was afterwards converted into The Best Drilling Company Cup, and as such it was carried by the "A" Company successively in the years 1927, 1928, 1929, and after a break of two years, has again been carried in the years 1933, 1934.

The "A" Coy won the Most Efficient Platoon Cup as under :—

[M]

Year	No. of Platoon	Platoon Officer	Platoon Sergeant.
1924	10	Lt. D. G. Karve	Pimpalkhare.
1925	10	Lt. D. G. Karve	C. S. Bhagvat.
1930	1	Lt. S. B. Bondale	Y. G. Joshi.
1932	4	Lt. G. S. Mahajani	R. D. Thatte.
1934	4	2nd Lt. R. K. Khandekar	C. R. Sule.

The Best Guard-Mounting Cup was won by No. 4 Platoon of the "A" Company (Lt. G. S. Mahajani, Sgt. Vidyasagar) in 1931 (Moshi Camp), and by No. 1 Platoon (Lt. D. D. Samarth, Sgt. Tipnis) in 1934 (Pashan Camp).

The Graham Smith Cross Country Challenge Cup was won by No. 4 Platoon successively in the years 1928, 29, 30; by No. 1 Platoon in 1931 ; and again by No. 4 Platoon in 1932.

We are happy to note that the Jubilee year has been also a year of the most conspicuous success and good luck for the 'A' company. It won five out of the seven Regimental Trophies in the last annual camp—including the three coveted ones viz. *'The Best Drilling Company', 'The Most Efficient Platoon' and 'The Best Guard-Mounting Platoon'.*

One of the main difficulties of the U. T. C. is the very high percentage of raw recruits present in the Corps at any time in the year. Although six years is the maximum that a student may continue in the Corps, the average period hardly exceeds two. That being so, every year the same training programme is to be carried out. There is, therefore, little to sustain the interest of "old men." Several, come to regard it as a waste of time; nor do they get any corresponding concession or credit on the academic side. One way to remedy this—and the measure is desirable in itself—is to keep military science as an optional subject for the degree course, as it is done in some of the Northern Universities in India and in many foreign Universities. U. T. C. men in that case will, many of them, continue to serve in the Corps longer than what they do now. Handicaps apart, there are several indications to show that the Corps has come to occupy, a very high level of prestige, efficiency and influence. To mention but a few of the features: (1) Officers are now awarded (senior grade) King's Commissions, and their strength has increased from 10 to 16 in the Battalion. (2) In December 1931 the Battalion was allowed to go into Camp at Moshi with the Brigade and actually take part in their schemes. The experiment is not always possible because the time of the Brigade going into Camp conflicts with the University terms. (3) Even otherwise, the training programme of the annual camps of late, includes two or three tactical schemes, night marches, demonstrations by regular units; and what used to be a mere drill, though by no means neglected, is now accompanied by field items. (4) Most of the senior grade officers have finished their attachment (of four months) to regular units, and are now in a position to direct and carry out T. E. W. Ts.* (5) For the last three successive years the Army Commander, General Sir George D. Jeffreys K. C. B; K. C. V. O; C. M. G. was pleased to accept the presidentship on the Battalion Sports Day in the

* (Tactical exercises without troops.)

Annual training Camps. (6) H. E. the Governor of Bombay, who is the Hon. Colonel of our Battalion was pleased to inspect the two Poona companies on the 30th September 1934. (7) Arrangements are now being made for the training of the officers for their promotion examination (especially for the captaincy examination.) (8) Officers have now come to possess a properly constituted mess-with its own property, and a body of rules exactly parallel to what obtain in the Regular Battalions. (9) Lieut. R. D. Karmarkar, the senior-most officer amongst us, has been appointed second-in-command of the Battalion since December 1932.

The politician has his own angle of vision. The officers and the men, however, can yet do much to enhance the name of the unit, and thus strengthen the claim of the nation for a much higher degree of association in Defence Matters. In a matter of this kind progress is due to several factors and to mention individual names is hardly judicious. So much is evident; but the personality of the Commandant has a great deal to do with creating and maintaining the tone, traditions and the *morale* of the unit. We cannot pretend to any first hand knowledge of the affairs before 1927. Our impressions of the progress of the Corps since then may, however, be offered for what they are worth. Major Jordan keyed up individual smartness and discpline of the men. Captain McGuiness Smith raised the status of the officers and made them feel confident: Captain Dean distinctly gave a more military bias to the training by coupling the drill-part with planning and carrying out Battalion Schemes. His idea in arranging the annual camp of the U. T. C. with the Brigade in 1931, had in fact this very object in view. And the present Commandant, Captain Parry bids fair in that he has, within a short time of his taking up the office, arranged for the coaching up of the officers for their promotion (captaincy) examinations.

The services also of the (now retired) officers of the 'A' Company in raising the efficiency of men and the status of officers, deserve, in the writer's opinion, a reference in this article. Prof. D. G. Karve, Dr. D. D. Karve, and Prin. K. R. Kanitkar (as he then was), for example, contributed to our company (and thus to the Corps) much that it will not willingly let die. Prof. D. G. Karve was even called upon to act as the Adjutant for some months (in 1927, and 1928),

and he still takes a keen interest in the Military question, as his frequent articles in the press will show. Principal Kanitkar joined the Corps in spite of the heavy pressure of work in the College. His enthusiasm and love of work even at his advanced age were an example to many a youth, to be copied.

The University Training Corps, as an important aspect of the college life, is fast coming into its own. Leading men in the public life of the country are now taking greater interest in its fortunes. One need only refer to the questions in the Assembly and the efforts of public men like the Hon'ble Sirdar Jagannath Maharaj Pandit in the Council of State for the expansion of the U. T. C. Another indication of this healthy public interest is the very large attendances that we have now the privilege to see on the Battalion Sports day in our Camps. A third one is the fact that donors have come forward and instituted many Battalion trophies by giving generous donations, as can be easily seen by a glance at the table given below.

BATTALION TROPHIES

(A) Regimental.

1. CHIMANLAL SETALVAD CUP :
   To be awarded to the
   Best Drilling Company
2. THAKURDAS CUP :
   To be awarded to the
   Best Shooting Company
3. HIDAYATULLA-PARANJPYE CUP :
   To be awarded to the
   Most Efficient Platoon
4. OFFICER'S SHIELD :
   To be awarded to the
   Best Shooting Platoon
5. GAJENDRAGADKAR-KARMARKAR CUP :
   To be awarded to the
   Best Guard-Mounting Platoon

6. CHANDAVARKAR GOLD MEDAL :

To be awarded to the

Best Battalion Shot

7. CHANDAVARKAR CUP :

To be awarded to the

Best Battalion Shot among recruits

(B) Sports.

8. CAPTAIN PARRY TUG-OF-WAR CUP :

9. GRAHAM SMITH CUP :

To be awarded to the

Best Platoon *for* Cross Country Run .

10. 1ST. (BOMBAY) BN. HOCKEY CUP :

To be awarded to the

Best Company *for* Hockey

11. COVERNTON BOXING CUP :

To be awarded to the

Best Company *for* Boxing

12. MIRAJ WRESTLING MACES :

(1) The Chief of Miraj : *Heavy Weight*

(2) The Yuvaraja of Miraj : *Middle Weight*

(3) Prince Madhavrao Raosaheb of Miraj :
Light Weight

13. BONDALE CUP :

To be awarded to the

Most Scientific Boxer

14. BOXING CHAMPIONSHIP BELTS :

Donated by

1 Rao Bahadur R. R. Kale, M. L. C.

2 The Hon. Sardar Jagannath Maharaj Pandit, etc.

The writer is not unmindful of the criticism—facile in his opinion—that this training does not take one very far, that it falls very short of what would be expected in the regular units and so on. This, however, is a wrong view of the matter. Although the

U. T. C. units were raised primarily with a view to obtain recruits for the officers' posts in the Territorial Battalions, there is a much wider purpose in the inauguration of these Corps viz. to create among the educated classes a familiarity with military pursuits. This purpose, the present U. T. C. units are fulfilling very creditably. We recall with pride that only recently Mr. D. N. Thakar of the Fergusson College, who served in the 'A' Company and was Sergeant of No. 4 Platoon under the present writer, was selected cadet for the Army College at Dehra Dun. Messers S. V. Phadnis, G. T. Athavale and P. R. Bhide, once in the U. T. C., have now got commissions in the Army in India Reserve of Officers (A. I. R. O.). Mr. B. T. Paranjpe, again of the U. T. C., is now holding a Commission in the I. T. F.—11/5 Mahratta Light Infantry (Belgaum). And surely there are many others whose names have not been noticed by us. In many other non-military walks also men have been and are being considerably helped by even a year's training in the U. T. C. There can be no question that military training, howsoever little it may be, distinctly alters the bearing and character of an individual for the better. The impression, that some people carry, that the U. T. C. parades take so much of one's time that the academic interests suffer is not supported by facts. We can cite several instances of scholars—Mr. S. G. Barve for example—who joined the U. T. C., served keenly, and created records in the University examinations. In fact the general experience shows that men who serve efficiently as soldiers attain a high standard in their University careers as well.

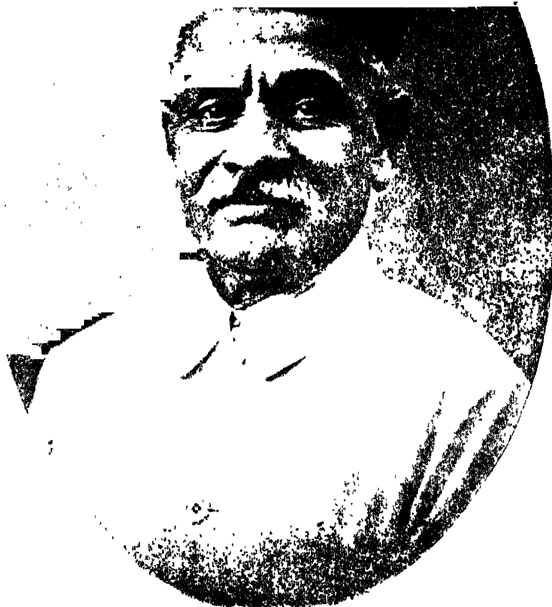


Ruffiuddin Ahmed.



G. K. Deshpande.

[To face page 94, Part II.]



G. S. Sardesai.



N. C. Kelkar.



J. R. Gharpure

PART II—B: REMINISCENCES

PROF. VAIJANATH KASHINATH RAJWADE, M. A.

(1880: NEW ENGLISH SCHOOL)

When it was announced towards the end of 1879 that a new School was shortly coming into being, that announcement was hailed with enthusiasm by the student world of Poona. The enthusiasm was due to one personality. Mr. V. K. Chiplonkar had made a name for himself throughout the length and breadth of Maharashtra and even beyond by his pungent satirical essays, namely *Nibandhamala*. In that Series of Essays he spared no persons however exalted they may have been at that time. He attacked them because they were advocates—nay defenders—of the British Government. Being a conservative at heart he disliked every kind of reform, whether it was in social affairs or in religion. He poured ridicule on the Prarthanasamaj, the Brahmosamaj,—in fact on every Samaj that interfered in the slightest degree with the time-honoured customs of his beloved India. The appearance of his monthly essay was eagerly awaited and when the essay did make its appearance, it was avidly devoured not only by the young but even by older people who ought to have known better. But patriotism is not always a thoughtful force. It was the outburst of patriotism in the *Nibandhamala* that appealed to every heart. Was it any wonder that giddy students flocked in numbers when the School was opened? One thing that appealed to the student-mind in the prospectus of the new School was a distinct declarartion that certain forms and formalities, as for instance in school-exercises, would be a secondary affair. For, students who are always inclined to kick at discipline naturally received this declaration with great delight. Though many of my friends had joined the school before me, I hesitated and lingered, but at last fell a victim to the wave of enthusiasm and left what was really a safe position for me—a venture which might turn out well or ill. I had been a free student

throughout and a scholar too with a few breaks during the last three years of my stay in the Vishrambag. But at that time discretion was no part of my nature.

Our teachers really put their heart into their work. Each had his peculiar mannerism. Mr. Chiplonkar though he had a grating voice held the class as it were spell-bound. All of us hung on his words. Students who knew his weak points questioned him now and again about certain acts of certain Rao Bahadurs of Poona. Immediately he took the cue and proceeded to pour ridicule on them. Mr. Ranade whose name has been beyond doubt the name of a saint to me was then no hero of mine. Along with others I, too, enjoyed the ridicule poured on him by our teacher. Mr. Tilak had a fascination of his own. He was noisy in his teaching, unmindful of discipline; yet he drew numbers about him. Mr. Namjoshi unexpectedly proved a disciplinarian. He always appeared to students as a man in mourning. He was serious—nay almost solemn—throughout the hour that he engaged the class. There was one Kshirsagar who, it was reported, had been expelled from Baroda; that was why students liked him. In a way the School was considered as a hall of liberty. Mr. Apte joined the School towards the end of the school year. He was a typical teacher and a typical disciplinarian. It is always men of his type that are required at the head of schools. He was no demagogue. Mindful of his duty he never came to school without preparation. We never knew him digress from school texts to topics outside the range of school life. One wishes that he had been spared even to this day to maintain discipline both in school and college. One reason why there was a clash between Mr. Tilak and Mr. Apte was that the former was almost an enemy of discipline. There were other causes too which need not be mentioned here. There was a separatist tendency veiled for a long time, but it was bound to break out and so it did. That break I at least would never mourn. It was a release. Other future breaks would not have occurred but for Apte's death. Had he lived, the indifference which grew in the minds of certain life-members would have been checked. One may spin out a long yarn, but here I must halt. Many of my contemporaries of that day are dead and gone. One of my friends only is surviving, I mean Prof. B. R. Arte of Baroda. If others are surviving, I do not know where they are and what they are doing.

MOULVI SIR RAFIUDDIN AHMED, KT., BAR-AT-LAW, J. P.

EX-MINISTER, GOVERNMENT OF BOMBAY.

(1881 : NEW ENGLISH SCHOOL.)

In response to the request of my friend Principal Mahajani I give the following statement of my early recollections of the New English School, its founder, and those connected with the spread of English Education in the Deccan early in the Victorian period of the last century. Among the numerous pioneers of English education in the Deccan whose names have been handed down to us, there are in my opinion four whose towering personalities overshadow the rest. These are, first, Mount Stuart Elphinstone, the first British Commissioner in the Deccan, who gave us the Poona Sanskrit College and English School in 1821 and laid down the outlines of the British Government's educational policy to be followed in this Presidency, in his despatch of 1824 which was subsequently accepted by the East India Company throughout British India; second, Major Candy, the first Englishman who was appointed Superintendent of the Sanskrit College in 1837, who first introduced Marathi and then English as subjects of study at the Sanskrit College and who eventually succeeded in converting the Sanskrit into the Poona College; third, Sir Edwin Arnold, the distinguished author of *The Light of Asia*, who became the first Principal of the Poona College in 1850, created a taste for English Literature in the Deccan, and eventually succeeded in converting the Poona into the Deccan College, soon after the establishment of the University of Bombay in 1857; and fourth, Mr. Vishnu Shastri Chiplonkar, the founder of the New English School, whose great mind first conceived the idea of cheapening and popularising English education in the Deccan and whose charming personality attracted round him a band of young educated voluntary workers who carried out his policy and organized the Deccan Education Society.

Of these four, the former two passed away long before our generation and there is hardly any man living who could boast of their personal acquaintance. Of the two latter I may say that I had the honour of knowing Sir Edwin Arnold in London, both as a poet and as the chief editor of *The Daily Telegraph*, of which paper I was a contributor in the early nineties of the last century. I had also the privilege and good fortune of knowing Mr. V. K.

Chiplonkar when I was a boy under the following circumstances. Mr. Chiplonkar founded the New English School in 1880. That year was also very important in my own educational career, as I had by that time completed the middle school course at the Poona Camp School to which an Anglo-Urdu class had been added since 1873. My father himself was maintaining an Arabic-Persian Academy in Poona and was anxious to send me to a High School. About this time everybody was talking about the New English School because of the excellence of the staff and of the professorial system of teaching introduced in it by its founder. I was recommended to join the school by my father's old friend and schoolfellow Moulvi Syed Yakub who was then a Persian teacher at the Poona Government High School. This gentleman was also the friend and colleague of Mr. Chiplonkar when the latter was an assistant teacher in that School. He was pleased to give me a letter of introduction to Mr. Chiplonkar and also to speak to him personally about my family. With this letter I went to see the Head Master of the New English School, which was then situated in an old Wada near Appa Balvanta's Chowk some time in the latter part of September 1880. When I went to his room he was busy at a meeting of the staff and I had to wait for sometime. After the meeting he received me and showed me some attention which I could perceive was the result of the letter. He asked me if my father was still maintaining his Persian and Arabic Academy. I answered him in the affirmative, but added it was not doing well as there was not much demand for high scholarship in those languages. He said it would be a pity if the Academy were allowed to die. After making enquiry regarding my previous studies he ordered that I should be admitted into the new class of Standard V. At this distance of time, the only thing that I remember about him is that he was a man with a large turban and short phrases. I met him once or twice after my admission, but I do not remember the subject of our conversation. I distinctly remember, however, his funeral procession in 1882.

I was a student of the New English School only for a few months. During this time Mr. V. S. Apte was appointed Superintendent of the School and I have a very vivid recollection of the day when he first came to teach us English in Standard V. Mr. Apte was then a handsome young man, healthy and athletic and extremely

well dressed, quite an exception to the other members of the staff. He spoke English with fluency and good accent and conducted himself with great dignity. I was the only Mohamedan boy in the school and thus enjoyed a privileged position of seeing him in his room whenever I liked. Mr. B. G. Tilak taught us Mathematics. He was a very good teacher but not very communicative. A third teacher of whom I have any recollection was Mr. Namjoshi, who taught us History. This gentleman had a remarkable personality and a fund of general information. He seemed to know everybody who was then somebody in Poona. He was the friend of every Government Officer and was a thorough man of business. Besides these, there were some honorary and occasional teachers. Of these I remember to have met in the school Mr. Kero Laxman Chhatre, the octogenarian mathematician, who profusely chewed *pan-supari* while teaching his subject in the class. Everybody thought it a privilege to meet and shake hands with him, because of his great age and knowledge. At the end of January 1881 I left the school, because I was offered a scholarship at the Government High School, Poona, by Mr. Kunte, the Head Master. The chief peculiarities of the staff of the school, which could not have failed to impress every student that came into contact with them were their great industry, self-sacrifice and public spirit. They were not merely teachers but also authors, editors, politicians and reformers. In January 1881, I remember to have bought the first copy of the weekly English paper, *The Mahratta* which was in that month started under the editorship of Mr. Tilak and which landed him in jail a short time after.

It may be mentioned here that there can be no comparison between a Mohamedan pupil studying in Standard V in high school at the present time and the Mohamedan pupil of Standard V in the early eighties of the last century. The latter enjoyed an academic consideration and social distinction at the hands of his own community and the general educated public which is denied even to Muslim graduates of the present time. I was myself during the period of time of which I am speaking, an honorary secretary of a Mohamedan association and was everywhere received as a representative of my community in public affairs. In 1880, as has been mentioned, I was the only Mohamedan boy in the New English School. In 1882 Mr. V. S. Apte in his evidence before the

Hunter Education Commission mentioned the fact that there were five hundred and eighty two boys in the New English School of whom only five were Mohamedans. In 1882 Sir Salar Jung visited Poona along with the late Nizam and on behalf of the Mohamedan community I presented an address to His Highness at the Jumma Mosque, at which function both Mr. Kunte and Mr. Apte were present. Although I had left the New English School I was always the recipient of some attention at the hands of Mr. Apte whenever I met him at public or private functions. There was one occasion, however, which requires a special mention. My brother and myself had presented a memorial to Sir W. Hunter, President of the Education Commission in 1882 at the Hira Ba., Town Hall, on behalf of the Mohamedan Community. Immediately after this I had an occasion to meet Mr. Apte and to congratulate him on his remarkable evidence before the Commission, parts of which had appeared in the newspapers. In thanking me he inquired if it was true that I had also presented an address to the Commission on behalf of the Mohamedans. On my answering in the affirmative, he smiled and said, "Do you want an Aligarh here?" I did not then catch the significance of this remark. Little did he or I then dream that half a century later it would be my lot as a Minister of the Government of Bombay to open a new Mohamedan Arts College at Andheri and that it would devolve upon me also to defend the Management of the Fergusson College in connection with the attempt upon the life of Sir E. Hotson, the Acting Governor of Bombay. In 1885 I remember to have met Mr. Apte once again at one of the functions arranged in honour of the retirement of Sir James Fergusson. He spoke to me a few words then and was also good enough to send me an invitation card for a ceremony in connection with the Fergusson College to be presided over by the retiring Governor to whom an address was presented by Mr. Apte on behalf of the D. E. Society. Soon after I went to England and during my absence many of the old teachers had passed away. But while in England in the early nineties, I had the honour of making the acquaintance of Sir James Fergusson, who was for sometime the Under-Secretary for India and I had the privilege of giving expression to his services in the establishment of a college in Poona which bore his name at a public meeting of Indians held under the auspices of the National Indian Association. I developed very intimate relations with Sir James and I reproduce here a letter which

he wrote to me in connection with his election in 1891, in which I had felt urged to assist him.

30th Sept. 1891

CONSERVATIVE CLUB, MANCHESTER.

Dear Sir,

I am extremely obliged to you for offering to come here and assist in my election, and I thought it very kind of you to write so handsomely in my favour to the newspaper. It has been much appreciated. My committee, however, do not think that you could advance my interests by coming here: and I will therefore only express my sense of your good will.

Yours faithfully,

JAMES FERGUSSON

MR. RAFIUDDIN AHMED

I also met in London Sir W. Wedderburn from whom I learnt much of the early history of the D. E. Society. In 1897, the Diamond Jubilee year, I met Mr. Gokhale in London, where he had come to give evidence before the Welby Commission. In the year 1908 curiously enough I met Mr. B. G. Tilak and Mr. G. K. Gokhale at the Bombay Secretariat where we had assembled to give evidence before the Decentralisation Commission. We all three were examined on the same day and in a leading article in the *Bombay Gazette* our respective evidence was severely criticised the next day. The last time that I met Mr. Gokhale was at the War Meeting in the Bombay Town Hall, presided over by H. E. Lord Willingdon at which both of us were called upon by His Excellency to speak in support of the main resolution.

As the time at my disposal is extremely limited I must wind up; but before I do so, I would take this opportunity of offering my sincerest congratulations to the Deccan Education Society, the Principal, the staff, and the students of the Fergusson College on the Golden Jubilee of the College and the Society, which is very soon to be celebrated.

ITIHAS—BHUSHAN RAO SAHEB G. K. ALIAS BABASAHEB DESHPANDE, POONA.

(1883-1889 : NEW ENGLISH SCHOOL.)

Poona, the capital city in the Deccan had in the past the unique honour of presenting to India a number of illustrious sons whose names could with pride be ranked with the greatest of any nation in the world. Her soil has been hallowed by the foot-prints of Shri Dnyaneshwar, Keshav Chaitanya, Tukaram, Ramdas, Shivaji, Dadoji, Baji, Balaji, Madhavrao, Mahadji, Nana and Ramshastri. She had to entertain a host of guests, welcome or un-welcome, whithout whose names the history of Maharashtra will never be complete. Malik-ut-Tujar, Malik Amber, Murar Jagdeorao, Shahaji, Shah Jehan, Alamgir, Shaista Khan, Diler Khan, Jaswant-Singh, Mirza Raja Jaya Singh, Bahadur Shah, Zulphikar Khan, Manucci, Mallet, Elphinstone, Wellesley, are some of the most important from amongst many such guests. In the height of her power her armies thundered on the plains of Hindustan and her horses were watered on the banks of the far off Attock in the north and the Kaveri or Coleroon in the south. Her sons brought her glory in the past and made her respected all over Hindustan.

Since the advent of the English in 1818, the din of the battle ceased and a new chapter was opened in the history of Poona. The doughty warrior's son changed his sword for the pen and unlike his sire won his laurels not on the field of battle but in the field of Knowledge. From the Sanskrit Pathashala in Poona came out a number of men whose names could with pride be remembered for a number of years to come. Krishna Shastri Chiplonkar, to name one from amongst them, who earned the title of Brihaspati, was a prince among Pundits. It is a rare phenomenon to see a great person to be the father of a greater son. Krishna Shastri was one such. His son Vishnu Shastri soon established his reputation as a great writer by editing the *Nibandhamala*. He was a fearless critic and never spared anyone who had the temerity to advocate a servile policy. His *Nibandhamala* was read with great avidity by the younger generation, which seemed to be fed up with the servile attitude and tendency of the older generation. And when Vishnu Shastri left Government service with the object of starting a "New" School, he was hailed with great joy and applause

by the student world of Poona. Vishnu Shastri had for his colleagues men who have left behind them their footprints on the sands of time. Messrs. Tilak, Agarkar, Apte and Namjoshi had not built up any reputation as great writers when they joined the "New" School and shouldered the responsibility of conducting the *Kesari* and the *Mahratta*. The Barve case brought Messrs. Tilak and Agarkar into the limelight.

Vishnu Shastri had built up his reputation as a great writer and he had captivated the minds of the younger generation by infusing a new spirit of thought in them. He was justly called the Addison of Maharashtra. The elder people were alarmed and did their best to persuade their sons not to join the New English School. Some even went the length of saying that students who joined this institution would never get into Government service. The students however joined the School in large numbers and when I joined it in the beginning of 1883, there were, if I remember right, more than 750 students in the School.

In the eighties the graduate was in great demand in Government service. He used to get a fairly good salary and was treated with respect by his people. The majority of the older educated people did not however like the attitude of these "Pioneers" of education in Maharashtra. They thought it fool-hardiness on the part of these to set such an example to younger people.

When Vishnu Shastri died on the 17th of March 1882, his body was followed to the cremation ground by thousands of students. It was the first time in Poona to see a vast crowd paying homage to the remains of a great educationist like Vishnu Shastri. Some of the most distinguished personages had shouldered the bier and had said their say on the cremation ground. His death saddened the heart of the new generation beyond measure. As a teacher however he had no control over his students. He was great in learning and his knowledge was deep, but as a teacher the consensus of opinion was that he was a failure. There was no discipline in the class he taught. Sometimes in sheer disgust he would turn his face and sit facing the wall.

Vamanrao Apte, the great Sanskrit Scholar, was a great disciplinarian. He soon brought the students under control. He

was as a teacher feared and respected. He was very regular and punctual to the minute. He had a great knack of finding out a good student; his memory was simply marvellous; he would at once call out a student by his name if he met him. When once the students showed a tendency to rebel against his orders, he curbed them by saying: "I shall never brook such conduct on the part of any student. I trample under my foot the principles of liberty." Whether students liked it or not, they had to submit and they did submit. Mr. Tilak who taught us Mathematics was known to be a great scholar, but he was not very much in touch with the students as Mr. Apte was. He was however greatly respected as having very fearlessly opposed Madhav Rao Barve of Kolhapur and courted jail. His sacrifice for his great friend Gopalrao Agarkar while in the jail was the constant topic among the young students. Mr. Gopalrao Agarkar was a figure great in stature. He had been brought up in poverty and his people were anxious to see him well placed after his passing the M. A. examination. His sacrifice was therefore really great. He always suffered from asthma. He it was who insisted on every student having with him a pocket dictionary. Though he looked very grave, he had a very soft corner in his heart for every poor student. He talked freely with any student who went to his house. In 1888 he started the *Sudharak*. He used to discuss any subject very freely in the class before he wrote on it in his paper. It was a moving sight to see him work like a cooly with Messrs. Tilak, Apte and Namjoshi and others to arrange benches in the front quandrangle of the Gadre Wada on the eve of a Prize Distribution Day when some great personage was to be the chief guest. Students had great affection for him. He taught English prose. Madhav Rao Namjoshi was in the diplomatic service of the D. E. Society. He taught us poetry in Standard IV in 1886. People now are surprised as to how Milton's Paradise Lost could be taught to us in Standard IV. Madhav Rao did teach his subject well. The collecting of funds for the Society was entrusted to Madhav Rao and we as students knew that he had so much influence with H. R. H. the Duke of Connaught, the Commander-in-Chief and H. E. Lord Reay that they always sent for him whenever they wanted his assistance.

Mr. Gopal Rao Agarkar was in the School in 1885, when I was in Standard III. He was the youngest of all teachers and

looked very smart. He taught us English Poetry in Standard VI, I always used to go to Gopalrao Agarkar and there I used to see Gopalrao Gokhale. Gopalrao Agarkar had very great regard for him. And I think he it was who moulded his character. Gopalrao Gokhale though a student of Mathematics improved his English by sheer labour. He purchased a copy of Beaten's *Public Speaker* and learnt all the speeches printed therein by heart. He used to spend two hours in the morning from 4 A. M. to 6 A. M. in studying the speeches. In the evening he used to recite what he had learnt by heart in the morning, while working on a swing in the Khabutarkhana playgrounds. He used to dictate to us some of the best speeches on every Saturday and would induce us to learn the speeches by heart. He thus contributed a great deal to improve our knowledge of English. I always feel greatly indebted to him for all the pains he took for us and thus contributed to our success in after life. He was very good at heart but was very emotional and nervous by temperament. His greatness in political life was solely due to his own efforts and the assistance he received from Gopalrao Agarkar in the beginning and from Mr. Justice Ranade and Rao Bahadur Joshi later on. Mr. Vasudev Rao Kelkar was a great favourite of his students. He knew how to teach History and English. Very few could excel him in teaching both these subjects. He was a Gold Medalist. Whenever any of us asked Mr. Gopalrao Agarkar as to what English books we were to read,he would direct us to see Mr. V. B. Kelkar. He was so sure of what he said that when somebody asked him a question, he would say, "Accept it as a gospel truth from me." His silvery voice rang through the class and the students always listened to him with rapt attention.

Mr. Parasharam Narayan Patankar used to teach us English in Standard V in 1887. He was a most lovable teacher. He was very religious and he took very great care to impress on the minds of the young students the necessity of religious observances. He it was who introduced drill in the School. The students of the New English School attended the great Queen Victoria's Jubilee Celebrations in the Reay Market in 1887. A bad remark regarding the behaviour of the students of the N. E. School was the immediate cause of the introduction of drill in the School. Mr. Dixit, one of the teachers and later on a clerk, undertook to teach drill. I very enthusiastically joined him and raised a special drill class. We got

10 volunteers for this class in the beginning and finally the number rose to 300 strong. We had thus three companies of volunteers, each company consisting of 100 volunteers. I was senior captain commanding No. 1 Company, and as such had the honour of shaking hands with H. E. Lord Reay at the time of the Prize Distribution in 1890. He had on the previous day sent his military A. D. C., Col. Littleton, to inspect us and report to him his impression about us. He was immensely pleased and the result was that H. E. Lord Reay condescended to be present at a Review Parade. The next day three companies smartly dressed in white uniform turned out under the School's flag with its motto of "Union is Strength" and paraded proudly before H. E. Lord Reay and showed him the march-past and many other evolutions. He was very much impressed and expressed satisfaction. He promptly issued orders to all Government schools to introduce drill and thus inaugurated a new era. We had a Military Secretary dressed in white uniform in each class whose duty it was to take his class to the parade ground. It was a sight to see these Boy-companies working on and doing their work methodically like regular soldiers. Even our teachers had to do drill with us and men like Profs. Gokhale and Bhanu and others did join us regularly to do a bit of it. It was a great encouragement to the boys and their enthusiasm knew no bounds. H. E. Lord Reay took very geat interest in such things and he very kindly allowed our companies to line the road from Lakdi Pool to Sadashiv Peth Houd as City Volunteers in the teeth of opposition at the time of the arrival of H. R. H. Prince Albert Victor, Prince of Wales. Our New English School attracted students from far off Khandesh, Berar and from Kanarese districts. The example of self-sacrifice set to the students by the great founders and others who joined them later on had produced a mighty effect on the minds of young students and they revered them Heaven only knows how deeply. They were great men who could have held their heads high wherever they went and they commanded respect from their people as well as from foreigners. The students were justly proud of such an institution and it was certainly deemed a great privilege to be admitted as a student in this institution. I knew some instances of grown up men having left their services to come and join the New English School with a view to sit at the feet of men like Tilak, Agarkar and Apte. It was a sight worth seeing when all such great men assembled at the

gate of the Gadre Wada with their gowns of different hues on to receive some august person whose curiosity had been roused to visit an institution so ably conducted by a band of sacrificing patriots. We after leaving the institution carried with us the sweet memories of what we had seen and learnt. When we now occasionally go to the dear old Gadre Wada, all these memories rush to our minds in quick succession and take us back to the good old days when we sat at the feet of those great departed to learn our lessons from them with awe and respect. May Heaven send us more of such sacrificing men and may we try to be worthy of them.

We who have drunk deep at the fountain of knowledge and have profited in that have to pay, if not wholly at least partly, the debt we owe to our *Alma Mater*. It behoves us therefore to gather and to think of doing something in regard to our mother institution in such a way that she may be enabled to continue to carry on the work most successfully and satisfactorily. We are scattered all over India and if we resolve to do something seriously, we who number nearly 75000 strong can be of immense service to the Institution which has a right to appeal to us for help.

RAO SAHEB GOVIND SAKHARAM SARDESAI, B. A.

(1885 : FERGUSSON COLLEGE.)

I vividly remember the great curiosity and impatience with which I alighted at the Poona station about 7 o'clock in the morning of January 3rd 1885, having taken more than eight hours for my journey from Bombay the previous night. A little before the Christmas of the preceding year I had learnt of my success at the Matriculation, and of the announcement that a new Arts College was going to be started at Poona, where, it was commonly believed, much cheaper and more efficient instruction would be imparted than in Government Colleges. As I was destitute of means for obtaining college education, I was advised by some of my well-wishers to join this College and I arrived there in time to prosecute my higher studies.

I was born, ninteen years before, in a village about thirty miles east of Ratnagiri and managed with some difficulty to get through the High School Course at that out-of-the-way district town, which had been so cut off from easy communication with the outside world, that even the sight of a horse was a rare phenomenon there. It was no wonder then that I had never seen a railway or a steamship until I came to Bombay for the first time to appear for my examination. My delight therefore at my first railway journey to Poona may well be imagined. I kept awake the whole night, watching through the window of my carriage the varied scenery outside, particularly the winding path of the railway through the tunnels of the ghats, and pondered for days together afterwards over the backward journey of the train from the Reversing Station.

"Lo! Here is Poona in front!" exclaimed the gentleman whom I had accompanied, as the train steamed out of the Kirkee station. This first sight of the hallowed capital of the Peshwas, of which I had read and heard so much, filled me with peculiar awe and reverence, giving rise to a sense of homage and tremor directed towards many an illustrious name, not only of the glorious Maratha rulers of the past, but of more recent and renowned figures like the two Chiplonkars, Chhatre, Ranade, Kunte, and more particularly of Tilak and Agarkar, an account of whose incarceration of 101 days at the Dongri Jail we had avidly studied in the columns of the *Kesari*. For it should be noted that the only well-known pieces of Marathi literature with which our boyish minds were then enlightened consisted mainly of the *Nibandhamala* and the writings in the *Kisar*. With such enthusiastic pride for the reputation and scholarship of Poona, many students like me arrived from distant parts of the presidency to occupy the ponderous desks of the Previous Class just sanctioned by the retiring Governor, after whom the College was named. If I remember right, Lord Reay who assumed charge as Governor on March 27, 1885, visited the College in the autumn of that year.

On my arrival at Poona I put up with a relation in the city not far from Gadre's Wada in Shanwar where the College was located, and enlisted my name as a day scholar on the very day that I arrived, when I was accosted by the learned Principal, Vaman

Shivram Apte, who made particular inquiries about my antecedents while filling in the various columns prescribed for the admission of a student.

It took a long time for the outside public to learn that a new College had been opened in Poona by a patriotic band of devoted scholars typified in the editorial staff of the *Kesari* and the *Mahratta*, and imbued with an ardent spirit which promised a wide departure from the familiar lines on which colleges were before then administered. How the surrounding atmosphere was surcharged with this new spirit can be well imagined, if one notes that the year of the birth of the Fergusson College coincides with that of the Indian National Congress. Little wonder, therefore, if our young pliable minds came to be materially influenced in that first year of our College life, as much by our surroundings as by the actual instruction imparted to us in the class.

In this first year of its existence the Fergusson College was permitted to open only one class by way of experiment, and, I think, some three more years elapsed before the first or the second B. A. class was sanctioned. The authorities were certainly very jealous in this respect. For it was not then conceived possible to run a college without having on its staff an Englishman as the Principal or at least as a Professor of English. This College is I think the first of its kind to prove both to the Government and the public that Indians are quite capable of managing a College just as well, if not better.

Admissions were kept open till late in February and the total number of students in my class reached somewhere about 100, the majority of whom came from the already existing New English School and were, to the great surprise of outsiders like me, so familiar already with all the tutorial staff, that possibly they did not feel the change from school to college as something of a novel experiment in life. Their former teachers in the New English School now constituted themselves Professors when the College was opened. To the mofussil students, however, Apte, Tilak, and others were names to conjure with and indicated an embodiment of sacrifice and scholarship, hardly to be approached by youngsters of school-going age. My timid mind at any rate did

not for a long time relish the terms of bold familiarity amounting almost to equality, on which their former school pupils of our class had their dealings with those worthies. Most of the students of my class were Brahmans; there were no lady students, no Parsis, no Mussalmans. Shivram Mahadev Paranjpe, Haribhau Apte, V. V. Ranade, K. K. Gokhale, Mr. Gadre of Buldana, Vaman Moreshwar Potdar, Mahadev Hari Modak, R. G. Machve, Mr. Amalnerkar of Indore, who have all made a mark in later life, were some of my class-mates; but I do not remember having contracted particular intimacy or friendship with any of these. I imagined some of them were too advanced for me to become intimate with them; and while I cultivated a cordial association with Tilak and Apte, I must say I did not form any lasting friendships in that all too short a period of about eight months of my residence in Poona. Owing to personal and other reasons, I know, I never got over my feelings of strangeness for Poona and never experienced any assimilation with its ideas, thoughts and surroundings.

This does not mean, however, that I was not materially influenced by my stay in Poona. I still remember with the highest gratitude the patriotic spirit which particularly at that time was almost the monopoly of Poona life. There existed a close and friendly bond between the professors and the pupils, which has perhaps become so rare in our more modern developments. Apte, Kelkar, Tilak, Agarkar, and Gole were the five great figures with whom we came in constant contact and cultivated relations of great cordiality and with whom we could frankly discuss public matters. They taught us respectively Sanskrit, English, Mathematics, History, and Science, each possessing a distinct characteristic of his own. Apte's tuition was mainly directed towards attainment of success in an examination. Kelkar's delivery was too rapid for our poor grasp, although he was a master of his subject and has hardly been surpassed, except perhaps by Gokhale in later days. Kelkar is now remembered as the author of "*Tratika*", a Marathi adaptation of Shakespeare's *Taming of the Shrew*. But the highest and most lasting effect was created on our minds by the serene, argumentative and captivating method of Tilak, who could make the dry subjects of Algebra and Geometry so very interesting and practical. While explaining his lessons, he would not accept defeat even from the dullest of students. Agarkar and Gole did not

impress me much at the time ; their real worth came to be revealed to the world by their subsequent writings. Agarkar's delivery was halting and was often injured by the bad malady of asthma from which he suffered severely. Gole's poor powers of speech marred all the effect of a sound tuition. Tilak and Agarkar were then the only two persons who became the idols of the students, and who were often seen walking home through the streets at the end of the day, followed by a concourse of students, arguing out their difficulties and discussing many a point of current or academic interest. One great result of such free intercourse was that the professors, the students and the surroundings all formed one united whole, striving for the common interest of the institution and struggling manfully to make the experiment of a private college a success. When next year I joined the Elphinstone College, the contrast became eminently vivid to me.

I must say that the new spirit that was in the air in Poona had a lasting effect in moulding the students' character. This spirit was the first peculiarity of life in Poona at that moment. The band of five young enthusiastic professors hardly more than a few years in advance of their pupils, freely mixing with them and enjoying their tricks and mischiefs on equal terms, formed to us living examples of duty, character and sacrifice. The activities of college life had not then expanded. There was no Hostel, no Reading Room or Library, no games or matches, no vaxatious social gatherings, no stamping, or rowdyism in the class. Motor cars and aeroplanes did not exist even in the wildest dreams. Anna Kirloskar with his musical plays of *Shakuntala* and *Saubhadra*, had just begun to supply a novel and enchanting entertainment, the high moral tone of which can well be contrasted with the tone of the present day cinemas. Free from all extraneous distractions, the whole life of the college was entirely educational, highly suited to the development of character on the basis of knowledge and study, so as to prepare us for life's struggle and the service of the nation in all possible ways. The institution and its surroundings thus seemed to carry into practice the exalted sentiments conveyed by the motto "Union is strength" so appropriately adopted by its founders.

We breathed the atmosphere whose ingredients were first conceived by Ranade and then set in motion by Tilak, Agarkar

and Gokhale. For did not these noble souls supply us living examples of sacrifice and service? We saw before our eyes how they toiled and worked with a singleness of purpose hardly ever surpassed in later days. They could easily have secured lucrative service and piled heaps of money in any walk of life. But spurning wealth and ease, they cheerfully accepted a pittance of thirty to fifty rupees a month. We know how Apte died at the age of 32 working at his *Dictionary* and his *Guide to Sanskrit Composition* as additional resources to meet the growing needs of life. Although Gokhale was not then on the professorial staff, I think he had joined the Society as a life-member and started his career in the New English School.

This internal atmosphere of self-help, unity and service was then fortunately strengthened by extraneous circumstances also. The year 1885 marks the time of Ripon and Reay, great names both, ardently working to help Indians in their onward march. The Ilbert Bill was in the fore-front of politics. Ripon was launching his scheme of Local Self-Government. Dadabhai Naoroji had started his famous agitation in England. Ranade and his co-workers had begun their campaign of social reform. There was hardly a day when there was not a lecture or discussion of one sort or another at the Hira Bagh, where several of us had made it a point to attend and listen to the erudite discourses. The cry for Swaraj of later days was just taking root and slowly creating a cleavage between two opposite schools of thought, led by Tilak and Agarkar, championing the cause of political and social reform respectively.

It was in the midst of such conditions that the Fergusson College came into being. Prominent examples of the influence exerted by these conditions may be illustrated by the careers of Shivram Mahadev Paranjpye and Haribhau Apte—the former becoming a disciple of Tilak and the latter that of Agarkar. I know how Haribhau neglected his lessons in the class and occupied his time in writing his first work '*Madhali Sthiti*,' thereby losing his University degree for ever. Professor Gole too was silently evolving his thoughts which he later published in his brilliant compositions, '*Brahman ani tyanchi Vidya*' and '*Hindu Dharma ani Sudharana*'.

I can mention more instances, from my class, of persons who owed their future careers to the circumstances then prevailing in Poona. But my own share in the matter was altogether insignificant. The College was closed in September and I came to Bombay for my Previous examination, never again to visit Poona until after four years, as a member of the *entourage* of His Highness the Maharaja of Baroda.

NARASINHA CHINTAMAN KELKAR, ESQ., B. A., LL. B.

(1889 : FERGUSSON COLLEGE.)

I have been asked by my friend Prof. P.M. Limaye to contribute a few of my reminiscences about the Fergusson College to the Jubilee Volume which he is bringing out. I respond to that call most willingly. For all of us like to live again in imagination in the days of our younger life, of which student-hood is perhaps the most cherishable slice. I am proud of the fact that from being a student of the Fergusson College in 1889 I have developed my connection with the Fergusson College and the D. E. Society to being a member of the Governing Body of the Institution since 1930.

I joined the Previous Class of the Fergusson College in January 1889. The College then consisted of only the Previous Class. It was thus a unicellular college. But it did not lack efficiency. The staff consisted of some very brilliant men, who brought with them not only high academic qualifications, but what is rather rare, the spiritual force of sacrifice and the will to dare for the purpose of *doing*. To name only two of them, the memories of Lokamanya B. G. Tilak and the Hon'ble G. K. Gokhale are still held in reverence in Maharashtra as two of its modern makers.

The college was adequately housed in the front Hall of the Gadre Wada. It was a hall of the old type of Maratha architecture. Its wooden arches were ornamental, but they somewhat obscured the already scanty light that could come in from only two sides. The furniture was of the poorest kind. There was no Gymkhana for the college. And the use of the Khabutar Khana as the play-ground was successfully disputed by the students of the New English School. In the Gadre Wada itself, a miserable room con-

tained all of what there was in the nature of a Library and Reading Room. And of the books in the general College Library, the less said the better.

But when I say all this, I do not mean to suggest, in the least, that the quality of the teachers or the students was poor in proportion to the poverty of the educational accessories. It is a matter of experience that the real quality of educational institutions is neither necessarily conditioned by nor proportional to the amenities or accessories they may be endowed with. The Fergusson College of the present day is *rich* in every thing; and legitimate also is all the wealth which the students of the contemporary generation now enjoy in respect of the accessories, the appurtenances, the amenities, and the financial resources which go to make up that enjoyment. An institution, like a human being, has a right to enjoy life as much as a right to live. And enjoyment of the kind I have mentioned certainly sweetens the life lived in any institution. But the Fergusson College of my time had, as it were, a kind of a *halo* about it, arising out of the consciousness of the sacrifice and the nationalist spirit of the staff of the college, and the consciousness on the part of the students of being helpers in the cause. The Deccan College, being a Government institution, possessed, enjoyed and displayed an air of superiority which none was prepared to dispute. But many a student of the Fergusson College might boast that his preference for that College was not based upon its adaptation to the needs of children of poor parents, but that it was based on an appreciation of the idealism that sustained the spirit of the founders of the college. The *alumni* of the Fergusson College had no desire to compete with the Deccan College in anything excepting academic efficiency and the achievements of the intellect.

And now a word about the staff. Vishnu Shastri Chiplunkar, one of the founders of the New English School, died in 1882, that is to say, two years before the college itself was started. But Tilak, Agarkar and Apte were ambitious educationists, and could by themselves lay a solid foundation for the new collegiate institution. The college had settled down to normal working conditions, with a full and competent staff and a fairly large number of students by the year 1889, when I joined the College. We were a

class of about 70 boys who had to pack ourselves, somehow, in that small hall. Prof. Vaman Shivaram Apte was our Principal. He was a junior as compared with Tilak and Agarkar. But he showed certain special qualities which made even Agarkar and Tilak yield this place of honour to him.

A story is told about Apte's self-confidence in his competence as a scholar. Some of his friends twitted him that it would not be much of an achievement if he got a First Class in Languages in his B. A. Examination on the strength of his already established proficiency in Sanskrit. So spurred by youthful ambition, he took up Mathematics as his voluntary subject, and proved the versatility of his intellect by obtaining a First Class even in that subject. His *Sanskrit Dictionary*, again, is a monument, even to this day, of his learning and intellectual energy. For that work of his has not yet been superseded by any other of its kind. So also is the case with his popular *Students' Guide*, which has proved for a generation very helpful to all students of Sanskrit who care to learn the mysteries of the syntax and idiom of that classical language. But over and above all these qualifications Apte was a stern disciplinarian. No wonder therefore that he was appointed the Principal of the College with the unanimous consent of his colleagues.

Tilak had already made his name as a profound scholar in Sanskrit and Mathematics, and hence sections of both these subjects were entrusted to him. It is said that Tilak never cared to concern himself with the blackboard, the chalk, and the duster. And dull-headed students rued their lot under him as a Professor of Mathematics. But the more intelligent students found it a pleasure to run with him quickly over the field of that difficult subject. Besides being respected as a Professor, Tilak also enjoyed, among his students, the reputation of being the *nationalist backbone* of the Institution. In 1889, Tilak's differences of opinion with his colleagues on the matter of the duties and obligations of the Life Members of the Institution had already so developed and advanced, that he had decided to retire from the Society, and was actually on leave as a preliminary to it.

As for Prof. Agarkar, he was regarded by the students as perhaps the most *human* among their professors. The simplicity

and the naivete' of his manner and heart was blended with a strain of humour, and he had very frequent occasions, during his hours with the students, to indulge in that essentially human quality as much to his own enjoyment as to that of his students. They very nearly took liberties with him, and his readiness to be involved in provoking arguments even on irrelevent subjects was availed of by the students. He was looked upon by the younger generation as a champion of Social Reform, and his frank talks and courageous manner were very much appreciated by them. He was in charge of the subject of Logic. Being a close student of Mill and Herbert Spencer, Prof. Agarkar was a professed agnostic and was suspected of being an atheist, but his students were hardly expected to dislike him for that. He led them unwarily, during the course of his lectures, into the depths of unwarranted topics, and he looked upon them more as good companions than as students.

Prof. Vasudeorao Kelkar was the principal Professor of English. Haughty in his manner, he would seem to insist upon students keeping their distance, which made them somewhat shy in raising points of information and interpretation. Fluent in speech, he was naturally very impressive. But he had not the tact of putting students at their ease. A tell-tale reddish tint in his eyes might have often led the students to discuss him in their private conversation.

Prof. Gokhale on the other hand was an all round favourite with the students. His handsome, boyish face was itself an added recommendation, and there could be no question about the earnestness and labour which he would conscientiously bring to bear upon his task as a Professor of Mathematics and English. Sensitive to a degree, he was more an object of sympathy than dread among his students. He had already made a name for himself as a budding student of politics under the benevolent guidance of the late Mr. M. G. Ranade. And he was marked out as the only capable rival of Mr. Tilak in the coming years.

Prof. Gole was in charge of Physics. He was both profound and useful. There was a cynicism in his look and language and he was supposed to have held firm convictions of his own, though he would never like to force them upon anybody's attention,

And last comes Prof. Bhanu, who was in charge of History. He had a fair knowledge of his subject, but never impressed his students either by his own acuteness or by the utility of his teaching to his students (as was the case with Prof. Apte). He was not eloquent in his speech, and was positively slip-shod in his utterances. His voice was harsh and raucous. He never cared about aptness or propriety of the words he used, and his roving address was full of amusing irrelevancies. But he had a pleasant look about him, and was bound to be liked by his students as he would not stand on ceremonies with them in anything. A spirit of comradeship characterised him as much in the class room as in sports and exercise on the playground. Among the contemporary staff he alone could command enthusiasm enough to put on the dress of a volunteer and lead a company, which was often as undisciplined as himself.

But in saying all this, I do not think I have shown a more observant eye than any average student of any generation has shown in estimating his professors. The business of the professor is to teach; that of the student to study. But in every generation of students, boys have always liked to mark and know more about their professors and teachers than is directly helpful in their studies or their adventures in the examinations. They believe, that they alone have the unique opportunity of getting tips and even inspiration from their teachers, and they are willing to have their outlook directed and their plastic mind moulded by their teachers' influence. They like to cherish the memory of their teachers as much as of themselves as students, at a time when they are privileged to open the oyster of the world with the keen blade of their heart and intellect. In later life you may have the good fortune to sit in halls and buildings, rich in splendour and magnificence, to participate in the work of Assemblies which concerns the whole public life of your society and your nation. Your enlightened egoism in later life may be immensely gratified and perhaps also with good reason and justification. But when you look back upon your School and College life, it can only be with a sense of unmixed pleasure and enjoyment in which egoism has not yet found a place, in which there is a tendency to look upon every man as a friend and

upon your teacher as if he held the keys to the ante-chamber of your future career and destiny.

The Gadre Wada now looks contemptible, when compared with the extensive and magnificent present-day buildings of the Fergusson College, its rich libraries, extensive play-grounds, plentiful laboratories, and a whole regiment of professors and lecturers. But the Fergusson College of my memory is yet hovering in spirit in that modest hall in the Gadre Wada with its old-world ornamental arches, its ill-lighted openings and its overcrowded benches. It is now 46 years since then. But my memories about the Fergusson College of that time are as fresh as a lawn, and as clear as steel.

PRINCIPAL J. R. GHARPURE, B. A., LL. B.

LAW COLLEGE, POONA.

(1891 : FERGUSSON COLLEGE).

My connection with the D. E. Society began in 1891 when I joined the Fergusson College as a student in the P. E. Class. After matriculating at Indore from the Calcutta University, as there was then no State college at Indore and the prospect of one which was under contemplation was both remote and uncertain, and as there was only one college in the camp at Indore run by the Canadian American Mission, I decided to join the Bombay University. This however cost me nine months, the examinations in Calcutta being held generally in February, and in Bombay in November.

The year 1891 was a year which has gone down in History as known for many important events in the life of Poona. The Age of Consent Bill, the unfortunate differences among the Life Members of the D. E. Society, the consequent resignation of Mr. Tilak, and the hot controversy carried on in the newspapers between him and some of the Life Members and personally Principal V. S. Apte, as also the healthy rivalry between the Fergusson College and the Deccan College, which was visualised in the staging of two plays by the two colleges, are some of the events that are marked down for

posterity. The Age of Consent controversy brought to the front, I think, for the first time the two intellectual prodigies, Mr. Kashinath Vaman Lele of Wai and Shridhar Vitthal Date of Poona. Mr. Tilak with the help of Mr. Balasaheb Natu and the aforesaid gentlemen and others headed the orthodox movement opposing the Bill, while Mr. Ranade (as he then was), Dr. Bhandarkar and the Members of the D. E. Society generally supported the Bill. We, the students at colleges, could not understand the attitude of Mr. Tilak. For, as there was little difference that we could observe between him in his private life and his colleagues in the D. E. Society in matters of social and religious observances, the hot controversy that was led by him was an enigma to many. Some of the extreme members and their activities during this controversy resulted in violent personal attacks upon veterans like Dr. Bhandarkar which ended in personal injuries to them and lifelong consequences to some of the students. For, it was found that in the riotous attack that was led at the meeting at the Kridabhuvan, some of the students of the Fergusson College took part, prominent among whom, noticed by Principal Apte, were the late Mr. S. S. Karandikar and Mr. G. S. Apte who is now at Ujjain as the Principal of the Madhav College. These and others involved were important persons, as the first had the good fortune to have secured the First Jugannath Shunkershet Scholarship and the second was known to be an all round general scholar. Principal Apte, who had always a keen eye upon the students and their careers, but who was also a strict disciplinarian, was respected for both these qualities by his students and colleagues. I have a clear impression how men like Agarkar, Gole or Kelkar never directly took the risk of making any suggestion to him, and in all such matters Mr. Gokhale who was the youngest was looked to as a convenient medium. Principal Apte, therefore, while he was extremely reluctant to part with these two scholars and others, was also anxious that the fame of the college did not bear any dark spot. Some days after the rowdy meeting of Kridabhuvan were therefore marked by continuous parleys between the students and the staff. Mr. Apte had boiled himself down to the smallest point possible and his only condition was that the students in general should agree to an expression of regret for what had happened at the meeting. Some of the students however could not agree to this and the result therefore was that they had to be rusticated.

Mr. Karandikar and others started private institutions known for a long time as the Preparatory Classes and Mr. Apte went to Ujjain.

The next event that marked the year 1891 was the hot controversy between Mr. Tilak and the Life Members of the D. E. Society. His resignation, which saw the light of the day long after, was the result of this controversy. Messrs. Dharap and Namjoshi had their sympathies both with the College authorities and with Mr. Tilak. Mr. Tilak having just then resigned, our batch had not the good fortune of listening to his lectures about which we had heard so much, and it was the prospect of those lectures which was one of the reasons which had induced me to join the Fergusson College. Mr. Kelkar had gone on leave for some time and therefore Principal Apte engaged us in *Childe Harold* in addition to the Sanskrit drama of *Ratnavali*. Prof. Dharap was taking the Kavya and Mr. Gokhale English Prose and Mathematics, while Prof. Bhanu lectured in History. Having passed from the Calcutta University which was known then to be much behind Bombay in Sanskrit, my friends at Indore, prominent among whom was Mr. (now Dr.) Y. G. Apte, had warned me against entering the dangerous zone of Bombay, where Sanskrit was the deathrock of many students migrating from the Calcutta University. I had therefore to be very careful in that subject and I still remember with gratitude the tact of Principal Apte in teaching the subject of Sanskrit. After about a month's attendance under him, I found myself not only free from any anxiety about the subject, but quite competent to face any extra passage that could be set at a test and I assign this result solely to the methodical manner and tact of Principal Apte.

Another important event was the dramatic performance. The students of the Deccan College, among whom were the late Sardar K. C. Mehendale, Mr. G. K. Gadgil, Malharpant Garde, Katti and others, started a movement for staging a drama by the College students and they selected the play of *Mrichchakatika*, Malharpant Garde taking the rôle of Charudatta and Mr. Katti of Vasantasena. A similar movement for staging the *Veneesamhara* was therefore started in our College and got special encouragement, as Principal Apte gave his consent without much trouble. Among those who took part in the performance was Mr. V. M. alias Baburao Phadke who luckily is still among us and who took

the rôle of Duryodhana. The late Mr. C. G. Deshmukh, the youngest among us, volunteered himself for Bhanumati, Mr. Sholapurkar for Dharmaraja and the late Mr. V. M. Modak for Draupadi. Mr. Ganpatrao Vaze, the father of the present Dr. Vaze, took up the rôle of Bhima, Mr. Kaka Joglekar of Arjuna and Mr. P. G. Vaidya of Karna. Mr. H. G. Limaye acted as Sundaraka, Mr. V. R. Gupte as Gandhari and Anantrao Ukidve, as the Dasi of Draupadi; while the best and the foremost cast, namely that of Ashvatthama, was taken by Mr. S. S. Joshi. Mr. Pradhan was Vasagandha and Mr. Vamanrao Khandkar was the Charioteer of Drona. Mr. Ghaisas was Vinayandhara, the Kanchuki of Duryodhana, and Mr. A. G. Sathe Jayandhara, the Kanchuki of Dharma. Mr. K. B. Joshi was Sahadeva. Our ambition was that it should be entirely the students' concern and therefore the Harmonium, Tabla, and even the curtains were in charge of the students. I happened to be in charge of the Harmonium and Messrs. Dixit and Joshi looked to the curtains. The part of Sundaraka was most taxing and in getting it up Haribhau Limaye greatly impaired his health and had almost lost his life. His health which was thus once shattered affected his career throughout his life. Our performance was a great success. Principal Apte was much gratified and all the Professors were pleased. Dr. Bhandarkar who attended, spoke highly about it and it was an ample reward for all our labour. We also staged a public performance which enabled us to meet all the out-of-pocket expenses for the movement and rounded up by a feast at the Hirabagh Hall, where a photograph was also taken. It may be said generally that each actor tried to do his best about the cast assigned to him. We had the hearty co-operation of Princess Kamabai Saheb Shirke and of Mr. Vasudeorao Bhave, while Prof. Kelkar, the late Narayanrao Phatak and Govindrao Dewal and Babasaheb Joglekar had entirely identified themselves with our preparation and rehearsals. An *ex tempore* scene, the result of a sudden inspiration of Narayanrao Phatak, was extremely thrilling and a great surprise both to the audience as well as to the actors in the Green Room. The scene was exhibited to suit the hot controversy between Ashvatthama and Karna after the death of Drona and the *tableau* exhibited Bhima destroying Duhshasana and sucking his heart's blood in fulfilment of the dire vow of vengeance declared by him at the assault on Draupadi in the open Court by the Princes.

The Drama was over, but its aftermath still lingers in the minds of those who are still among us. One fact that remains as an outstanding feature is known, viz. that excepting D. L. Dixit and V. R. Gupte none got through the examination which followed the dramatic performance. It would not however be correct to say that the failure was due to the diversion on account of the Drama, because the time occupied for the preparation of the Drama was comparatively very small, and if the remaining period had been properly utilised for the preparation of the examination, the result would have been quite different. For it may be asserted without fear of contradiction, that all who had taken part in the Drama were not of the dullard class, but had a fair reputation for intelligence. Messrs. V. R. Gupte, C. G. Deshmukh, H. G. Limaye, myself, Mr. Sholapurkar and others did get through later on. Still one cannot close this subject without recording an impression, that a dramatic performance does not lead to any good results, and that if such a movement be at all undertaken, it should be with an amount of caution and strict supervision by the staff over the members taking part.

The disaster at the examination compelled me to leave Poona and I selected Baroda, from which college I passed the Previous Examination; and then all the subsequent examinations were done in Bombay at the Wilson College and the Government Law School. During all this interval my contact with the Fergusson College stood and was fully maintained, the associations once formed during the intensive year of 1891 having a strong vitality, with the result that although technically an outsider I have been having the privilege of being in close touch with the Society, having had the privilege of sharing its anxieties, e. g., under the Risley Circular, and feeling joy in its success.

It was in 1907 that another delightful occasion for closer contact arose. This delight was the starting of the Law College under the auspices of the Deccan Education Society. Myself and Mr. Shingne had started a Law Class in Bombay and the object was to ultimately develop it into a Full Grade College where arrangements could be made according to the notions we had formed during our student days. It was arranged that a Law Class should be started at

Poona and Dr. Bhandarkar as the Chairman of the Governing Body addressed a letter to me in that connection. The college was to be started in the first instance for the First LL. B. Class and when sanction was secured for the full course Mr. Shingne was to come over. I started work in 1908 and had about four lectures. In those days only 2 hours a week were considered to be sufficient for coaching students in Law. The response was very encouraging, inasmuch as about 125 students registered themselves on the first day. Bearing in mind the fact that another class was running at the Deccan College, this fact was regarded as significant and was taken as indicating that it was a want widely felt by the students. The institution, however, had a very short existence, for, with the advent of Mr. D. F. Mulla as the Principal of the Government Law School in Bombay, the two hours per week system was changed into one hour per working day. Additional appointments of professors were made and the University recognition was confined to the Bombay Government Law School alone. If others wished to teach Law to the students, they could do so, but the student could appear only through the Government Law School which survived as the only affiliated institution. The result was that all the mofussil classes stood disaffiliated and it became necessary to close the Law classes. Although the Law classes were closed, my connection and intensive association with the D. E. Society has continued ever since then up to this day, and our relations both personally and institutionally have been as they were, when I first came into contact with that august body.

LAXMAN VENKATESH NAIK, ESQ. B. A., LL. B.,
PLEADER, BIJAPUR.
(1892—1900: N.E. SCHOOL and FERGUSSON COLLEGE.)

I joined the New English School, Poona, in January 1892. My father often visited Poona in the company of Shrimant Amritrao Dafle, grand-father of the present Ruler of Jath, Shrimant Vijaya Sinha Maharaj. Even then Poona had great attractions as an educational centre and the New English School, Poona, started by self-sacrificing young graduates, had already acquired a reputation for

a high standard of teaching. Having heard of the New English School, my father made up his mind to send me to Poona. My mother was unwilling to send me to a distant place as I was only 12 years of age then, but ultimately she was induced to give her consent. I had also an ambition to go to Poona. I therefore left Jath in January 1892, for the first time, to go to Poona, along with two other boys of my father's friend. In those days there were no motors, not even good roads and the journey from Jath to the railway station, either Asta Road station (now Tasgaon Road) or Miraj, was long and full of discomfort. The journey took us 2½ days. We travelled sometimes on ponies and sometimes in country carts. The journey was performed at the rate of 3 miles per hour at the best. On the third day at about noon, we arrived at the railway station and then we breathed a sigh of relief that our wearisome journey was over. We then gave instructions to our servants to take back the ponies or carts and waited in the station yard for the train to come. In January 1892 when I first started for Poona, I saw the railway station and the train for the first time in my life. Then there were no refreshment rooms or tea shops on the railway premises, nor were there any refreshment cars attached to the train. We had therefore to go without refreshments and had to be satisfied with our stale '*pharāl*.'

In my school days, I was staying with my friends in the house of one Ganapatrao Bhat, a friend of my father, near Badami Houd in Sadashiv Peth. He was a great disciplinarian and insisted that we should rise early in the morning and learn *Amarkosha* by heart. He did not like us reading English lessons at that hour. He insisted that the small hours of the morning were intended for learning *Amarkosha* or other Sanskrit lessons. We were all unwilling to rise early in the morning; whenever he left Poona for business, our prayer to God was that business should detain him longer outside Poona. Under his strict discipline, however, I could learn by heart the greater portion of *Amarkosha* which was of great use to me in my Matric examination.

A few days after I attended the school, there occurred the sad death of Mr. Vaman Shivaram Apte. The school was closed for 3 days. His funeral was attended by a large number of students, not to speak of the gentry and leading men who attended



•L. V. Naik.



L. B. Bhopatkar.



V. R. Shinde.

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G. R. Abhyankar



Krishnabai Kelavkar.



K. S. Mhaskar.



V. B. Bapat.

his funeral in large numbers. Everywhere there was a talk of his great merits. He was a great scholar. He was very hard-working and painstaking. It was talked about that his hard work had killed him. He was essentially a self-made man and during the short span of his life, he produced such books on Sanskrit language, that even today they are the standing monuments of his industry and scholarship. Even now I remember that the sorrowful event cast a gloom over the two institutions and for several months after the event, we were attending school under the shadow of that gloom. Everywhere there was a talk about his scholarly abilities, his strict discipline in school and various other qualities of head and heart.

Professor Bhanu was then the Superintendent of the school, and continued to be the Superintendent for several years. He often visited the class rooms, and took up the teaching from the class master. One day he explained an English poem in such simple language that it made a deep impression on boys and some of them unwittingly made a request to him that he should take English. He replied that it was foolish to make such a request and it showed that they were wanting in discipline. The late Mr. Gopalrao Nandargikar was our Sanskrit teacher in Standards V and VI. He was a great Sanskrit scholar and often talked in Sanskrit, whenever some Pandits came to see him in the class room. Boys were awfully afraid of him as he often visited the class room with a cane in his hand; and under his care, there was scarcely a boy who was not well up in Sanskrit and who failed in that subject.

The late Mr. Bapusaheb Limaye was our teacher in Mathematics. When explaining difficult examples or deductions, he asked some boy to go to the board and then explained them without himself looking to the board even once. He had a great mastery of the subject. All his pupils had a great reverence for him as his exposition of the subject was clear, convincing and impressive. Mr. Nageshrao Bapat was another clear-headed teacher, who taught us Mathematics and Mechanics in Standard VII. He was asked to teach Mechanics for the first time in 1896 to the students of the Matriculation Class. His elucidation of the principles was expressed in such simple language that it made a great impression

on students. Two other teachers who were held in high esteem by the students of the school were the late Mr. Vasudevrao Patwardhan who taught English to Standard VII and the late Mr. Oka who taught Sanskrit to the same standard. Mr. Vasudevrao's command over the English language was great and he talked English with great ease and fluency. Mr. Oka was a great grammarian. He had himself compiled a *Sanskrit Grammar* which contained subjects not usually dealt with even in well-known works on grammar. When I was in the New English School, we often heard of Professor Agarkar, a great social reformer. His organ (*Sudharak*) was the exponent of his views on social reform.

In our school days, we took our meals in dining houses (*khanawals*) which were generally conducted by helpless widows. All school boys, who came from outside, generally took their meals in dining houses. Their number was large in those days. The food served was of very inferior quality, but then it was very cheap and cost us only five or six rupees a month. We often changed those houses with the hope of finding a better one ; but we found all were of the same quality, with nothing to choose between them. For a boy receiving education at Poona, Rs. 10 were quite enough in those days ; he would have to spend Rs. 2 as school fees (for Standards VI and VII), Rs. 5 for meal charges, Re. 1 for rent and still had two rupees more to spend as he liked. How cheap was education then and how costly it has become in these days ! A man of a middle class, with moderate means, cannot now afford to keep his boy at Poona for education.

In those days tea was almost unknown at least among students. I remember, I tasted tea for the first time in my life when I was in the Intermediate Class in the Fergusson College. Aerated waters and other drinks were not much in evidence. Soda water was taken as a medicine to relieve indigestion. Now-a-days it has become almost a common drink amongst college boys.

I entered the Fergusson College in January 1897. I had scarcely attended the College for a month when plague broke out in Poona for the first time and the College was closed. In my college days, I mostly lived in the residential quarters, but even

residential life was not so costly as it is now. Our club charges never exceeded Rs. 11 or 12 and we got the best food and occasional feasts within that amount. We enjoyed our college life. As Rs. 25 were quite enough, parents were under no anxiety and never grudged to send the amount *per mensem*. To middle class men college education of boys now has become a burden and it is with great difficulty that they make both ends meet, after meeting college expenses of their boys. Some remedy must be found to lessen this burden. I know several parents who are unable to send their boys to colleges because they cannot afford to meet college expenses. In contrast to the present days of anxiety to parents, our days were good old days, free from anxiety and worry to parents. When I was in the College, Mr. (afterwards Principal) R. P. Paranjpye went to England for higher studies in Mathematics. Mr. (afterwards Prof.) K. R. Kanitkar and Mr. (afterwards Prof.) H. G. Limaye were my contemporaries, though senior to me. The writer had the good fortune of entertaining Profs. R. P. Paranjpye, K. R. Kanitkar and H. G. Limaye when they came to Bijapur in 1918.

Principal G. C. Bhate's lectures on Logic and Moral Philosophy were of a high level. Principal Rajwade taught us Milton in the Inter Class. His lectures, delivered with force and punctuation, made lasting impression on boys. His calm and majestic appearance created awe and reverence for him in the minds of students. The present writer had the good fortune of entertaining him in his house in 1916, when he came to Bijapur to collect funds for the Society. Professor Gokhale's lectures on Bacon's *Essays* and *The Advancement of Learning* were unique in their character. His memory was so strong that he used to repeat by heart several essays and passages. He delivered his lectures with great ease and fluency. Professor Gokhale took great interest in the boys of his College. He was helpful to them, whenever they needed his help. He helped me to secure some work in the Aryan Education Society's High School (when I was attending the Law College in Bombay) by introducing me to Dr. Bhalchandra. I received some two or three letters from Gokhale when I was in Bombay and I have been able to preserve one in his own hand, though others are missing. I have preserved it with great care as a precious article from the greatest son of India. The Fergusson College and

the Servants of India Society are the two great monuments of his life.

Students then had very little political life. There were no College Parliaments and no debates on political subjects. Discussions on political subjects were often eschewed. Nor were there such upheavals in the political life of the country as would absorb the minds of students. Political life was then still in its infancy so far at least as the College students were concerned.

LAXMAN BALWANT BHOPATKAR, ESQ., M. A., LL. B.

(1892—1904 : N. E. SCHOOL and FERGUSSON COLLEGE.)

I was a student of the N. E. School from 1892 to 1896 and of the Fergusson College from 1897 to 1900. After a break of two years I again studied in the Fergusson College from 1903 to 1904 for my M. A. I was thus connected for eleven years with the institutions of the D. E. Society. In my time, inter-collegiate and inter-school sporting events were unknown. There was a disinclination to take part in games and exercises, particularly in Indian games and gymnastic exercises. I remember having competed in a running race which was held along with other sporting events in 1893 by the authorities of the N. E. School, and having secured the first prize. The school had a Gymnasium of its own in the Gadre Wada and the late Mr. Mahadba Kale was in charge of it till his death. He used to give elementary and advanced instruction in wrestling, malkhamb and dandpatta. The school authorities, however, put a higher value on physical drill in which we were instructed by the late Mr. Dixit. Students who had received this instruction under the enthusiastic guidance and leadership of Prof. Bhanu did very useful work as volunteers when the Indian National Congress held its session in Poona with Babu Surendranath Bannerji as the president.

Instruction in double-bars, single-bar and trapeze was given at the Khabutarkhana. A retired military man was made the instructor and many students of the N. E. School and the Fergusson College availed themselves of the opportunity. Competitions in

wrestling, malkhamb and dandpatta were arranged for the students of the N. E. School during the Shimga holidays in 1895. Students of the School who were members of various gymnasia in the city competed enthusiastically with those who only attended the school gymnasium. In all the three events members of the school gymnasium won the prizes. Mr. J. V. Oak stood first in malkhamb, Mr. Shikhare in wrestling and I myself in dandpatta. Of all the competitions that were held from 1892 to 1897 I remember the one held in 1895 to have been a big event in which the contest was very keen.

Events like Mr. Rand's murder called down the suspicion and the displeasure of the Government on gymnasia and similar institutions. The effect of this blow lasted till about 1924. During the Shimga holidays atya-patya matches on a large scale were played in the Khabutarkhana and attracted thousands of spectators. Even educated people had taken to atya-patya.

Non-Indian games like Cricket and Tennis were getting fashionable when I was in the Fergusson College. In 1900 Lord Northcote, the Governor of Bombay, offered a shield to be annually retained by the winner in Inter-Collegiate Cricket Tournaments. I was a player in the Fergusson College team and we were defeated by the Engineering College. By the time I began to read for M. A. examination, the Northcote Shield matches assumed the importance of the greatest sporting event in the college world.

VITTHAL RAMJI SHINDE ESQ. B. A.

FOUNDER, DEPRESSED CLASSES MISSION.

(1893-1898 : FERGUSSON COLLEGE.)

'*Dear Alma Mater*': that is the term I apply only to my college, the Fergusson, in as much as the Bombay University was not during my time a teaching but only an examining institution. I joined the Fergusson in 1893 and passed my B. A. and First LL.B. from it in 1898. I was among her early though not the earliest undergrads. I vividly remember how Kelkar tried to lead us up to the humours of the *Pride and Prejudice* of Jane Austen, and

how Abhyankar Shastri took us through the intricacies of the *Tarka-sangraha,* while we on our part dozed on the rather uncomfortable benches in the dingy old halls of the Gadre Wada in the City of Poona. I was only a commoner, a back-bencher, and never figured in the eyes of my dons. My name and my very existence was known only to the College clerk—a rather imposing figure who collected my fees and at times terrified me out of my wits! He sonorously called our names on the roll and if any one dared to omit the 'Sir' from the conventional "Present, *Sir*", Mr. Dixit was wrath itself! My first sight of the Principal, the inspired and the inspiring Agarkar was embarrassing. I expected him in boots and trousers—the inevitable symbols of a "reformer", not to mention a hat and a tie of which I had no idea myself, a lad from the country-side that I was then. The present fine site and the stately buildings, the pomp and paraphernalia of a modern University, my college then had not even so much as a dream of. While I was expecting a chaprasi, Agarkar himself stood out before me in a loose dhoti and orthodox underwear, frowning eye-brow and hanging moustache, sharp eyes and sunken voice, a sinking victim of asthma. I almost took him for his cook! No, he was our Master, superior and idol! I remember once, while he was teaching us Logic, how he explained anthropomorphism. He sharply asked us, "If the donkeys were to paint their own God, what do you think the picture would be like?" Without waiting for our reply he at once raised both his hands above his ears and shook them, suggesting the long shaky ears of a donkey God!

Before my time Tilak had left the staff as he scorned pedagogy and would be a god of the people. To him teachers and professors were mere cow-boys on the ranches of the Chaturshingi plains. His chum Agarkar, latterly an adversary, was called in Tilak's paper " a dog on the neighbouring haystacks " to our mixed mirth and wrath! While we worshipped our teachers in the lecture rooms, both the teachers and the taught were mercilessly lashed by the then roaring journal. All that did us good : our souls thus grew between the spoon and the whip!

I once went to see Pandita Ramabai, then a very prominent figure among Christian converts and a pious leader of the cause

of women in India. In reply to her question about my connections I had to introduce myself as a Fergussonian. Immediately there was a most significant scowl on her brow. "Oh! you come from that atmosphere of Atheism!" she cried. I had the audacity to take her exclamation as a compliment to my teachers as much as to myself. Those were the days of renascent doubt and agnosticism.

Gole followed Agarkar in the chair, the latter passing behind the veil never to be lifted! Gole was rather a shy yet substantial man, a thinker not a speaker—some of his semi-sociological books were very provocative of thought. They marked a silent reaction in our thoughts and even in our life, putting us midway between Tilakism and Agarkarism. Finally in my time came Rajwade as the Principal, altogether a silent student. But Gokhale was then the star of the firmament both in the class room and in the administration, though never a principal. It was he who first brought the virus of politics, I mean party politics, within the precincts of higher education—not quite a legitimate injection, as some would put it. Before the summer of 1898, Gokhale, the disciple of Ranade, the budding professor-politician of the day, had just returned from a trip to England, burning with admiration for the Western heaven. On the 16th of April he delivered a lecture on "Education in England and India." I give the substance of an entry in my diary. Gokhale's masterly English, his sweet voice, his sweeter, almost lovable personality enchanted my youthful wits. I wonder how I could remember so much of the lecture as to enable me to fill pages and pages of my diary with a critical report of that great treat. The speaker drew rather too rosy a picture of the Western methods and achievements and exaggerated the distance between the professors of English Universities and our own "cram-mongers." Such was my own comment then. Principal Rajwade was in the chair. Rather cowed down by the lecturer's highstrained strictures, Rajwade, in his humorous concluding remarks, confessed himself driven to resign his teachership and to retire into oblivion. Gokhale shouted "No! no!" We all raised a thunder of laughter, and yet Rajwade had the loudest laugh!

Such was the Fergusson in my time. At present she is the Deccan Queen of the colleges of the Bombay University. But she

was then scorned by her elder sisters for her juniority and poverty of means. If Sahyadri is the back-bone of the physical Maharashtra, certainly the Deccan Education Society is the intellactual back-bone of our modern Maharashtra. Those that are fond of show may not admit this claim; yet it is the solid substance that counts, not mere show.

PROF. GANESH RAGHUNATH ABHYANKAR, B. A., LL. B., SANGLI.

(1893—1897: FERGUSSON COLLEGE.)

I was in the Fergusson College from 1893 to 1897. During these five years I had the privilege of learning under such eminent teachers as Principal Agarkar, Prof. Chandorkar, Prof. Kelkar, Prof.Panse, Prof.Karve, Prof.Bhanu, Prof. Rajwade and Prof. Gokhale. Mr. R.P. Paranjapye (now Dr. Paranjapye), Mr. Babasaheb Sathaye, Mr.Sant, Mr. Shripad Baji Jog, Mr. Mainkar, Mr.Govindrao Sardesai of Kolhapur, Mr. K. R. Kanitkar, Mr. Haribhau Limaye, Mr. V. N. Jog, Mr. V. N. Joshi, Mr. Asundi, Mr. J. S. Karandikar and Mr. V. R. Shinde were my fellow students. Many of us were the first batch of students who for the first time occupied the residency just behind the Wadia Library. It was the only residency then existing. The days we passed in this residency were the happiest of my life. Without any worries or anxieties of life we spent time in our clubs in chatting and in swimming and other sports and the friendships we then formed lasted throughout our lives.

Of our professors Principal Agarkar taught us logic in the Intermediate Class. He was then too weak and feeble in health and except occasional wits of an amusing character his teaching of the subject was commonplace. With Prof. Chandorkar with his quaint pronunciations and hum-drum teaching of the *Tarka-bhasha* and *Tarka-samgraha* and *Kavya-prakasha* we pulled on merrily. Prof. Panse was a new addition to the College and as he had to step into the shoes of the late Principal Apte, a distinguished Sanskrit scholar and a most renowned teacher, Mr. Panse felt great hesitation in taking up this responsibility of a Sanskrit professor. He taught us *Nagananda* and *Harsha-charita*. Both these works were quite new in the curriculum and there were no annotated editions. Mr. Panse took immense care to give profuse notes and also such

varied information, that it undoubtedly added to our stock of knowledge and made the work easy. *Harsha-charita* was full of double-meaning in every sentence and without the assistance of any authoritative annotations it was a most difficult work to understand. But Mr. Panse took such assiduous labours and made the text so easy and lucid that the students found very easy their task about *Harsha-charita* which was considered to be very tough and difficult for understanding, Mr. Panse did his level best and really gave satisfaction to those who were earnestly and seriously following his instructions. There were some critics even then and they thought that, compared with the late Principal Apte, a giant, Mr. Panse appeared a pigmy and they called him by the nick-name, Dr. Panse. But to those who really appreciated the painstaking efforts of Mr. Panse and his consciousness of the responsibility of the position he occupied, he left nothing to be desired so far as his teaching was concerned and he would certainly have deserved a doctorate if a degree was then in existence in our University. But above all this the incessant humour he possessed and the sarcasm which illuminated his talk were a source of perpetual mirth to those who came in contact with Prof. Nanasaheb Panse. Even after we left our college and when we came into contact with him in after-life we found that he was the same jovial Prof. Panse as before.

Prof. Kelkar was a profound English scholar and was very versatile in his teaching. He taught us *Pride and Prejudice* and it was really a pleasure to hear him lecture on this novel. It was one of the most renowned of Jane Austen's works and Mr. Kelkar was so adept and so effective in his teaching that we really loved the novel like anything. Prof. Kelkar taught us selections from Matthew Arnold's *Poems*. This was introduced for the first time in the curriculum and there were no annotations. The poems were so mystical and philosophical that it was most difficult to make out the hidden meaning of the stanzas. But the real mastery of English language possessed by Prof. Kelkar was displayed when he enlightened the students with the meaning of those lines and made them fully conversant with the poems so successfully that the book, considered to be a hard nut by the students in other colleges, was a plaything to the students of Mr. Kelkar. His real genius was then appreciated and his apt expressions made the students feel

thoroughly at home with the author. It was a great pity and misfortune that Prof. Kelkar did not live long to give the benefit of his learning to the student world. Prof. Karve also had to face the initial difficulty of undertaking the responsibility of occupying the chair after it was vacated by the distinguished mathematician Mr. Tilak. But by the simplicity of his manners, by his humility and by his assiduous industry he disarmed all criticism and inspired respect in all who had the benefit of learning under him. If attempts were made to test his learning by asking some knotty questions—and there were such attempts—Mr. Karve would never treat them with bluff but gently replied that he would study the problem and explain it next time and he did so successfully. Thus many of the carping critics who came to scoff remained to admire him. Prof. Bhanu lectured on Indian and English, Greek and Roman History. His were rambling discussions more amusing than instructive and not very relevant to the subject. Prof. Rajwade who also was then a new addition to the college staff taught us *Henry IV* of Shakespeare. He explained the character of Falstaff in such a lucid manner that we really wondered that such congenial appreciation of the humour of that immortal character was concealed behind the austere appearance of the revered Professor.

The last but the most impressive of the professors was Prof. Gokhale. He was all serious and one never saw him laugh in the class room. He taught us De Quincey's *Opium-Eater*. The style of De Quincey is sonorous, philosophic and very high-flown. The work was difficult to understand. Prof. Gokhale made his utmost effort to make it lucid. It was introduced for the first time in the curriculum and was not annotated. Prof. Gokhale was however seen in his best form when teaching Political Economy. We had to read Fawcett's *Political Economy*. But in giving his lectures he brought to bear the principles of free trade on the Indian situation and thoroughly impressed on the students the necessity of resorting to the policy of protection for the development of nascent industries in our country. The question of nationalisation of land, whether land revenue was a tax or fair rent, the policy of exchange and the doctrine of increment were discussed so thoroughly and so powerfully that the impressions then left on our minds have moulded our opinions about these questions even in our after-life. It was a

privilege and an interesting treat to hear Prof. Gokhale lecture on Political Economy.

I was in the College when Mr. Gokhale went to England to give evidence before the Welby Commission. His written evidence before the Commission was remarkable for its thorough character, mastery of facts and marshalling of arguments. Many of Mr. Gokhale's unsympathetic critics called Mr. Gokhale a conduit pipe and thus tried to damn him with faint praise. Mr. Gokhale was no doubt assisted in the preparation of his evidence by such an eminent economist as Rao Bahadur G. V. Joshi and by his guide, friend and philosopher Rao Saheb (Mr. Justice) Ranade. Mr. Gokhale frankly acknowledged the debt he owed to these two great men for what little there was of credit in his achievement before the Commission. But Mr. Gokhale stood the searching cross-examination in a most remarkable manner. The convincing and apt answers which he promptly gave to many embarrassing questions of the Commissioners, the happy illustrations and the fund of information he supplied to the interrogatories undoubtedly elevated him in the estimation of the Commissioners for his mastery and proficiency of the subject and his reputation was established beyond the shadow of a doubt as a great statesman and politician of British India.

While he had won such laurels and while he was in England, an unhappy incident took place which marred his rising career. The plague was raging in Poona and many of the measures undertaken to disinfect houses and segregate people had aroused intense discontent and dissatisfaction in the city. This news was conveyed to Mr. Gokhale by his intimate friends who were generally men of sober views and who were responsible in their speeches and writings. Mr. Gokhale relying on this information made some damaging statements about British officers and soldiers on plague duty. This naturally produced a great sensation in England and an explanation of this alleged conduct of the soldiers was vehemently demanded. The Bombay Governor cabled that the allegations and insinuations were unfounded. Mr. Gokhale immediately left England and on his landing he tried to see if his allegations could be supported by convincing evidence. But he found that this was not possible. He even

appealed to the leaders of the popular party in Poona to brush him aside and take up the challenge. But when he found that he was not likely to get support from any quarter, he decided to tender an unqualified and adequate apology to those whose reputation he had injured; and public opinion in England was pacified. But in India Mr. Gokhale's critics raised a howl and denounced him as a traitor. Mr. Gokhale, highly sensitive by nature as he was, bitterly felt this and was deeply pained. The true significance of an apology was not really then appreciated. If you are not able to substantiate any charge you make against a man, the only honourable course open to you is to offer an adequate and unqualified apology. But Mr. Gokhale was censured because the apology was unqualified. Not one of these critics came forward to prove the allegations made by Mr. Gokhale which were even believed to be true by these critics. But the idea of these men was to tender an apology with as much mental reservation as it was possible to express in words. This was really not an honest and straightforward course. But Mr. Gokhale's detractors had hardly any such delicate sense of propriety and they did their best to injure his reputation and damn him in public eyes. As a student I had replied to the hostile criticism of Mr. Gokhale's evidence in the public press. I saw Mr. Gokhale after this unpleasant episode of the apology and had a talk with him about it. He frankly stated to me all the facts. But I could vividly see how his susceptibilities were touched. Really speaking he incurred all the odium and deliberately took all the responsibility on his shoulders without shifting it off to others who were the chief cause of these statements. Instead of being appreciated for this noble conduct of his he was mercilessly traduced in the press. I remember what Mr.Gokhale then said to me when I was about to leave him. Quoting a British statesman he said about this incident, "Forgive I must, forget I cannot".

This incident was rankling in his heart for many years. But it was forgotten in due course and Mr. Gokhale occupied afterwards the foremost rank in the public life of this country and was even honoured as the President of the Congress, an assembly in which immediately after the incident he was not permitted to speak. My acquaintance with Gokhale continued from my college days upto his death; and I was one of the Associates of the

Servants of India Society ever since it was started. I was generally present at all the sessions of the Society whenever Mr. Gokhale was in this country. I heard his lectures on Indian Constitution and its evolution and the forming of the Budget sitting at his feet in the Society. I derived some enlightenment from every contact with this great man and I fully grasped the implications of the saying that it is a perpetual source of light and learning to be in the vicinity of the great. Mr. Gokhale was very tender and most generous in his private life. I was once sitting by his side in the Servants of India Society at the time when the Specie Bank was in a tottering condition. A Parsee gentleman in Poona came to see him and gave him a friendly warning about the shaky condition of the bank and advised Mr.Gokhale to withdraw from it his deposits if there were any. After the gentleman had left, Mr. Gokhale told me an incident about this Bank. He told me that many of his friends in Bombay were advising him to be on the Board of Directors of this Bank. Mr. Chunilal Sarayya who was a most intimate friend of Mr. Gokhale and who was, so to speak, the principal founder of the Bank told Mr. Gokhale not to be on the Board of Directors as that position was not compatible with his highly straightforward and sensitive temperament. He told me that Mr. Sarayya was a most obliging friend of his and had given him a blank cheque-book to enable him to draw on the Bank whenever he needed money. Mr. Gokhale said to me that out of gratitude for his friend he would never withdraw his deposits and thus embarass Mr. Sarayya in his difficulties and he did not take any steps even after this hint. This immensely raised Mr. Gokhale in my estimation as a great and honourable soul. I enjoyed the privilege of having frank talks with him in his leisure hours and he was my *Guru* during all my life. The acquaintance which originated in my college days ripened into intimate association and his contact was highly elevating and inspiring. I could vividly realise his motto that public life must be spiritualised. Whether he was sitting alone and thinking for himself or loitering in the verandah of his residence in the Society, the only thought which was uppermost in his mind was the condition of his motherland and how it could be improved. He really thought of nothing else and inspired the same sentiment in those who had the good fortune to be in close touch with him.

DR. KRISHNABAI KELAVKAR, L. M. & S., KOLHAPUR.

(1895 : FERGUSSON COLLEGE.)

I passed my Matric in 1894 and my father who was a staunch believer in education for girls immediately went and saw Prof. G. K. Gokhale who was then on the College staff about my joining the College. Mr. Gokhale was desirous that I should join, but the other professors raised objections—and if I had not stood high in the Matriculation results, I do not think they would have admitted me. After much discussion in their meeting, they agreed to give me a trial and I was admitted. Then another girl, Mrs. Godubai Deshpande, also joined; but she had to leave soon on account of her illness to which she succumbed.

The College was being held in the city in Gadre Wada during the first term of my course. The Wada was very old and dilapidated and we were given seats in a corner of the hall near the professor's seat with *chika* curtains all round us. It was then that I experienced what a purdah lady felt. A separate stair-case was also kept for us, I think the one used by the professors. All these precautions, as it was found afterwards, were not at all necessary. We never had any occasion to complain about our fellow-students' behaviour towards us. There was never any stamping or hissing when the girls entered and we were perfectly at home. That is one reason why these curtains disappeared in the next term, when we met in the new building (now the main building of the College). Moreover my father had also protested against this purdah system. On one occasion only I experienced a little boisterousness from the students. I had taken Marathi as my second language for the Matric. Naturally therefore I gave special attention to my Sanskrit text, the *Vikramorvashīyam* and learnt it almost by heart. In the terminal examination all the questions were based on the text and I stood first in Sanskrit. All the papers were heaped on the Professor's table to be distributed to the respective students. My paper was selected and examined by the students turn by turn and when I took my seat, the paper was hurled at me from a distance. I quietly took it up and I must say that after looking at the marks and the remarks of the Professor, I did not feel the outrage at all and was

rather amused at the boys' spite. Prof. Chandorkar was our Sanskrit teacher. Prof. D. K. Karve taught us Mathematics and Mr. R. P. Paranjpye, a Fellow at that time, took a few periods. Mr. Kelkar, the author of the *Tratika*, was a very brilliant scholar of English and we always looked forward to his lectures with great eagerness.

The late lamented Mr. Agarkar was our Principal. He was on his death-bed when we joined. We went to see him. His last words to us were that he would not live to see us graduates. We bowed reverentially and left his presence. He soon afterwards departed. Mr. Gokhale came to address the whole college, gathered together in the big hall. I believe he was going to give a discourse on Agarkar. But as soon as he ascended the platform and tried to speak, he burst into tears. What could be more eloquent than this outburst? The whole class shed tears with him and Gokhale abruptly left the hall without any address.

Mrs. Gokhale was very sympathetic towards me throughout my career.

DR. K. S. MHASKAR, M. A., M. D.

HAFFKINE INSTITUTE, BOMBAY.

(1895-1897: N. E. SCHOOL AND FERGUSSON COLLEGE.)

College education had a glamour of its own forty years ago, and University qualifications were real assets in social and economic life and in literary circles. Educated persons like Ranade, Gokhale, Tilak, Chiplonkar, who preceded this period, had established a high standard of achievements which the student world somewhat proudly interpreted to be the result of college education alone. Persons with the degree of Bachelor of Arts were respected for their knowledge and outlook on life; those with the degree of Master of Arts were almost revered. The University degrees were tokens of strength of character, of extensive reading and of ability to form sound judgement; and qualifications in Arts were more prized than those in Science. We read about the literary achievements of Eton and Harrow, of Oxford and Cambridge; and their

halo was unconsciously pictured by us and felt by us in our high schools and our colleges. The professors and the teachers were to us embodiments of learning and the student world almost loved to remember and to recount reverentially in the Boswellian style the oddities of our teachers and professors. Shakespeare, Milton, Tennyson, Shelley, Johnson, Bacon, Scott, Wordsworth, left a permanent impression on our ideas and on our character, not so much through the text books we had to read for our examinations but through other extensive and varied reading—a passion for which our teachers instilled in us by their example. Fortunate were we indeed in having a few noble standards before us.

Forty years ago the letters of a University degree opened out the doors to fame or wealth or to both. 'There is plenty of room at the top' was the slogan. We never tried to calculate what hard work staying at the top entailed: there was time enough to think of it when we reached there. We even believed that once there, we could rest on our laurels and calmly survey and instruct the world about us. Intellectual achievements as distinct from those of a University examination were what our teachers expected of us, what we were determined to strive for. They were to be the rungs of the ladder that was to carry us to the top. Games, sports, fine arts, music had little or no place in our educational curriculum or our intellectual development. We appreciated them not in ourselves but in others. Physical culture and spiritual culture were more or less in the back-ground; luckily for us we never held them in contempt, nor were we ever taught to hold them so. They had a place in our daily routine; but they were there more like a daily ritual than as items of joy, more like a drag on our precious time and energy than as sources of unlimited strength to both the body and the mind.

Portions of India, among them Maharashtra, were just waking up to the realization of their past glory and the realization of what western institutions and western ideals had to offer. There was a spirit of discontent in the air. We, the students, little understood what it really was. We were expected to be good citizens and to befit ourselves accordingly. We were expected to help the country and learn to explore the various aspects of sacrifice. This was something new, sometimes dramatically displayed, but

more often as a steady driving force of character. Our text books and the curriculum were silent about it. We felt it, and were thrilled by it, though we could not name it. It added a new goal to our ambition; it forged new chains of fellow-feeling and brotherly love. If there had been no wise and judicious handling of this sentiment or urge, it might even have displaced that other ideal of ours, intellectual eminence. Youth is impressionable and some of us were more so than the rest. There was plenty of raw material, like me, lying about. What was badly needed were the moulders of destiny, of ambition, and of character.

More through fortuitous circumstances than through deliberate selection, it was my good fortune in 1895 to be entrusted to the guidance of the authorities of the Deccan Education Society's New English School and its Hostel,—an institution started with the deliberate idea of giving education in items which the Government schools and colleges lacked in. To be a member of an institution which had a definite ideal before it was but the commencement of a new education, a new outlook on life,—a welcome change in the angle of vision badly needed for the moulding of character. Most of the personnel, excepting perhaps Gokhale, had yet to carve out a niche for themselves in the history of Maharashtra and of India. They were perhaps unknown quantities to the outside world; but to us they seemed endowed with dynamic forces of intelligence and of character. Rajwade, Bhate and Bhanu of revered memories, and junior Bhate, and Karve, who are fortunately still with us, are now names to charm the student world with. Vaze is yet another name which even the whole of Poona is not prepared to forget. He was a source of inspiration to many of us who but for him might never have developed a love of physical culture, and who but for him might not have learnt to find a place for physical exercises in our daily routine. Messrs. Patwardhan, Lele, Oka, Bapat, Moti Bulasa, Vaidya stand out so prominently as I recall them to my mind that none of them appears as the first or the foremost, and none the last or the least. It is a shame to acknowledge it; but I could have added many more names if I had the Society's Directory before me today.

Even at this distant date I can hardly pick and choose. The above names have stuck indelibly in my memory because the

persons dined with us, played with us, helped us over our difficulties discussed with us, amused us, entertained us, nursed us in our illnesses, and did many other things which even our parents never thought of doing. We could read them in and out, see them through and through, so upright, so ennobling, such disciplinarians, and above all so kind and loving. No better choice could ever have been made by the Society. If many of us have failed to realize their expectations, the fault is entirely our own.

What attracted me most towards them was their spirit of sacrifice. Every one of them if he had decided otherwise might have been richer and more famous as the world counts it. In the sphere they chose, no work was too low, nothing so insignificant that it should have been attended to by others. Studious, proficient in their work, practical-minded, they never showed any tendencies of those eminent professors in the abstract, philosophic and impractical who, though loved, are always a subject of humour and joke among the students. Our teachers stood midway between the ancients and the moderns.

The New English School is still located in a historic building, wherein in our idle moments we sought to picture the stirring times and the old atmosphere of the courtyard with its central fountain, the guard-room, the audience hall and the retiring rooms; even what might have been utilized as servants' quarters did not escape our attention. The hostel of the school was located in equally romantic surroundings,—in the Holkar's palace for a year or so and then in the Gaekwar's palace which passed later on into the possession of Lokmanya Tilak. Memories of old glory gleaned from history and other records could, fill our young imagination and fire us with an enthusiasm of being ready whenever occasion might arise. No wonder then that we readily agreed to all projects of athletic games and of military training. Ours, I believe, was the first school unit with a distinctive uniform and a 'D. E. S.' badge of its own which, led by a small "Band", undertook route marches in various parts of the town and to places in the neighbourhood. The commands of the Havaldar who trained us still ring in my ears as I recount the hallowed past,

We were indeed a dangerous material to mould, so stirring were the times, so impressionable were our ages. Be it recorded here to the credit of the remarkable men who led and guided us, that they moulded this material into forms of which Maharashtra stands proud to this day. There are so many of my confrères who have distinguished themselves in various walks of life,—products of a "balanced education" of the mind and the body. I have no desire to glorify the past at the expense of the present: but look wheresoever we may, we are staggered by the vast numbers that pour out of the University portals now-a-days; if they could show the same percentages of celebrities as were seen in our times, Maharashtra might have a different story to tell.

Dr. VISHNU BHALCHANDRA BAPAT, B. A., L. M. & S., POONA.

(1897-1902 : FERGUSSON COLLEGE.)

We were in the Senior B. A. class in 1902. There was a rarity of first class students in the Fergusson College in those days. Those who stood very high in the 'Previous' and 'Inter' examinations generally used to join the Deccan or Elphinstone College for their B. A. degree, perhaps with an eye on the facilities these colleges afforded for an easy admission into Government service. In our group, there were not less than three first class students (extremely rare persons in those days), viz. Mr. M. V. Bhide (now I. C. S., High Court Judge, Lahore), Mr. R. A. Kanitkar (now M. A., LL. B., M. L. C., leading politician of Berar) and Mr. R. D. Karve (now M. A., sometime Professor, at present Birth-Control propagandist). Their presence amongst us gave us a degree of prominence among the hostel students as well as with the College authorities. We were even called the 'aristocratic group' by our fellow students. Soon after the hostels were full in January, a point of dispute arose between us and the hostel authorities on account of the enforcement of a new rule with regard to furniture deposit, which we greatly resented. Even in those days we had to resort to Satyagraha. The episode was soon over; talk about the preparations for the approaching annual gathering was started and having all our differences with the hostel authorities fully composed, we started

with good will and new vigour on the path of staging one of the best dramas on the Gathering Day. Our choice fell on the famous Marathi play *Tratika*. The '*dramatis personae*' were soon selected, and to our great surprise the hostel Superintendent himself joined our dramatic company in his characteristic sportsman-like spirit, which we all heartily admired. The choice of female characters, as usual, fell on the junior students. The seletion of all characters, except one female character, was complete, including one of our best prompters (who is a professor now). All of us being novices in the art of producing a drama, the necessity of coaches was ably met by two of our venerable professors (Prof. C. G. Bhanu and Prof. N. S. Panse) and one Mr. Shankarrao Patkar, who was then well-known as the best 'acting' coach. Our professors attended our daily rehearsals with as much regularity as they delivered their college lectures and took equal pains in giving instructions in acting and expression, which proved to be immensely useful to us. Two hours of rehearsing every night in the main building of the college under the direct supervision of our coaches helped us to make a satisfactory progress, as far as the end of Act IV of the play. Our further progress was blocked for want of a third female actor, required in the Act V. Canvassing and persuading proved to be of little use, until one amongst our 'aristocratic group', a senior B. A. student, came forward to fill up the gap. Our enthusiasm knew no bounds then. The hero and the heroine (Prataprao and Tratika) were given special coaching by Mr. D. A. Phatak, B. A., LL. B., one of the founders of the Social Club in Poona. Our preparations being complete, the whole drama, from beginning to end, was very efficiently performed on the night of the Gathering (27th March 1902) on the specially improvised stage in the quadrangle, to the delight of the whole audience who had assembled to witness it. Encomiums were showered on us from all quarters for a very sucessful performance. The Gathering over, we the actors reverted to our students' duties with a religious zeal, as we repented for having wasted the whole of the first term of our senior year.

Our Gymkhana finances were very lean then; and some one started the idea of helping our Gymkhana with funds by staging a public performance of our successful drama in one of the city theatres. Although some of us were tired of the game, we had to take it up in hand once again, from a

charitable point of view. We had not to do much of rehearsing again, but we concentrated our attention on improving the acting of some of the actors. One Mr. Bhave was then known to be the best coach for female acting. His services were soon requisitioned, and he willingly offered them. Holkar Wada in the city was fixed as the abode of our dramatic company. Lessons in acting were given day and night to the actors individually, who were considered a bit below the mark in the college performance. The female actors received very valuable instructions from Mr. Bhave.The principal actors, viz. Prataprao, Tratika, Pilya, Kamala and Jadhavrao, as also others spared no pains in giving the finest finish to their acting. The public performance of the drama in the well-known Aryabhushan theatre was a roaring success, the house being packed to its fullest capacity. One can never forget the superb piece of silent acting, when a loud peal of laughter went round the whole theatre on the mere appearance on the stage of the trembling cook of Prataprao, a big corpulent 'aristocrat' from amongst us (unfortunately he is no longer with us), with a hairy body and with no clothes on except a dirty piece of cloth around his loins and another on his left shoulder to indicate his profession, with a droll, frightened expression on his face, come with folded hands to answer the fiery rage of his master. No special canvassing was necessary for the sale of tickets. Our 'Tratika' was a bit shy in his college performance, but the superb coaching from Mr. Bhave now helped him to discharge his rôle so well, that even the professional actors highly praised it. In fact, all our actors were admitted to have fared very well in the art of acting, which was superior to that found even among the professionals, except perhaps the renowned and inimitable Ganpatrao Joshi of the then famous Shahu Nagarwasi Natak Mandali. The proceeds of the performance were very satisfactory and deducting our expenses, which were rather high, we were able to contribute a decent donation to our Gymkhana.

Having thus spent the whole of the first term in neglecting our studies, the majority amongst our group met with the inevitable result at the year's end, viz. failure in the University examination. No wonder we were taken to task by our guardians as well as by our professors. But looking back towards those events, after 33 years, I feel proud to state that inspite of the waste of one valuable year of our academical life, practically every

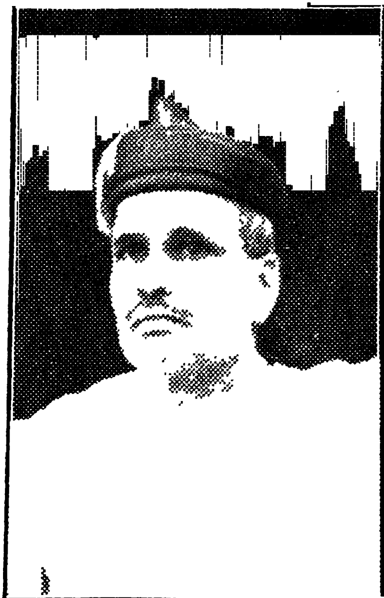
one of us has fought the life's battle with as much success as any one else. It will certainly not be out of place to mention the present status of most of the actors in our drama. Our Prataprao is a B. A. and has risen pretty high in the Educational Department and is now an Administrative Officer with a District Local Board; our Tratika unfortunately died soon after graduation; our Pilya is a B. A., LL. B. and is one of the leading pleaders in Berar; our Kamala is also a B. A., LL. B., a pleader of some standing in a State, a keen student of Marathi Literature, and an author of some good works in Marathi; our Jadhavrao is M. A., B.Sc. and a Professor of Science; our Saraja is a B. A., LL. B. and a pleader in a district town; our Ranojirao is an Educational Inspector in Berar; our Tanya is an M. A. and a well-known expert in Insurance; our Yesaji is a B. A., L. M. & S. and a medical practitioner; our Sonar is an M. A. and an educationist in a State; our prompter is an M. A. and a Professor of English; one of our green-room managers is a B. A. and was a Professor of Botany in Upper India; he has now retired; the other one is a B. A., LL. B. and one of the foremost pleaders in a Taluka town, who has worked for the government of his town at considerable expense and personal sacrifice all his life. Who can say, then, we have not been successful in our life's battle?

Having acquired the experience of staging a successful drama, it was not very difficult for us to celebrate the following year's Gathering with a light comedy, although most of us devoted all our attention to our examination work and got through successfully. The light play chosen was *Marun Mutkun Vaidyaboa* ('A Doctor inspite of himself'). Not more than a fortnight was required for its preparation, and for a second time we had the pleasure to entertain our college brethren with as much success as in the previous year on the Gathering Day.

Our experiences in the drama affair during our student life went a long way in bringing forth to our notice the practical side of life to a great extent. It was a special kind of education more useful than the purely academical one in this practical worldly life. Above all, it made of us all life-long friends and has created among us a sense of comradeship which is keenly felt by every one of us, even at this distance of space and time. Even now, if any from among us happen to meet, we feel as if we are living in the same old days of 35 years ago.



M. V. Bhide.



R. A. Kanitkar



V. B. Alur

[To face page 146, Part II]



N. M. Athavale



N L Samel



J. C. Swaminarayan.

THE HON'BLE JUSTICE MAHADEV VISHNU BHIDE, I. C. S.

(1899-1903: FERGUSSON COLLEGE.)

As an old student of the Fergusson College, I have been asked to send a small contribution for this volume, giving some of my reminiscences, and I consider it a privilege to do so.

It was in the year 1899 that I entered the portals of the Fergusson College. The College was yet in its teens, but the quiet, solid work done by its noble band of professors who had devoted their lives to the cause of higher education at great personal sacrifice was already bearing fruit and gaining recognition. In those days the College was presided over by Principal M. S. Gole, a quiet and unassuming figure, but held in high esteem owing to his mastery of his subject. On the staff there were several distinguished professors, including some like the late Professor G. K. Gokhale and Professor D. K. Karve, whose names have become famous all over India and even abroad, owing to the great political and social work done by them. The students of the College had already begun to earn high distinction at the University and one of them, Mr. (now Dr.) R. P. Paranjpye, had, after a brilliant academic career, won the Government of India Scholarship and was prosecuting higher mathematical studies at Cambridge.

The period of about 5 years which I spent in the Fergusson College was marked by two outstanding events of far-reaching importance, one for the College, and the other, I might say, for the whole of India. The first was the distinction of 'Senior Wrangler' earned by Mr. R. P. Paranjpye at Cambridge in 1899 and his appointment later on as the Principal of the College. It would be perhaps difficult for the present generation to realize the stir and enthusiasm caused by Mr. Paranjpye's success at Cambridge. But those were the days when Indian students had yet to demonstrate that they were not only not inferior to British students intellectually but could beat them on their own ground in the British Universities. Naturally, therefore, when an Indian student won the highest place of honour at the Mathematical Tripos in Cambridge, a highly coveted distinction, the achievement attracted attention all over India, and no less a person than Lord Curzon, the then Viceroy of India, felt it necessary to send a telegram to Mr. Paranjpye to congratulate him on his brilliant success. Mr. Paranjpye's

success made the name of the College and the Deccan Education Society famous throughout the country. Before his departure from India, Mr. Paranjpye had decided to become a Life Member of the Deccan Education Society and devote his life to the cause of education. With a rare spirit of self-sacrifice he adhered to that decision and on his return to India began to work as a Member of the Society on a salary which was little more than a bare subsistence allowance! The Life Members of the Society rightly showed their appreciation of this great self-sacrifice by bestowing upon him the Principalship of the College, the highest place of honour which was in their gift. It was towards the end of the year 1901 that Mr. Paranjpye joined the College and I had the good fortune to be one of the first batch of students who had the privilege of taking their lessons in Higher Mathematics from him. Principal Paranjpye's appearance in his Cambridge cap and gown evoked great interest and enthusiasm amongst the students. His lectures were marked by perspicacity and force. With characteristic energy he used to lecture to all classes. He took keen interest in his students and was accessible to all. His association with the College at once enhanced its prestige and began to attract students from far and near. Since the time Mr. Paranjpye became the Principal, the College made progress by rapid strides in all directions. The number of students which stood in my time only at about three hundred soon rose to over a thousand and might have perhaps reached double that figure in recent years but for the restrictions imposed by the University. The students of the College have distinguished themselves in different fields in India as well as abroad. The main building of the College and the residential quarters as they stood in my time are now surrounded by a cluster of buildings, laboratories, libraries, gymnasium, amphi-theatre, hostels, and what not, which have changed their aspect almost beyond recognition and an old student visiting the College after the lapse of these years will, I expect, find considerable difficulty in tracing his way through them.

The second outstanding event to which I refer is the retirement of the late Mr. G. K. Gokhale from the College in the year 1902 after the completion of his period of service as a Life Member of the Deccan Education Society, in order to devote himself solely to public lite. Mr. Gokhale had joined the Society when he was

quite young. Even while he was working as a Professor in the College, he used to take part in public life to some extent. But his duties in the College did not leave him sufficient time for the purpose. Devoted as he was to the cause of Education, he always seemed to feel that the real mission of his life lay elsewhere and therefore as soon as he had completed his minimum service as a Member of the Society, he decided to devote the rest of his life entirely to the cause of the country that he loved. For public life Mr. Gokhale was eminently fitted by his early training and attainments. Early in his career, he had the good fortune to come into contact with and receive inspiration from the late Mr. Justice Mahadev Govind Ranade, one of the master-minds of the age, who has been rightly regarded as the guiding star of all the social and political movements of his time in Maharashtra. As a Professor in the College, Mr. Gokhale had made a close and careful study of Indian History, Politics and Economics, which furnished an excellent foundation for his public career. Those of us who had the privilege of listening to his lectures were struck by his wonderful mastery of these subjects. He was moreover an eloquent speaker and his lectures were characterised by a remarkable fluency and a grace of diction, which had a peculiar charm of its own. The students used to be held spell-bound when he delivered his lectures and the bell that tolled the close of the period often came as a deep disappointment.

Before leaving the College Mr. Gokhale had already earned considerable distinction by his political activities. His evidence before the Welby Commission had shown his grasp of Indian economic questions. He had already been a member of the Bombay Legislative Council and his speeches on the Land Revenue Amendment Bill of 1901 had attracted wide attention. Those of us who had opportunities of visiting Mr. Gokhale in those busy days know the great care and industry which he brought to bear upon his speeches. Every fact was studied thoroughly and every word was weighed carefully. To Mr. Gokhale public life was sacred and he never spoke or wrote anything without a careful and thorough study of the question to be handled.

The retirement of Mr. Gokhale from the College was felt as keenly by the students as by the Members of the Deccan Education Society. But the loss of the College was the gain of the country as

a whole. Retirement means to an individual a period of rest; but to Mr. Gokhale it was a period of intense work. After his retirement, Mr. Gokhale devoted his life entirely to the public cause, and the solid work done by him during the decade that followed is well known. His work in the Legislative Council of the Government of India evoked the admiration not only of the public but of the Government. His masterly speeches on the annual budgets were dreaded by the Government benches; for they were full of well-marshalled facts and figures, which challenged criticism. Mr. Gokhale visited England in 1905. I was also then in England and I know the great impression which his speeches on Indian questions made, wherever he went. It was then that he came into personal touch with Mr. John Morley (afterwards Lord Morley), the then Secretary of State for India. It is believed that the great Liberal politician was deeply impressed by Mr. Gokhale's personality and political views and these are said to have had a considerable influence in shaping the Morley-Minto Reforms, which were inaugurated shortly thereafter.

The strenuous work which Mr. Gokhale was doing all along after his retirement, however, told upon his frail constitution and in the year 1915, while the world was plunged in the catastrophe of the Great War, he passed away at the early age of 49 to the eternal loss of his country. It is, however, a matter for some satisfaction that before his death he was able to found and place on more or less a firm footing the Servants of India Society for the enrolment and training of political and social workers prepared to devote their lives to the cause of the country and carry out his mission.

The Deccan Education Society may rightly be regarded as an embodiment of the ancient Brahmanical spirit of service and self-sacrifice. The members of the Society have now carried on the noble work of 'Vidyadana' at great personal sacrifice for half a century, and the Society is deservedly one of the most highly esteemed and cherished institutions of Maharashtra. So long as the Society counts amongst its members men actuated by the spirit of self-sacrifice and devotion to duty of Mr. Gokhale and Mr. Paranjpye, it may safely rest assured of a glorious future.

LONG LIVE THE DECCAN EDUCATION SOCIETY!

RAMCHANDRA ANANT KANITKAR, ESQ. M. A., LL. B., M. L. C. BULDHANA.

(1899-1904 : FERGUSSON COLLEGE.)

The Fergusson College, with its amphi-theatre, a splendid library, laboratories, botanical gardens, several blocks of residencies and play-grounds, presents now the appearance of a fully developed flower as compared to its condition, nearly two generations ago, from 1899 to 1904 when (in my time as a student) it was only a bud.

The Deccan Education Society has, since its inception, been the source of imparting education to thousands of poor and deserving students in the Deccan and especially in Poona. I had the good fortune of being born in that historic city, but had to suffer from the misfortune of having no relatives able to back up my education and so found the institutions of this Society a veritable boon, as they enabled me to complete in Poona, without any break, the Arts Course from my school career to the time of securing the M. A. degree after enjoying the Fellowship of the College during 1903-04. I am doubtful whether, but for these facilities, I could have expected for myself a brighter career than that of a miserable vernacular teacher in some obscure corner of Maharashtra.

It was a proud day when as the first scholar of my school, viz. the New English School, Poona, I entered my name in the beginning of 1899 on the register of the Fergusson College in the full hope of enjoying the much-talked-of freedom of college life. In my review of the past, I propose to describe, first, the physical surroundings of my time, and, then, shortly deal with the life in the residency, and, finally, end with sketches of the celebrities in the staff and the student world.

The main building of the College existed then without any adjuncts. On its ground floor the room to the north-eastern corner was used for the Students' Library and that at the south-west in the rear as the science room. The south-eastern room of the first floor served as the College Library and the main hall accommodated the Previous classes. There was only one residency

consisting of a quadrangle with four wings of two stories, having 58 double-seated rooms. About 1902–03 an additional block of single rooms for the convenience of senior students was built to the west of the two tennis courts which were situated close to the residency on the south. The northern porch of the residency was turned into a gymnasium. The best rooms of the residency were those on the first floor of the north wing and during 1903–04, when Vinayakrao Sawarkar and his friends were resident boarders, the occupants of these rooms were nicknamed "the north-wing aristocracy" by these would-be revolutionaries.

The college boundary on the north was the fencing a few yards beyond the residency, and beyond the road on that side was the site occupied by plague-huts during the epidemic. The canal separated the college and the residency from the clubs, the botanical garden, the play-grounds and the Principal's Bungalow. The club buildings were five, with dining halls and verandahs on both sides and a small store room and a kitchen in each. The botanical garden in the north-east corner of the grounds was a modest affair and the play-grounds occupied most of the ground to the north of the main road upto the canal on the west, the servants' quarters being situated between them and the clubs. To the south of the main road but removed to a long distance was the bungalow of the Principal, then occupied by Mr. Gopalrao Gokhale. At the south-eastern gate was a small house put up during Agarkar's time. An attempt to plant an avenue of banyan trees at the foot of the hills to the west of the College and the residency was in progress but with very little prospects of success.

In such surroundings I entered upon my residential life when the College was closed in the second term of 1899 due to the prevalence of plague in Poona in that autumn. Let me here add a personal note. I lost my father in early boyhood and my mother died soon after my going to the residency in 1899 and thereafter for full five years the Fergusson College Residency was my only and real home: so much so that myself and my friend Raghunath Karve, at present the Editor of the *Samaj-Swasthya,* were put in the category of tables and chairs of the residency by college wags and recognised as permanent fixtures of the residency as we occupied the residency even during the holidays. My right

to occupy a room in the north wing on the first floor was never questioned and the only question for settlement every term with me was the choice of a suitable companion. The real zest of residency life lies in getting a good companion and I was fortunate in getting the utmost variety, from the typical student Madhaorao Bhide, now a High Court Judge at Lahore, to the social companion Nanu Ranade, at present a pleader at Nagar.

The Clubs were constituted on a territorial basis, the Fifth being reserved for Kolhapur students, the Third and the Fourth for Kanarese students and the First and the Second for the rest. Our Club was the Second and it was fortunate in possessing a cook, who lasted all my college life and was also very recently managing a club in the College—I mean the eternal Sadoba. For quickness and obedience there was none to beat him, though these virtues had their price in the costs which every student had to pay every fortnight when the secretaries submitted accounts and retired. Plain food was a rarity and feasts were arranged frequently at short intervals. So the expenses were nearly thrice of what a hotel charged its customer in the city then. Still the bill of health was good, considering the richness of the food consumed. Gourmands were non-existing and the richness naturally affected the quantity eaten by every one at the clubs. Tea was not so common then and Vithalrao Barve, the cricket enthusiast, retained the distinction of maintaining the best tea-table. Some of us started taking cocoa and formed a club for that purpose known as the "gig-lamps' club", named after the pair of spectacles belonging to the most prominent member, Mr. B. G. Gokhale of Satara, which resembled the lamps of a gig. B. G. alias Kaka Gokhale was bulky and witty and was the soul of fun in our set and so his specs were naturally honoured by naming our cocoa club after them.

Tennis, foot-ball and cricket were the usual games amongst the students; but tennis was mostly confined to the boarders. The College teams had a fair share in capturing the trophies in intercollegiate contests. I and my partner Bapat of Poona lost the tennis championship of the College one year by a narrow margin even after defeating the stalwart pair—A. Y. Kulkarni and K. G. Kurane of Kolhapur fame. Gymnastics were not very popular and the hills at the back had then an attraction for young poets and

philosophers even without the expectation of romance which is now due to the advent of lady students. The hills afforded full scope for a quiet walk and a splendid view. The cinemas had not then arrived. Bioscopic pictures had begun to be shown, but were a rarity. Dramatic performances were liberally patronized by some of us especially during the junior year, though the percentage of students attending ordinary performances was not large. Gramophones also had not come, but songs of famous singers like Bhaurao Kolhatkar of the Kirloskar Company could be heard in shops from records taken on cylinders which had to be heard with ear-pieces in the beginning of the 20th century. Singing parties afforded amusement to a large number of students with musical talents.

Motors were seen moving about in the year 1900 or 1901 in Bombay as curiosities and cycling had not become so common. I remember having hired a cycle with friends to learn riding and having succeeded in balancing myself on it in a couple of days. The usual means of locomotion were the tongas and gharries in cities and bullock-carts to visit places in the country-side.

Social gatherings of students were held every year. Amateur theatricals formed a feature which was not neglected. It afforded opportunity to students to show off their histrionic talents and I remember one Gokhale of our time, who successfully played the part of Tratika in the performance of that play in the Gathering of 1901, having joined the Maharashtra Natak Company after graduation to follow the profession of an actor; but his early death deprived the world of the chance of building a tradition of highly educated persons shining on the stage and adorning that art and providing themselves with decent maintenance.

Ganpati festivals were almost the only occasions when students got into touch with problems of current politics and the occasion was fully utilized, but politics had not penetrated the student world to any considerable extent. The extremist school of thought had not appeared on the stage of Indian politics and the addresses delivered by staid old veterans on anniversaries of the College which were then celebrated with the social gatherings of students showed the moderate spirit of the times. One such address is stamped on my memory for having become the basis

of a joke in the student world. A retired Sub-Judge delivered an anniversary speech in 1900 or 1901 wherein he pontifically enjoined his audience, especially the students, to follow the old maxims—one of which was : 'Never transgress the law of purification'. * Every morning for a long time after the address the words were bandied by his youthful hearers to emphasize the necessity of daily cleansing the body.

Social behaviour showed a liberalizing tendency step by step. At the clubs wearing of the sacred cloth and performance of morning and evening prayers by Brahman students was not totally out of vogue, but very few students seriously observed these particulars. Inter-dining had commenced to take root and was not looked upon with disfavour. Inter-marriages were occasionally discussed, but were not considered practical. Marriage had begun to be considered an impediment to studies and as a drag upon the students' freedom; and the idea of completing the educational course before taking to married life was becoming very common in the student world and thus the age for marriage of boys ranged from 20 to 25. The standard of girls' education was slowly rising, but the society had still to get over the obstacle of unmarried puberty being considered by the parents as the cause of opening the doors of hell, and consequently the marriageable age for girls was still about 12 to 14. I have given most of these details from personal experience and therefore can vouchsafe for their correctness.

In regard to political experience, I might mention an incident which took place sometime in 1900. Professor G. K. Gokhale was a member of the Bombay Legislative Council and myself and my fellow scholar Madhaorao Bhide were requisitioned by him to serve as writers of his speech on the changes in the Bombay Land Revenue Code which were then on the anvil of the Legislative Council. Our services were rewarded with passes giving admission to the visitors' gallery to listen to the debate on the Council floor at Poona where the speech was delivered by Mr. Gokhale. I had not the faintest idea then that I would myself one day contribute to the

* 'शौचान्न प्रमदितव्यम्।'

enactment of Land Revenue Legislation in C. P. and Berar as a member of the C. P. Council and the Berar Legislative Committee.

As regards united action by students I remember an occasion when a few cots and chairs were thrown from the floor of the Residency into the quadrangle below to impress upon the managers of the residency the gravity of some grievances of the students. This was my first experience of direct action in operation.

Such was the life of a resident student of the early years of the twentieth century in the Fergusson College Quarters.

The Principal upto the end of 1901 was Mr. Gole who did not make his presence felt at all during the three years he was my Principal. His teaching in science depended for the success of experimental demonstration on the skill of his assistant Kondiba who was the real professor on the practical side. Mr. Gole was succeeded by the 'Senior Wrangler' Mr. R. P. Paranjpye who was a great factor in the rise of the College to fame. By the time Mr. Paranjpye joined the College, Mr.Gokhale, who had been occupying the bungalow meant for the Principal, retired from the professor's life to take to the wider sphere of political activities for national uplift. During his career as a Professor Gokhale held a prominent position both on account of his industry and his other activities. He would never come to the class without preparation and his lectures proved very valuable as he used to be appointed an Examiner by the University. Professor Gokhale taught us History and Economics. Professor Rajwade was known for his Sanskrit scholarship. In my time he taught us English. His method was crisp and telling and his sense of duty very exemplary. I still remember a lecture which he delivered on the subject of duty when he was explaining a poem of Wordsworth : he had just lost his child before coming to the class. Most of the other professors were conscientious but not much above the average.

The tendency to stamping and other mischiefs in the class room was very little in evidence, not on account of the absence of a mischievous element but owing to the absence of marked idiosyncracies in the staff. The University results were satisfactory inspite of the handicap of most of the professors not being appointed examiners

by the University. In the student world the main element of romance was wanting as there were no lady students in my time. To give my impressions of a few prominent students of my time, I must first mention the typical student Madhavrao Bhide—already referred to as a Judge in the Lahore High Court. He was an ideal scholar, given to his books and mixing in the social life to the smallest extent. The other extreme was Vithalrao Barve, who was studying for the Inter Arts all the years during which I completed my college career. He was nothing if not social and was the standard of a sportsman's life. The tennis stars of my time were A. Y. Kulkarni and K. G. Kurane, and I have already referred to my good fortune in beating them in the contest for championship once; still we lost the finals to a peculiar combination. Vinayakrao Sawarkar and his set were then making themselves conspicuous as ultra-democrats; but none then suspected their latent potentialities. One Daji Apte, now a Baroda publicist, was a concentric force to several of his college companions; and I cannot close this catalogue without reference to Kaka Gokhale, the soul of wit in the College, who afterwards became a teacher at Karachi and died prematurely.

Such are some of my reminiscences of the six happy years I passed as a Fergussonian student and I can not close without thanking Mr. P. M. Limaye, Principal of the Willingdon College, for affording me this opportunity of giving a few impressions from the now fast disappearing memories of those pleasant years.

VYANKATRAO BHIMRAO ALUR, ESQ., B. A.

THE KANNADA *Litterateur.*

(1899—1903 : FERGUSSON COLLEGE.)

It is more than 32 years, since I have left the Fergusson College ; so, only the deepest impressions have remained in my memory. I am throwing them on paper, without caring much for chronological order or accuracy and without attempting to read the present into the past.

The circumstances which attracted one to that College are themselves worth mentioning. I passed my Matric in 1897, but did

not join any college in 1898, on account of plague. Myself and my friend Mr. K. G. Kulkarni (now a retired First Class Sub-judge) applied for rooms in the Deccan College, as was then the custom with well-to-do students of Karnatak, and got rooms. But the influence of the public life of those times and my home influence made us change our plan. The Tilak trial of 1897 had produced a startling awakening, and we had felt its impulse. That trial had something very remotely to do with myself. I was the publisher of a short pamphlet of Kannad songs, composed by my friend Mr. Ghatikar, for the Ganesh-Mela. The pamphlet had been published in the Rajahansa Press of Dharwar, which was vigorously searched for Mr. Guruji's writings. I remember how myself and my friends were busy in preparing our defence thinking that we would be honoured with a case against us for sedition, as the pamphlet had contained a statement about India's getting its lost independence. Of course, nothing happened; we were not even noticed. But that was a year, full of activities for students. At home, my father, though a Government servant, was a lover of public life. He was a subscriber to the *Kesari* and to the Dabholkar Series of Marathi books, almost from the beginning. In 1898, I had the advantage of reading the books of Prof. Bhanu and also of Prof. Karve, if I remember right. The reading of those books had created in me a strong desire to learn under them. Moreover, the year 1898 was to me a year of high aspirations. Big ideas had dominated my mind, had inspired my imagination and had fired my soul; and in the quiet of my home at Navalgund, I was hatching some wild plans. Myself and my friend Mr. Ramacharya Guttal (now a retired Mamlatdar) had then the boldness to write a very long letter to Mr. Max Müller, calling into question some of his Vedanta theories. In short, my mind was then in full swing and so I thought that I should join the Fergusson College and not the Deccan College. But just then the Fergusson College was not in the good books of the students. There was some conflict in the mind of myself and my friend. But, the claims of our own College far outweighed any other consideration. For, to us both Tilak and Gokhale were patriots. So, we straightway went to the Fergusson College and joined it. Strange as it may seem now, I did not go even to see the Deccan College until when, in my Junior B. A. Class, I had to go there for filling up my Law terms.

I had, in my mind, entertained some strange hopes about the College. To me, it was not only an educational institution, but something more. There I hoped to find orthodoxy ; I hoped to play *swadeshi* games, and I hoped to find simplicity (simplicity then included *swadeshism*). For, I had then identified Nationalism with all these. Excessive imitation of the West in body and mind had produced a disgust in me. My friends from the College, with their superior airs and too easy and fashionable life had produced on me an opposite effect. So, I had determined to become an exception. When I went there I was somewhat disillusioned ; for, the life there was not so simple as I had pictured it to be. Yet, it was far simpler than in other colleges. It was due to the above fact, rather than to any real and deep conviction, that I continued to live a life, as approximately as possible similar to my life at home, though I was not strict in orthodoxy as my friend Mr. M. V. Katti.

During the course of my college-life, I had the privilege of studying under learned professors such as Gole, Gokhale, Rajwade, Karve, Bhate, Panse, Patwardhan, Bhanu and Abhyankar. We respected Gole. Gokhale inspired us, from a distance, with awe and reverence. Rajwade, appeared to us like a speaking statue. The simplicity of Karve is too proverbial. Young Bhate, with whom, as a student of philosophy, I came frequently into contact, was to us more a friend than a professor. Painstaking Panse and Patwardhan won our hearts by their sympathy to the Kannadigas. Bhanu's lectures on History were more like a patriot's speeches. The masterly exposition of *Kadambari* by Pandit Abhyankar was very pleasing. But I do not want to dwell on this point at great length, as others are likely to do greater justice to it.

I shall now mention some of the special impressions, the College-life produced on me. The spirit of tolerance was one which impressed me most. The professors were all social reformers. Yet I had heard that there was a rule in the Hostel of the New English School, that students should wear " *Mukta* " at the time of meals, as was their custom at home. It was a good policy. Of course, in the College we were more free. Yet the same spirit of tolerance was seen by me, when Prof. Karve, who had married a

widow, told me, as superintendent of the Fourth Club, to have his seat set apart at the time of meals, as he had no intention of taking advantage of his position and forcing upon others his opinions indirectly. Though the political opinions of the professors differed, we were freely allowed to go to lectures in the town, and I attended the Court at the time of the Tai Mahraj case. Every year we had our Ganapati Festivals in our Clubs to which we used to invite Mr. Gajanan Bhaskar Vaidya and others. I was also much impressed when Prof. Bhate, till then a most fashionable gentleman, turned as simple in appearance as Karve, on the very day on which he remarried a relative of Karve.

The enriching of literature was another factor which has impressed me. Profs. Apte, Agarkar and Kelkar had set an example by becoming famous authors. Gole, Bhanu and others followed suit. It was as far back as 1898 that I was influenced by the writings of Prof. Bhanu. I then translated some portions of his *Neeti-Mimansa*, being encouraged to do so, by a casual remark of my father, that I should rather imitate than merely praise or criticize great authors. The translation is a monument of my gross ignorance of the Kannad language and of my presumptuousness. It was a remark by Prof. Rajwade, when he snatched away from my hands a novel by Rider Haggard which induced me to throw aside novels.

The untimely death of some of the professors and some of the patriots has left a strong impression on my mind. I thought that the deaths were due, among other causes, to their over-work for the country and I thought that self-sacrifice meant not only sacrifice of worldly pleasures but even of health. The zeal of the pioneers in any field is such that it consumes their bodies away, every minute devoted to any but their pet cause appearing to them a waste.

It was a remark by the late Hon. Mr. Gokhale, when he was questioned by some of us as to how we should begin our public life, which induced me to arrange and number the books of the defunct Native General Library of Dharwar, the Sanskrit Library of the Patha-shala and my own private library. The same advice, I

remember, was given by him in his inaugural address to the Bombay Graduates' Association in 1904 or 1905, to Mr. Devadhar and others. He told them to begin public work by doing the humble work of taking out the dust from the books of the Royal Asiatic Society.

The last occasion that I had anything to do directly with the College was in 1903. I had passed my B. A. and was proceeding to join the Law College at Bombay. At night, I was met at the Poona station by my friends Mr. Kamalapur (now a Mamlatdar) and others, who asked me to break my jouney as I had the chance of getting the Fellowship. I broke my journey and saw my professor Mr. Bhate, who told me that the staff would very likely prefer Mr. Karve to me for many reasons, though he stood below me, and that I had no chance of getting it. But the advice that he gave me to study privately for M. A. and to devote my life to education still rings in my ears. If I had followed his advice, perhaps my life would have taken a different turn. I told him that I would see to it after passing my LL. B.; but in the meanwhile my enthusiasm had flagged.

Now, let me turn to some of the impressions, which were produced in my mind, as a Karnataki. In the first place, I must inform my readers that there was, then, no Karnatak-consciousness as such. Karnatak formed but a part and parcel of Maharashtra. Congress to us was yet a far off cry. The political spring of our public life was the *Kesari*. Belgaum, being nearer to Poona and being more acquainted with Marathi, was in advance of other districts. But, the greater the knowledge of Marathi, the less the love for Kannad. Really speaking, it should have been otherwise. A little independent thought would have convinced our Kannad elders of the necessity of educating the masses in Kannad, and of an all-round development in Karnatak. But our elders then were nonentities or at best followers, the leaders in all Karnatak districts being Marathi people. No doubt there were three or four Kannad papers at Dharwar. The band of young patriots, among whom was Mr. Kristrao Mudivedkar, had started in 1897 the *Dhananjaya*, a Kannad weekly. We had our Ganapati and Shivaji festivals and Melas in abundance. But all were dominated by Marathi leaders, and the movements were mere imitations. Imitation

naturally shuts the doors against independent thinking. Dharwar, forming the fringe of the Bombay Presidency and being far away from Poona, had developed some indigenous institutions out of necessity. But of them the only institution that owed its origin to Kannad spirit was Karnatak Vidya-Vardhaka Sangha. It did not flourish, not because there were no exceptionally great and public-spirited men at its head, but more because there was absolutely no support from political leaders and from the general public who were still in the grip of Marathi.

Such was the state of affairs when I went to the College. The students of Belgaum and Dharwar were as much strangers to each other as those of other districts. Yet, the bond of a common language brought the Kannadigas of all districts together. So, the foundations of a united Karnatak were first laid, though we were yet unconscious of it, in the social clubs of our colleges. The Deccan College was then the centre of Kannad students. In the Fergusson College there was only one Kannad club. When I went there, the number had increased and myself and my friends opened the Fourth Club. Our relations with our professors and with our Marathi brethren were friendly. Though we were called Kanadi Appas, there was then no sting in it. The danger was from our marathised friends. But, fortunately for us, the difficulty of mastering the Marathi grammar, especially its arbitrary gender, was a big rampart built round our marathised brothers, who, otherwise, would have easily given up their mother-tongue. For the same reason, those who could speak even broken Marathi could mix more freely with Marathi friends than those who could not do so. I perfectly remember how Mr. Kambli (the present Minister), Mr. Ranapur and a few others always formed themselves into a separate group. I was not social or pushing by nature; so I had very few friends. We had very little to do with Poona students. I could form friendships with Mr. G. S. Marathe, Mr. Kavade and a few others only. In the Hostel I came into contact with many Marathi students. There were then two important groups of public-spirited students, the one of Ratnagiri headed by Mr. Mandlik, the other of Nasik headed by Mr. V. D. Savarkar. With both of these I became acquainted. I had occasion to form an intimate friendship with the Nasik group. Mr. Savarkar had some differences with his Marathi friends. So he approached me as

the Superintendent of the Fourth Club for taking him and his friends into my club. I took them in. Since then we became intimate friends, and we have remained so to this day. These and other facts enabled me to co-operate with Maharashtra in many of its activities, until when, realising the necessity of running parallel institutions, I devoted myself to that task and afterwards, according to the advice of Lok. Tilak, I began to devote myself exclusively to Karnatak affairs.

I have said that there was no Karnatak-conscisousness then. But, we were, though unconsciously, stumbling forward towards it. Our relations with our Marathi friends, though on the whole friendly, were not without little rubs. Here I mention only two instances of that kind. There were no Kannad books in the College Library and we had to put up a strenuous fight before we could get a sanction of fifty Rupees for Kannad books. Mr. Vyas Rao Rodda, a pet student of Prof. Rajwade, fought for our cause. But, alas, when the sum was sanctioned, we could not make up books to that extent. Such was our ignorance. We had to consult our friends at Dharwar, and the books when ordered put us to shame by their slenderness rather than increased our pride.

The second occasion was when we demanded our share of taking part in dramas. Acting Kannad dramas was then out of the question. So, we wanted to be given the exclusive control of acting an English drama. Our Kannad friends in the Deccan College had become famous by acting as heroes and heroines in Marathi dramas, and so we wanted to assert our existence by acting an English drama. We were stoutly opposed by Mr. Kanitkar (then a Fellow, afterwards a Principal). We determined to boycott the Gathering if our demand was not granted. Mr. Rodda, myself and a few others went in deputation to the authorities. We pleaded our cause so very strongly that Prof. Rajwade gave his decision in our favour. We were overjoyed. My Kannad friends acted the drama very successfully. Of course, the whole incident was soon forgotten and I joined, as before, the atya-patya club of Mr. Kanitkar.

After I left the College, I had few occasions to deal with it I heard that the relations of my Kannad friends with their Marathi friends and especially with the Principal grew more acute. The

complaint then also was that Karnatak was exploited for funds but was completely neglected, and that Kannad students were not treated with favour. I had been approached by some students and had represented the matter to the authorities. In fact, in the Deccan College, far more facilities were given to Kannad students for work than in this private College. In 1914, when I had been invited by the Deccan College to deliver a lecture, I gave lectures in the Agricultural and Fergusson Colleges also and established the Karnatak Sangha, of which Prof. Ranade, who belonged to Karnatak and who was very sympathetic to Kannad students, became the President. The last occasion that I had anything to do with the Deccan Education Society, though not with the Fergusson College, was in 1931, when I had been invited by the Willingdon College to unveil the photo of my friend Mr. Kerur Vasudevacharya of Bagalkot, the famous writer. Then I expressed a strong hope that the Willingdon College might become a connecting link between Maharashtra and Karnatak.

In short, that period was one which gave us all a new life. The very year in which I went to the College was the year when Mr. R. P. Paranjpye became a Senior Wrangler. He came to Poona in 1901 and gave a new impetus to our ambition. I think that that period has given to the country more scholars, patriots, editors and writers than any other period of equal length, including among them rank extremists like Mr. Savarkar and the mildest of moderates like Mr. V. G. Kale and others.

PROF. NARAYAN MAHADEV ATHAVALE, M. A.

S. N. D. T. INDIAN WOMEN'S UNIVERSITY, POONA.

(1901–1916: NEW ENGLISH SCHOOL & FERGUSSON COLLEGE.)

I joined the Deccan Education Society's New English School in 1901 and passed my M.A. from the Fergusson College in 1916 after serving as a Demonstrator in the Physics Laboratory for the last three years. Though this period is sufficiently long, my picture of the School and College Life is rather mild in tone and will not give the pleasure a sharp-contrasted one is bound to give. My education was being looked after by Prof. Karve and it was but

natural that I never had any occasion to stand face to face before my teachers or professors with a warlike preparation.

In the school I particularly liked the Science Class where Mr. V. B. Bapat used to teach us Science in a very interesting manner and gave us good experimental demonstrations to illustrate his lessons. One will also never forget teachers like Mr. Nagopant Bapat who taught Mathematics so nicely, Mr. M. P. Oka who taught Sanskrit in a scholarly style, Mr. K. G. Limaye for whom every school-boy had both respect and awe, the calm and kind-hearted Mr. Deo, the famous portrait-painter Mr. V. B. Gadgil, Mr. Mudliar 'the Madrasi', who taught History so well and Mr. R. B. Joshi in whose class we never let the opportunity go to discuss social reform and widow remarriage whether he was teaching Marathi Poetry or Prose or Composition. These and several others will always be remembered with fond affection.

The Matriculation Class was almost completely taught by the Professors of the Fergusson College. Prof. Kolhatkar taught Chemistry, Principal Kanitkar Physics and Astronomy, Prof. Dravid English Poetry and MacMordie's *English Idioms*, Prof. Karve Mathematics, Prof. Gune the Zala Vedanta Prizeman Sanskrit. We were particularly free with Prof. Gune who used to call our class 'The Diamond Class.' Principal Paranjpye gave one lecture a week in Mathematics and most of it went over our heads owing to his unusual speed. Prof. Bhanu used to give us a moral discourse once a week and we resented some of his orthodox views. Prof. Lele was a very calm sort of man about whom we felt a reverence more due to his old age than to his scholarship.

I joined the Fergusson College in 1908 and came into close contact with Principal Kanitkar. At that time Principal Kanitkar had an active enthusiasm for experimental Physics and he started the idea of training students in Apparatus Construction in the little Work-Shop attached to the Laboratory. Gopal Paranjpe and myself worked in the Work-Shop for three years until we went to the Final Class in the College. The Physics Laboratory of those days, though talked of as one of the well-equipped Laboratories, was a very small affair and Gopal Paranjpe, who was probably the first student studying for his B. Sc., had great

difficulty in doing even some of the most elementary experiments. But the Work-Shop was a great asset and Principal Kanitkar gave us full freedom in tinkering with what Apparatus he had and that has stood us in good stead so far as Experimental Science is concerned. Principal Kanitkar is very skilful in persuading people to contribute for a good cause and soon a separate Physics Laboratory was built for the College before we passed our degree examination. About 1911, Principal Kanitkar became interested in Navin Marathi Shala and his enthusiasm for Science and the Workshop gradually ebbed. Principal Kanitkar however raised the Marathi Shala to a high pitch of efficiency and soon secured from Government the substantial gift of Rs. 1,25000 for his Shala. He also got involved in various other things like his Rectorship and Bombay University affairs and by 1916 any progressive work at his hands in the Physics Laboratory had ceased. I always feel that Principal Kanitkar would have done more useful work for the Society, had he not been tempted to accept the Rectorship and later the Principalship of the Fergusson College.

In those days the Deccan Education Society's Body of Life-Workers appeared to us as a solidly united body with every member giving the best in him to the Society. There were at times differences over political questions and the budget and we in the Physics Laboratory used to hear roaring voices from the main building. But we never knew anything about the point at issue. All seemed pledged to secrecy and the journalistic probe of those days was not able to penetrate so deep into institutional affairs as it is able to do now. Most of the members of that Body, with a few exceptions, were academically, second class men but all seemed to have great enthusiasm for the Society's work, and under their guidance the Society rose in prestige.

Prin. Paranjpye taught Mathematics to almost all classes and soon after I joined the College, I was asked by him to solve extra examples from Hall and Steven's *Higher Algebra*. In the recess I used to go to him for getting my difficulties solved. One thing that I observed then has made a very great impression on me. Principal Paranjpye had with him all the examples from the Mathematics Texts fully solved and written very neatly in ink. I always wondered how industrious he must have been in his College days.

Prof. Kolhatkar was another vivid example of close application and single-minded love of his subject. I have seen him closely studying the points he wants to emphasise in his class and his lecture will never be wanting in even the minutest theoretical and practical detail though he has been teaching for nearly 30 years. He is a quiet sort of man always found working in his Laboratory and never seeking the lime-light. Nana Apte from Sangli (now Professor of Physics, Baroda College) was my table companion in the Chemical Laboratory. Both of us were very enthusiastic about salt analysis and we wanted to work out the solution independently. But we never thought of asking Prof. Kolhatkar to give us double the quantity of salt that he used to give for each table. We thought it a great event if Prof. Kolhatkar accidentally complimented us on our work.

Principal Kanitkar talked enthusiastically about compulsorily giving workshop practice to Science students. But the scheme never materialized. Science courses have been materially changed since 1915; but still a B.Sc., going out of the University with principal Physics, has not the necessary training in Laboratory arts and consequently is not well equipped for research work. It is strange to find that a course in workshop practice and Laboratory arts is not made compulsory by the University for Science Graduates and training in it is not provided for by the various Laboratories.

Almost all the Professors we had were very industrious and each had his special hobby. Prof. Kale was always found with a book of Economics; Prof. Limaye was given to the study of Mahratta History. Principal Bhate was then also a great writer in Marathi and his lectures on the *Advancement of Learning* were very interesting. Prof. Rajwade was the embodiment of gravity. He taught Poetry so well and in such a scholarly manner that we thoroughly understood it, but we never learnt to enjoy Poetry in his class. Prof. W. B. Patwardhan made us enjoy Shakespeare and Scott; but many a time he quietly passed over important expressions in the text and omitted discussions about the poets, their art etc.

I think the above stray thoughts sufficiently indicate the secret of the Deccan Education Society's success as an educational

institution. I have tried to recapitulate the impressions about individuals I carried in my School and College days : they are by no means to be regarded as individual criticisms. For this free expression of opinion, I hope to be excused by all the teachers for whom I have the greatest feeling of respect and reverence.

NILKANTH LAXMAN SAMEL, ESQ., B. A., LL. B., AKOLA.

(1902-1905 : FERGUSSON COLLEGE.)

1902 to 1905 is long ago. I studied, or rather played, in the College during that period. I only played Cricket and a sort of Tennis and can speak about that alone. In those days Cricket had not come up to the high level of trim and efficiency it now has. It was not unusual then to see cricketers, even in matches, in *Dhoties*, with bare feet and shaven heads. I well remember some good players coming to the field with boots, trousers and hats, and taking them off during matches, one by one, for comfort and convenience. No wonder, a section of fastidious spectators, especially Bombayites, dubbed us Tatyas. Sport in those days had not the importance in College life it has now. We then used twined balls and mats. Excepting Mr. Paranjpye, the College Staff was devoid of sportsmanship. I have an impression that he had always a soft corner for Sportsmen. He could excuse in Sportsmen, provided they were honest, what he would not in others. We sometimes got out of him, as Principal, undue advantages in sporting matters. We were at times even tricky in having them. When he discovered it, he would storm and thunder, as was his habit. But having a pretty correct measure of him, we had only to look very sheepish and repentant to bring him round. We loved him and, unlike others, did not fear him, because we knew, there was never a more sporting and a kinder Principal. We feared his learning, however. He had just come with the Tripos, or whatever it was, in his pocket, and taught us Algebra, in the first year. I can still picture to myself his standing before the board, duster in one hand and chalk in the other, drawing figures with superhuman speed, rubbing them off almost as soon as drawn and rapidly explaining his algebraical operations to his gaping class. Of course, it was so very simple and elementary to him that we were taken to have

'understood everything. We admired his mastery over the chalk and the duster and heartily wished he was less learned and more human. Coming to Cricket again, as I have said, it was not of the high order of the present day in Poona at any rate. In Poona college Cricket had just begun to raise its head. Bombay provided more facilities for its colleges by means of communal competitive triangular contests. The greatest incentive to the advancement of college Cricket was the Northcote Challenge Shield Inter-Collegiate Competition. Till 1904 the shield always remained in Bombay. In that year, the Fergusson College qualified itself for the final test with the Elphinstone College of Bombay under my Captaincy. The Elphinstone College in that year had one of its strongest teams to pit against us. It included such triangular stalwarts as Neeksat Khan, Chothia, Mulla and others also of strong calibre. Our team consisted of myself, Sirdar Vinchoorkar, G. R. Tambe, Kalavade, Dabholkar, Sadoo Mehendale, Bal Mehendale, Powar, A. Y. Kulkarni, K. P. Paranjpe, Damle, and Vasantgadkar. You can have an idea of the appearance of our team from the photo I have still in my possession. With the small gold-laced country caps on the heads of many of us, and their *dhoties* and homely expression, we looked anything but a combination fitted to meet the Bombay Sahebs of up-to-date fashion and superior qualifications. In fact, when we commenced the game on the Parsi Gymkhana Grounds in Bombay disastrously, with two of our good players out for nothing on the board and I left our tent for the wickets, I could distinctly hear remarks from the boundaries of "Tatya, bhaglas ka." Fortunately, when I returned from the wickets with a very respectable figure on the board, to give the devil his due it must be admitted, they greeted me with an appreciative applause. I shall say something about the match itself later. One thing comes to my mind about our going to Bombay for the match. I was very keen on taking the team by Second Class. We were going for a big event like the Shield Match to meet Sab Lok in Bombay and it behoved us, we thought, not to look small by travelling by Third Class. Mr. Paranjpye was on the Station at the time of starting, with Mr. Balak Ram, and I put our point of view before him. But he did not seem to agree on the score of economy. Ultimately, I think, we had to travel by Third Class. We were put up in the Elphinstone College Residency and played the match on the Parsi Gymkhana Grounds. By the side of the

up-to-date flannelled fools of Bombay we looked like country boys, and a sort of inferiority complex was imbibed by us on hearing tales of the heroism of our adversaries. What with the barracking from unsympathetic spectators on the boundaries and in the Gymkhana Pavilion, and lack of sympathisers in our own tent, we commenced the game in a rather depressing atmosphere. We started with misfortune. Two of our good players, I think Tambe and Vasantgadkar, came back with a duck. Myself and Kalavade pulled the game up somewhat. Kalavade was a strong bat. Every ball between the stumps was stonewalled by him with a dead straight bat. For the least wide ball, he would give his bat such a mighty swing and sweep, that a looker-on would expect the ball to go to the boundary for four, if not six. But what actually happened was that the ball went safely into the wicket keeper's hands behind the stumps without striking his bat, and the terrific manipulations of his bat only created some atmospheric disturbances. However, he was a useful man and could be depended upon to stop rot. Later on in the match we made a remarkable recovery. We closed our innings with the good total I believe of over 150. The outstanding performance in the match was that of the Mehendale brothers. Indeed, it is not too much to say, that it was mainly their match. Bal with his steady left hand bowling, maintaining all the while good length and pace, kept down the Elphinstonian score and took some good wickets. Sadoo Mehendale was a curious fellow. He was nothing if not erratic and abnormal in everything. He had great grit, gutts and dare-devilry. He never took anything seriously, least of all his opponents. He made light of anything and everything in life and also in sport. He was the only one of our team who showed as if there was nothing worth seriously thinking about in our opponents. Such mental attitude was not the result of his reasoned self-confidence but only of callous indifference. It may be injurious to a man in life, but it certainly was a great asset in Sport to Sadoo. The encounter between a bowler and a batsman for the first few minutes is essentially a question of the establishment of moral superiority ; one of them tries to detect the weakness of the other and prick him there. Sadoo was so erratic and put such tremendous life in his bowling that very few batsmen could get his proper measure. The Elphinstonians tumbled down before him like a pack of cards ere

they knew what to do with him, in both the innings. If my memory is correct, they could not score more than 75 in any innings. What was true about his bowling, was also true about his batting. As you could not guess where he would pitch a ball, so also you could not guess where he would hit it. Reason and consistency had no place in his make-up. I remember, his was the lion's share in our score of the first innings. He hit the Elphinstonian bowlers hard and neat all over the field during the short time he was at the wickets. It was well that we could do so splendidly in the first innings and out-strip opponents by a large margin. In the second innings we made a miserable show in batting. We were skittled out for a paltry total of even less than 50. I think mine was the only two-digit figure in that innings. A side-incident of the second day's play may be mentioned here. The Principal had not given a holiday for the match, though we so much wished it. We had done well on the first day. We wired the result of the first day to the College at Poona and also, I think, intimated the Principal's consent to students' coming to Bombay. I need not say who sent the wire. The result was that on the second day College students poured on the ground in hordes. Naturally Mr. Paranjpye was greatly upset. The students said they had his permission by wire. We had to make it up telling him that there was some misunderstanding between him and me about the telegraphic message to Poona. In a way, it was good for us that they came. The last day of the match was very rowdy. We needed all the sympathy and support we could gather. The trouble was over the decision of our umpire Mr. Barve in giving their last man run-out. I had offered to put the run-out man in again. But they wanted to hang us somehow by giving us bad names for their defeat. There was a large crowd on the field after the decision and stone-throwing from the boundaries. But the situation was saved by the presence in large numbers of our supporters and sympathisers in our tent and also, I was told, by the very strong and determined gesture of the Maharashtrian section of the spectators on the boundaries, who had gathered there in anticipation of such a contingency.

How jubilantly we celebrated the victory in Poona, how we were feted and feasted, how loquaciously and enthusiastically old Jotiba, the College barber, an institution in himself, would relate

these incidents to his customers, how the wry misanthropic face of old Mr. Joshi, the clerk, once in a way brightened up, are matters of pleasant memory. Some of the members of my team, Bhausaheb Vinchoorkar, Powar, Kalawade and Vasantgadkar, have died. Others have scattered all over the country, doing well in life. I take this opportunity of giving them my good wishes. Though I have not mentioned the performance of every one of my team, I can say, all of them did their bit towards winning the glorious victory. My team deserves recognition not so much for what they did, as for doing it in the circumstances in which they found themselves.

JETHALAL CHIMANLAL SWAMINARAYAN, ESQ. M. A., AHMEDABAD

(1905–1907 : FERGUSSON COLLEGE.)

When I was a student in the High School, I had heard about the brilliant result of Dr. Paranjpye in the University of Cambridge. He was the first Indian Senior Wrangler. In those days, he who secured the highest rank in the list of wranglers was called Senior Wrangler. For this unique distinction Government offered him a very high lucrative post in the Educational Department, but true to his promise, Dr. Paranjpye joined the D. E. Society as a Life Member. He became the Principal of the Fergusson College. After I passed my B. A. examination I desired to join the Fergusson College to study under Dr. Paranjpye for the M. A. examination in 1905. In those days M. A. Mathematics was taught only in Poona when Dr. Paranjpye and Prof. Wilkinson used to deliver inter-collegiate lectures in Mathematics.

Not only did I come into contact with Dr. Paranjpye in the class-room but I had also the good fortune to work with him in various other activities which were started by him. He had started a literary club in which he used to deliver lectures on the works of selected English authors. He used to invite us to dinner at his place. He was also very fond of games. He used to play tennis as an outdoor game and billiards as an indoor game. He was proficient in playing chess.

It was in 1905 that Dr. Paranjpye married and we had the pleasure of taking part in the celebration of his marriage.

In the class-room he was extremely kind to us, and took great pains to help us. He had unique mastery over the subject of Mathematics. He used to solve our difficulties whenever we approached him. In that year the other student who used to come from the Deccan College for hearing the lectures of Dr. Paranjpye was Mr. G. G. Pendse who subsequently became Professor of Mathematics in Baroda College where he holds that post even now.

Mr. D. D. Nanavati, I. C. S., had also joined the Fergusson College in 1905. He stayed there during the first term of that year. The academic year began in the month of January. He lived there for about two months. He was reading Mathematics. The reputation of Dr. Paranjpye had attracted him to Poona. He specially decided to stay in Poona for two months before he sailed for England to join the University of Cambridge. Thus persons who had a distinguished career afterwards used to go to the Fergusson College on account of the reputation of Dr. Paranjpye.

Afterwards, I had the good fortune to be the colleague of Dr. Paranjpye as an Examiner in Mathematics at the B. A. and B. Sc. examinations of the University of Bombay, and in later years I was a Member of the Bombay Legislative Council in the company of Dr. Paranjpye. In every phase of life he was an extremely good and congenial person.

It was from the Fergusson College where he began his distinguished career that he afterwards rose to high eminence in every walk of life.

VITHAL SHIVRAM BHIDE, ESQ., I. C. S.

(1907–1911 : FERGUSSON COLLEGE)

I

I passed the Matriculation examination in 1906, and though the scholarship I won from the Miraj High School was tenable both at Kolhapur and Poona, the choice of a college was soon made, and I decided to take advantage of the unrivalled opportunities of study at the Fergusson College under the guidance of Mr. R. P. Paranjpye and other giants of the D. E. Society. Dr. Paranjpye, in every sense, was the Hero of the student-world of those days.

Everything about him was characteristic—his manners rather brusque and abrupt on the surface, his loud voice, the little mannerisms observable at lecture time, his well-groomed moustache (which always had its points) and the academical cap and gown. Even the Cambridge cap by itself in those days would have ensured distinction for its owner. In Dr. Paranjpye, of course, the effect of all these externals was very much enhanced, and we freshers looked up to him with a feeling of awe and amazement at the magnitude of his unique achievements. Personally I felt proud that he took some interest in me from the very beginning and though my direct contact with him as a pupil was of short duration (I did not take Mathematics as voluntary subject for the degree examination), I have invariably received sympathetic consideration at his hands, and I shall never forget the invaluable assistance and guidance he gave me when I was preparing to go to England in 1912. The happy personal relations then established between us have continued in later years and Dr. Paranjpye, when he was the Minister of Education, paid a visit to Alibag in 1921, where I was an Assistant Collector, and was pleased to stay with me and accept my hospitality. In more recent years also various occasions have at times brought us together, and I consider it as one of my proudest privileges that I have, at one time, been a pupil of Dr. Paranjpye.

I hope, I may, without undue self-satisfaction, regard myself as a favourite pupil of the late Prof. N. S. Panse. He examined my paper in Sanskrit at the Matriculation and told me afterwards that I was one of the "also rans" in the great race for Jugannath Shunkarshet Scholarship. Prof. Panse was most successful and popular as a teacher of the *Natak* portion of the Sanskrit course. He possessed a rare, enviable sense of humour and the witticism with which his lectures were enlivened were duly reproduced in each division of the Class with a refreshing air of spontaneity. In the Intermediate Class in 1908 Prof. Panse took special interest in me and in that year I won the Varjiwandas Madhavdas Sanskrit Scholarship. His fatherly good feeling towards me unwittingly led to an amusing *faux pas* next year, when a namesake of mine at the terminal examination was astonished to find himself the recipient of an unusually large number of marks in Sanskrit. Prof. Panse possessed a peculiar charm and dignity

of his own and no one else, I believe, succeeded in holding more forcibly the attention of his audience. It was with something like a sense of personal loss that I learnt about his death a couple of years ago.

Prof. W. B. Patwardhan, as a teacher of English Poetry, particularly of Scott and Shakespeare, was then justly celebrated. With histrionic talents of no mean order, he succeeded to a remarkable degree in rousing the latent enthusiasm of his audience and while lecturing to his class on Shakespeare, probably attained levels reached by some of the best Shakespearian actors. I still vividly remember his interpretation of the most famous scenes in *Macbeth*. Very few could equal him as an effective public speaker and debater (both in English and in Marathi), and I remember having listened to him with rapt attention on many an evening in the John Small Memorial Hall in Budhwar Peth. He was unbending and forceful as a rationalist and social reformer and brilliant as a conversationalist. In the B. A. Class, our acquaintance gradually ripened into mutual regard and friendship, and I have not had more stimulating conversation, on a variety of subjects, with any one else.

I owe a great deal to Prof. Kanitkar who had then already built up a great reputation as a forceful organizer. While engaging his class in Physics he duly emphasized the value of practical work with the hand. I believe Prof. D. B. Limaye of the Ranade Technical Institute and Prof. Athavale of the Women's University were the first to see the unique advantages of this method.

Prof. G. B. Kolhatkar joined the College in 1908, and had already won a reputation for himself by securing a First Class and winning the Chancellor's Medal (in Chemistry) in his M. A. examination. For three years I studied Chemistry under Prof. Kolhatkar's guidance. With infinite resource, skill and patience, he would strive to the utmost to give a co-ordinated and integrated view of the seemingly unconnected facts which one constantly encountered in learning Chemistry. He endeared himself to every one of his students by his charming simplicity of manners and eagerness to help. Chemistry remained one of my favourite subjects, and thanks to the initial training received under Prof. Kolhatkar, this subject proved to me of great help both in the

Degree examination in Bombay and in the I. C. S. open competition in England.

Prof. Bhate was, in my days and for years afterwards, well-known as a lecturer in Philosophy and his comprehensive and lucid notes on Kant were famous among several generations of students. He also taught Economics for some time and his lucid exposition of Ricardo's Theory of Rent is still fresh in my mind. His lectures were characterised by clearness and lucidity of presentation and used to be delivered in a sonorous voice, his little mannerisms and the ever recurring use of the phrase "as it were" investing them with an adorable charm of their own.

Prof. Kale first lectured to us in Greek History in 1907 and subsequently I have had the benefit of his teaching in Indian and English History and in Economics. All his work was characterised by a painstaking and thorough preparation and a practical regard for the needs of the students. Activities connected with the Co-operative Movement have now brought us together a great deal and the realization of a common out-look on many of the country's economic and social problems has led to a personal friendship which I warmly cherish. At his instance, I remember, I had an opportunity in 1928 of giving a talk to the students of History and Economics and explaining the position of the Co-operative Movement in the Presidency.

Amongst my contemporaries, who passed the Matriculation Examination with me in 1906, were Prof. Bondale (now of the Wadia College), and Prof. D. V. Potdar. Prof. Bondale and myself lived in adjacent rooms for a couple of years, and became great friends. Prof. Potdar and I have been friends ever since our school days, and from the earliest times I have been struck by his aptitude for public speaking. As is well known, he is now one of the most earnest students of Marathi literature, and as an effective public speaker there are very few to equal him. Even now different occasions, at times, bring us together, and give us an opportunity of strengthening the old ties. Prof. Bondale is one of the most forceful, practical and indefatiguable workers I have ever known, and in collaboration with Prof. Bhate, put in an incredible amount of hard work for the collection of funds for the Willingdon College, and it has been my good fortune when I was at Thana to

do my bit in furtherance of the cause. About 1909, I first became acquainted with Dr. V.R. Kokatnur and the late Mr. G. M. Chiplunkar. Mr. M.H. Gadagkar of the Miraj High School, who was one year my senior, also belonged to our group. His reading was extensive and his courtly manners coupled with his peculiar gift of caustic humour endeared him to every one, and rendered conversation with him very entertaining. My acquaintance with Prof. M. D. Altekar also dates from this period. We found a great deal in common to interest us and ever since we have remained fast friends. At this time I read a good many of the books on 'New Thought' collected by Kokatnur and Chiplunkar. The New Thought Movement itself, like many others of American origin, has now been largely "debunked", but through it I have been brought into intimate contact with bold and original practical workers like Dr. Kokatnur and Mr. Chiplunkar. Mr. Kokatnur went to America about 1912, and educated himself as a self-supporting student and earned a great reputation as a Chemist in Minnesota University in America. Later, Mr. Chiplunkar also joined him, and in my probation year (1915) at Kokatnur's suggestion I myself went over to America and stayed with my friends for a few days at Minnesota. These two weeks or so which I spent there with Dr. Kokatnur and Mr. Chiplunkar, and the glimpse I have had of University Life in a typical Western University in America constitute some of the most pleasant and instructive experiences of my life.

In 1910, stimulated by the 'New Thought' literature Mr. Kokatnur, Gadagkar and myself experimented in food reform and ran a sort of a Fruitarian Club for nearly a year. Steam cookers which were then comparatively unknown were used to boil rice and dal and our diet consisted mostly of whole-meal bread, milk, fruits and nuts. At times, we invited College Professors to join us at meals and Professors Kanitkar and Patwardhan gave us the pleasure of their company more than once. The new experiment was a most useful, health-giving and interesting adventure and has ever afterwards served to remind me of the importance of a sound and well-balanced diet. The change-over, however, involved more expense than that of the ordinary mess and also a certain amount of personal attention to the arrangements, and after about a year, owing to the pressure of studies, we gave it up and finally joined the Rajaram (Fifth Club.)

Politically the years 1908 to 1912 were difficult years, and both from the point of view of the students and the College authorities, the period was charged with most dangerous and menacing possibilities. Many have seen the Panch Pandav Cave near the College. This cave was often used by Mr. V. D. Savarkar as a secret meeting place with his politically minded friends. It was afterwards occupied by a man who looked like a Sadhu, but who was taken to be a detective by many students. One day a few adventurous spirits went to this place and soundly thrashed him. The Sadhu complained to the authorities and a great commotion was caused in the attempts which were made to discover the actual persons who were responsible for the violence done to him. A great deal of annoyance, difficulty and anxiety was caused to the College authorities by this incident and for months together it engrossed the attention of the student-world. Similarly in 1908, difficulties arose over the question of allowing students to hold a protest meeting in respect of the arrest of Mr. B. C. Pal. The authorities quite properly refused permission, but I mention these incidents just to give an idea of the critical situations the political enthusiasm of the students led to even in those days.

In our days, the College Anniversary and the Social Gathering used to be held as a combined function on March 27. This day was generally celebrated with great *eclat* and used to be eagerly looked forward to. In 1907, the students had arranged to present the play '*Kanchangadachi Mohana*', and I remember that the cast included my friend Mr. D. V. Dharap in the most prominent part of 'Mohana'. The play would ordinarily have been most successful, but there was such an uncontrollable rush of people within the quadrangle that evening and the din and noise among the audience became so great that the performance of the play had to be abandoned. This was the last year in which a dramatic performance in connection with the Social Gathering was permitted. I have not seen any dramatic performance in the College thereafter. In 1908, '*Phalgunrao*' was most successfully performed by professional actors of the 'Maharashtra Natak Mandali'.

I spent altogether five years in the College, and barring one term in 1907, I stayed throughout in the Residency. Even during the vacations I generally stayed in the Residency, and during the

May vacations, the 'Vasant Vyakhyan Mala' on rare occasions provided an instructive diversion in the evening. There was then a tendency for the same speakers to come and speak more or less on the same set subjects every year. But I recall a very fine address most effectively delivered by Mr. D. G. Padhye in English on Lloyd George's Budget of 1909.

Since my days, improvements in the equipment and amenities of life in the College have been phenomenal. In our time there were only six single rooms in the small Residency (now used as store), and one of these tiny little rooms I occupied for full three years. There was then no Amphitheatre, and the Libraries were equipped on a very modest scale. Electric lights were of course unheard of, and the water-supply was primitive, the water being delivered at the pipes in the unchlorinated raw state. The new play-ground was then under preparation, and the large number of donkeys, that were used by the contractors to carry *murum* and earth, used to roam about after dark and made the nights hideous. Towards the end of 1910, the Cricket Pavilion and the Gymnasium were completed, and I regularly used to visit the latter for my daily exercise. In spite of the lack of modern amenities, at this distance of time, it strikes me that our life, after all, was very healthy and Malaria claimed very few victims. There was a mild Plague scare in 1908, and some adventurous spirits organized a 'rag' with a view to avoid taking the Preliminary Examination, which the authorities were insisting on. They procured a supply of dead rats which they proceeded to scatter in different rooms. I had the distinction of having one of these animals in my own room. In the end the hands of the authorities were forced, and they ordered the complete evacuation of the whole Residency.

In those days the organization of an adequate supply of hot water always remained a difficult question, and in spite of the installations of various contrivances for heating the water, the supply was never satisfactory during the rush hours. Myself and a few others belonging to our group, such as Prof. Bondale and Mr. Gadagkar, always made it a point to take a dip in the Patil's well along the main road even on some of the coldest days in January and February. One always felt a healthy thrill in taking the plunge in the early mornings. I am sure that this somewhat

Spartan regime helped us to maintain sound health and keep really fit.

My residence in the College was the happiest and most care-free period of my life. It laid the foundations of what little I have been able to achieve in my after life, and enabled me to establish my helpful contacts and cultivate my warmest and most valuable friendships. For the full enjoyment of one's college life, a certain amount of freedom from financial risks and worries is necessary, and with the help of the scholarships that I won, aided by my limited private means, I was able to lead a really comfortable life, enriched by association with agreeable friends, and to share in the amuse-ments that were available in Poona at the time. I thus rarely missed any good play that was being presented in Poona. Above all we had the benefit of receiving instruction at the hands of the early Pillars of the D. E. Society, like Dr. Paranjpye and Profs. Rajwade, Bhate, Kale, Panse and Patwardhan. With some of these I have had the privilege of forming personal friendships and on this occasion of the Golden Jubilee of the D. E. Society, it is impos-sible for me to give an adequate expression to the feeling of heart-felt gratitude which I feel for the Society and my old College for enabling me, with my very limited resources, to receive the best University Education that could be had in the country at the time. I have every confidence that the Society and its affiliated Institu-tions will still further extend the sphere of their beneficent influ-ence hereafter, and will continue to receive grateful and generous support from past students, who owe so much to what the College has done for them.

GANIMAHOMED BUDHANBHI SHAIKH, ESQ., M. A., LL. B.,

PLEADER, SANGAMNER.

(1907-1914: NEW ENGLISH SCHOOL & FERGUSSON COLLEGE.)

I joined the N. E. School in 1907 in the sixth standard. Dr. K. K. Joshi, Prof. V. G. Kale and others used to teach us in the School. Till the terminal examination of the seventh standard I had taken Sanskrit as my Second Language and Mr. Oka, our



G. B. Shaikh.



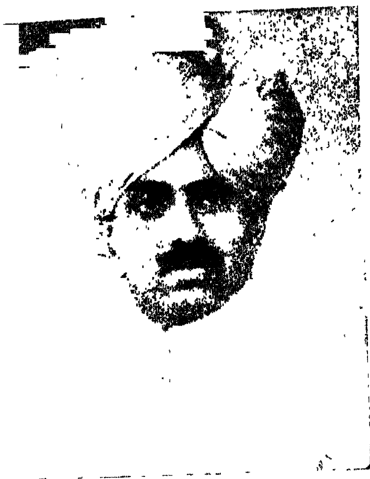
N. M. Shah.



V. A. Satralkar



G. H. Guggali.



Shri Kshatra Jagad Guru



S. S. Joshi.



Sanskrit teacher, used to take much interest in me. As a student of the Fergusson College from 1909 to 1914 I came into contact with many of the Professors. I remember how seriously Prof. V. K. Rajwade used to explain humorous passages and without betraying the faintest shadow of a smile on his face would say: 'Here the author expects you to laugh." Prof. W. B. Patwardhan's method was to explain difficult passages with the help of acting. Prof. K. R. Kanitkar was a disciplinarian and greatly interested himself in the physical welfare of his students. It was really a pleasure to hear Prof. G. C. Bhate with his smiling countenance lecturing on Kant and on Logic. Dr. Paranjpye was appreciated by scholars, while ordinary students sometimes found it difficult to follow him.

A spirit of tolerance and a desire for communal unity was noticeable in the College. When H. H. the Aga Khan visited the College in 1911, he was entertained by the staff. There was a talk about Hindu-Muslim unity. Suggestions ranging from inter-communal dinners to inter-communal marriages were made by various members of the staff. Dr. P. D. Gune was, among others, keen on persuading students of different communities and religions to dine together on the occasion of the College Social Gathering. When some students objected, he said, 'Friends, in Europe we are all known as Indians, not as Brahmins or Marathas or Muslims.' I was made to sit by the side of the late Prof. K. N. Dravid who had been my Superintendent in the N. E. School.

The late Prof. B. G. Sapre was a contemporary of mine from school days. Mr. B. K. Gokhale, I. C. S., was senior to me, while Principal N. M. Shah was junior and occupied a room next to mine in the Hostel. I remember Prof. N. S. Phadke as a fellow-actor when we gave a performance of the Marathi play '*Tratika*,' on the occasion of the Social Gathering in 1911. So many other memories of my School and College days come to my mind: of jokes and witticisms shared with friends, of vigorous exercise taken, and games played with them, of studies, recreation, discussions. I can now realise how much the College has enriched my life by giving to me as a gift this store of recollections.

PRINCIPAL NEGINDAS MANEKLAL SHAH, M. A. (CANTAB.)

M. T. B. ARTS COLLEGE, SURAT.

(1913—1916: FERGUSSON COLLEGE.)

I joined the Fergusson College in January 1913 to study Mathematics Honours under the guidance of Dr. R. P. Paranjpye. The Honours courses were introduced for the first time at the B. A. from that year and there was a fairly large number of students in the Mathematics Class. The two other professors who then taught the Mathematics Honours Class were Professors V. B. Naik and S. B. Bondale. Unfortunately I do not remember my impressions of the lectures, as I was an irregular listener. All my teachers were indulgent towards me and I had free access to them for getting my difficulties solved—which was all I cared for. We were taught English by Professors V. K. Rajwade, W. B. Patwardhan, H. G. Limaye, K. N. Dravid and R. D. Ranade. Prof. Patwardhan made his lectures on Shakespeare very interesting by acting and Prof. Limaye gave instructive lectures on Macaulay's *History of England*. During the other lectures I was almost always inattentive, working examples in Mathematics. I remember having once upset Prof. Dravid by my cold and cough. While the usual punishment meted out to others for such an offence was being asked to leave the class, in this case when Prof. Dravid located the noise and found that I was the cause, he asked me gently if I was suffering from cold and on my replying 'yes', I was merely warned not to disturb the class.

In the College I was treated as a favourite by all professors—so the students used to say. In the College Hostels the Rector somehow came to look upon me as a disobedient student as I would not carry out his orders regarding such things as reading three extra books per term and writing out summaries thereof, getting myself weighed every month, joining the College Social Gathering compulsorily as a Hostel student (i.e. not merely paying the subscriptions which I did, but spending my time in functions like the Gathering dinner) etc. Whenever there was a clash between the Rector and myself (on grounds invariably of want of time), I used to appeal to the Principal and the appeal was always heard and decided in my favour. The Rector thought my conduct undisciplined at times,

and the Superintendent of the hostels used to call me regularly irregular in my methods of study etc., but all this was tolerated as an exception ; and I made the utmost possible use of my time and opportunities for my studies in Mathematics. At the end of two years the College had the unique distinction of having three First Classes in Mathematics at the B.A., standing in order of merit first, second and third in the whole University. I was then selected a Daxina Fellow for 1915-1916 and continued as such till I left for England in September 1916 for higher studies in Mathematics. Principal Paranjpye advised me soon after my graduation not to go in for the I. C. S. and I accepted the advice. It was his desire that I should join the D. E. Society, but the proposal fell through, and then it was that I agreed to join the Shikshana Prasarak Mandali as a Life Member in 1916.

My reminiscences of my student days at the Fergusson College are very pleasant and all the members of the staff were sympathetic and kind to me.

VISHWASRAO ANANDRAO SATRALKAR, ESQ., B. A., B. D., MIRAJ.

(1913-1917 : FERGUSSON COLLEGE.)

Bitter, scalding tears—and yet how vain! It was on a stone-post by the roadside, near the College, that I sat—and wept!

The classes were just over. Students were going home. Crowds of them. Every one had a home, thought I,—at least a somewhere to go to. But I was alone—homeless—friendless—in wide, cruel-looking Poona.

I was a Christian student. I had quarrelled with a missionary. He offered me a job in a mission school for rupees fifteen a month. And when I turned my back on that solid comfort, he rightly called me a fool. I was a dreamer—a vain visionary. College education was not for every one, was his sane advice. I wanted to have it, even though I died in getting it.

Here was I, therefore, an exile from the Christian world. Almost no Indian Christain would come near me. The *sahibs*

shunned me. To the Hindus I was a deserter, a mean deserter. I had committed the unpardonable sin. I had relinquished the religion of the forefathers. How could they forgive me? Thus it was that I found myself stranded in a big city.

I sat there and wept for a long time. But no relief came to me. I got up and started for the city—not knowing where to go and find a place to live in—or a morsel to eat! With heavy, wobbling feet I was, none too steadily, dragging myself, when all of a sudden I heard, just behind me a cycle bell ringing. I started-turned back—only to find Prof. M.R. Paranjape jump off his cycle. All my hopelessness welled up within me. We stood there, for quite a long moment, staring at each other. Then he asked me, oh, how very tenderly,—what the matter was. I was a homeless Christian student, I told him, come to Poona to get college education,—but I had no friends—no books—no money—nothing! How compassionately, spontaneously—simply he asked me to go and ive with him—he a Brahmin and I a Christian! This is a type of indebtedness in which one feels proud to die. One feels it a sacrilege to try to express one's thanks in words.

How trite it all looks on the paper! But is it not true that all truly noble deeds do sometimes look extremely prosaic if committed to writing by one not used to it. They lose so much of their living poignancy! The mother earth, simply, silently gives her very life-blood to all her sons and never thinks of receiving thanks. Great institutions like the Fergusson College, with its great—silent, unobtrusive, heroic souls fall in the same category. What pen can adequately express their unflinching loyalty to their cause, their keen sense of duty and their infinite tenderness towards the students!

One more incident: After lying in a hospital for dysentery I came out utterly exhausted in body and mind. Dr. D. K. Gorey, the Christian doctor there had given me *tonga*-fare to the College. I came to my rooms—Awate Quarters—only to find all my things neatly piled up outside my room. I collapsed on the ground. The owner did not want a Christian to live in his Quarters! Imagine my state. I could not afford to lie there. With weak, tottering steps I went to the Residency. I was given some food by Mr. Sathe

(now Dr. Sathe of Belgaum). But it was no solution to my problem. I went then to Dr. P. D. Gune and told him of my difficulty. Straightway he asked me to go and live with him. He did it as simply as if some one, looking at the rosy sky, were to say " How beautiful it is ! "

From that day on to the end of my college days I stayed there with him. He sometimes gave me food, clothing, bedding, books and even money, all the time struggling with his pittance of a salary to make both ends meet. Here was an intellectual giant with his frail, lean body, curly erudite head, cheerful face—burning himself out for the sake of the institution—but spreading cheerfulness wherever he went !

The lives of all these heroic men were a perpetual sacrifice. It was gruelling work to give their best to their students and try to make both ends meet. But even though I watched their lives at close quarters, never once I found any sign of complaint or annoyance !

One more incident comes to my mind. A student had vomited blood. He was in the Residency. I ran to the house of Principal Paranjpye. It was evening meal time. He was taking his meals. I was making inquiries on his doorsteps. He heard the conversation. He called me in—right to the dining room. I went. I stood irresolute. I asked him first to finish his meal. But he had already stopped. He wanted to know immediately what it was. I told him. Staightway he washed his hands, excused himself to his wife, started with me to the Residency. He did not rest until he had seen everything comfortably arranged for the poor student !

I cannot refrain from putting down one more incident that shows their keen sense of duty.

As I write, the picture of the redoubtable Professor Patwardhan stands before my mind's eye. His carrot-like cheek, his self-trimmed, ill-kept, iron-grey hair, peeping out of his black *pagadi*, his faded gown trailing behind him, his swinging gait, his firm steps—all I seem to see over again. There he comes into the class, carelessly, playfully holding his text-book by the mere edge, and flinging it

on the table as he ascends the *dais*—crosses the right foot across the left—wrings his hands, bends slightly his straight body a wee bit to the right, thrusts that eager glowing face of his a little forward-and then—bursts forth into a torrent of poetic eloquence-at times interrupted by pauses, when he gropes for words—but never losing his grip over the student world that sits on the edge of their seats, spell-bound, drinking in every word that falls from those inspired lips ! We sit there enthralled wondering what fit of genius has taken hold of him—as he floods the class with his cyclonic—volcanic eloquence. And—at the end of the period—it comes—he silently wipes a tear off his eyes and quietly tells the class that he saw the last of his little daughter as she passed into the Great Beyond and comes to the class straight from the funeral.

Whoever did understand this mysterious man—of silent sorrows and yet scattering scintillation of genius—spreading his uncontrollable, contagious laughter—spirit of youth and freedom-wherever he went ? He was the *Spring* incarnate. That was his poetic name. He described himself in one of his poems. " Age has brought me grey hair, but no discretion."*

And yet the thing that illumined his smile was his unshed tears. There was a tragic element in his life. When he lost his son, he said, " The sun has risen—and set. But no relief ! I go round my work, like the blind-folded bullock of an oil press!"

I cannot stop without writing a few words about that incomparable pair: Prof. Bhate and Prof. Ranade. What a pleasure it was to sit at their feet and learn ! Prof. Bhate's mind was synthetic, that of Prof. Ranade was analytic. They both were complementary. The one,-with his versatile mind, his immense sweep, his firm grasp of the subject, his easy marshalling of facts, his face all aglow with a strange unearthly fire, his gaze fixed upon an invisible airy philosophical world, pouring forth in mellifluous eloquence philosophical lore in as simple a language as even a chance student of

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* " जाहले पांढरे केश—परि संयम नाहीं लेश—अंतरीं."

mathematics could easily understand,—was as instructive as the other with his vast, uptodate world of information, with his beetling brow, his dreamy eyes fixed on vacancy, and his sage-like face illumined with a rare smile.

One more humorous incident and I close. It was in the Intermediate class. Prof. Tulpule was lecturing on *Comus*. With his serious face, piping voice, the thumb of his right hand placed half way on the pointing finger slashing the air, he was in the midst of explaining a supposedly difficult passage. But we were not impressed. It was all lost upon us. The imp of mischief was afoot amongst us. Right in the midst of that impassioned explanation some one opened his handkerchief and out flew a myriad hanks of silk-cotton into the class! That was but a signal for several sub-hankies being emptied at different points in the class. It was full of these downy frailties! Every one, to the utter confusion of the learned lecturer, was lustily blowing silk-cotton in front of him!

How it comes back to one! All combine to make a kaleidoscopic picture on the background of a modest but firm main building and in the moonlight—the dreamy amphitheatre, the silvery canal, the awesome college-hill with its light and shade, and the spacious play grounds!

Lost in the ocean-like life of Maharashtra, and leading a dull, drab,—though in our own small way, a useful life, our heart swells with pride at the recollection of our *Alma Mater*—who has instilled into the heart of all her sons the ideal of self-sacrificing service of the motherland!

GURUSIDDAPPA HOORAPPA GUGGALI, ESQ., I. C. S.

(1915–1919 : FERGUSSON COLLEGE.)

I had a very happy time in the Fergusson College. I remember those days with great pleasure. I derived great benefits from the college. The professors were all very courteous and kind. They were learned and devoted to their duty. They took great

pains to impart their knowledge to the pupils. In the very first year of my college course, I had the good fortune to be under that sincere personage—Prof. D. K. Karve. Soon he left the college to undertake his life-work in connection with the Indian Women's University. In later years of my college life I came into contact with brilliant professors like W. B. Patwardhan. There were august personalities like Prof. V.K. Rajwade and Principal R.P. Paranjpye. The presence of such men on the staff gave a lovable charm and a dignity to the college atmosphere.

Yours is a great institution efficiently conducted. It was started by a noble band of farseeing men inspired by lofty ideals. It is a pleasure to note that its great traditions are being well kept up. It is indeed a model institution. It is no small praise that it is being closely imitated. Similar institutions are set up elsewhere in the Bombay Presidency and other parts of India. That shows the excellence of the institution. The Fergusson College is indeed the best work of the Deccan Education Society.

The institution has successfully passed through a great many crisis.

I have a great admiration for the College. I am full of gratitude for the good that I have derived from it. I wish the College and the Deccan Education Society every success. I hope that they will ever continue in undiminished glory and be a source of inspiration to all.

HIS HOLINESS SHREE KSHATRA JAGADGURU

ALIAS S. N. PATIL, ESQ., BENADIKAR, KOLHAPUR.

(1914–1918 : FERGUSSON COLLEGE.)

A friend of mine who belonged to the same school as myself and who later on joined the Deccan College regards it as an unfortunate defect in my career that I was educated in the Fergusson College rather than in the Deccan College. He would chaff me by remarking that as long as I was a student in the Fergusson College I was as dumb, (and as dull, presumably,) as a stone and that my advancement was a miracle the credit for which went to

the late Shri Shahu Chhatrapati Maharaj. If indeed a dullard like myself has made good after the instruction I received in the Fergusson College, it is a high tribute to the efficiency of the teachers there.

A gentleman named Rambhau Paranjpe had converted the Patil Bungalow near the Fergusson College into a hostel for students. The head cook of the hostel, one Baloba, who was employed on 80 rupees a month, happened to be late one day. On being asked by a student as to why he was late, Baloba retorted, 'I begin work at the same time as your professors: we get the same pay and keep the same hours!' It is an eloquent testimony to the sacrifice at which our professors served the institution at a time when graduates could secure lucrative jobs easily. Personally, I am always reminded of the Rishis of old who lived on roots and herbs and taught pupils in their *ashramas*. My teachers made the old ideal of plain living and high thinking their own.

Dr. Paranjpye was the shining symbol of the ideal of self-sacrifice. He loved his students and yet they would never take liberties with him: his thick eye-brows, the intellectual lustre of his eyes, his pointed moustaches and imposing figure, inspired them with respect and reverence for him. I remember an occasion, when Sir R. G. Bhandarkar was addressing the students in the Amphitheatre. He spoke in such a low and feeble voice that shouts of 'loudly please' were heard from some students. Dr. Paranjpye merely stood up and looked gravely at them: the effect was a miraculous, pin-drop silence!

Although Dr. Paranjpye was himself a Liberal, he allowed leaders of different political parties to address the students. He thus allowed the students to arrange a lecture by Dr. Annie Besant after she was liberated from jail. She did not abuse this opportunity, but gave an instructive address from which she conscientiously excluded politics: a sense of responsibility which some political leaders of the day are sadly deficient in.

Prof. W. B. Patwardhan left unfinished a novel of social satire called "*Sarencha Wilakshan*" ('It's all so queer') which was appearing in the *Manoranjan*. My class-fellows accordingly nicknamed the author 'Prof. All-so-queer.' And he was indeed full of

oddities. While others wore red *pagadis* as red is an auspicious colour, he appeared in a black *pagadi*! He engaged his class immediately after having lost his eldest son who was a graduate. He would never allow personal matters to interfere with his public duties.

Prof. Patwardhan had a partiality for boisterous students, chief among whom was my friend Mr. N. G. Kamatnurkar of Sangli. As the lady students entered the class, he set afloat a quantity of silk-cotton which is called 'hags'* in colloquial Marathi and would shout, 'The hags are coming! The hags are coming!' When the girls complained to Prof. Patwardhan, he would ask them to have a sense of humour.

Prof. Haribhau taught us Indian History in the Intermediate class. He revealed a new significance in facts and events which had grown stale in our minds since our school days. His brand-new red *pagadi*, spotlessly clean *uparne*, trousers with the crease carefully preserved showed a fastidious attention to dress and won him the name of a 'courtly professor'. He died of heart failure in the Hira Bagh. His body was brought to the Amphitheatre and moved hundreds of his students to tears.

The custom of dowry drove a poor man in Bengal to sell away all his property for arranging the marriage of his daughter, Snehalata. She committed suicide in order to free her father from the financial burden. Her action aroused public opinion and the student-world in the Fergusson College was deeply stirred. Many of us took a vow never to accept dowry. I myself did not take a vow, but I was so profoundly affected by the incident that I refrained from taking a dowry on the occasion of my marriage.

Professors G. C. Bhate, R. D. Ranade and V. K. Joag taught us Philosophy. Prof. Bhate's voice used to crack now and then, while he lectured in the class: his lectures had the fullness and unhurrying dignity of a river full up to its banks. He had a knack of simply and lucidly explaining the most difficult topics. In addition to his college work he often delivered public lectures, wrote

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* म्हातारया.

articles in magazines and published numerous books. When speaking in Marathi he took care that no English word or expression escaped him. As his wife Mrs. Gajarabai Bhate was a Maratha by caste, there was a discussion among students as to whether they should be regarded as a Brahmin or a non-Brahmin couple. It was unanimously agreed that they should be counted non-Brahmin, as his better half was a non-Brahmin.

Prof. R. D. Ranade was so erudite and original that he often lectured clean over the heads of his students. When I consulted him about the books to be read on Psychology, he gave me a long list which covered two or three pages of my note-book. On my remarking that it seemed impossible to read all these books before the commencement of the examination, he returned: 'So you merely wish to pass the examination! Well, the small thing of about twenty pages written by Prof. Radhakrishnan will serve your purpose. But remember, passing an examination is not the same as pursuing and acquiring knowledge. In God's university one has to be a life-long student, reading countless books.' I still hear his words of advice as distinctly as if he had spoken but yesterday.

SHRIDHAR SARVOTTAM JOSHI, M. SC., D. SC. (LONDON)

UNIVERSITY PROFESSOR OF CHEMISTRY, AND HEAD OF THE CHEMISTRY DEPARTMENT, BENARES HINDU UNIVERSITY.

(1917—1921: FERGUSSON COLLEGE)

The inception of the Fergusson College in 1885 in Poona came about at a period which witnessed the inauguration of a number of movements and institutions, the Indian National Congress being the premier, which revealed the then newly awakened national consciousness working along diverse channels of activity: religious, social, educational, economic and political. Some of the leaders such as Tilak, Agarkar, Gokhale, Karve, Paranjpye and others, who hold honoured positions in the country

for their meritorious labours in one or more of these fields of national service, also served nearly all their life-time in the Fergusson College as teachers possessed of more than academic brilliance. This circumstance, more than anything else, was responsible for the very wide and sustained influence, which the Fergusson College has exercised on the youth not only of Maharashtra but outside. Associated very intimately with the Fergusson College has been the celebrated New English School founded in 1880 by Vishnushastri Chiplonkar, regarded rightly as the father of Indian Nationalism in Maharashtra, who had not a little to do in inspiring the foundation of the Fergusson College. This School and similar other affiliated feeders, ministering to the educational needs of thousands every year, and conducted in the spirit of serving the educational needs of the nation, cast such a spell over the youth of Maharashtra, that seeking admission to the Fergusson College used to be 'predetermined' long before the entrance stage. Educational developments launched during and after the period of time considered in the present review, have found the Fergusson College not quite in the enjoyment of the above uniqueness of position. This is principally due to the recent marked increase in the number of collegiate and like institutions in Maharashtra, prompted largely by the Fergusson tradition and organised on parallel lines. The above circumstance, therefore, far from detracting from the continued distinction of the position of the Fergusson College in the sphere of education, must be regarded as a welcome sign of the growing fruition of the hopes and aspirations which had called forth its appearance in our national life fifty years ago.

Such a history, its fine traditions and the impress left by some of the personalities associated with its growth to the present stage have made the atmosphere of the Fergusson College instinct with a purposive vitality, and a reliance upon indigenous initiative and power of large scale organisation. This influence made itself felt, however brief and casual by the contact, and is one of the most treasured recollections of everyone of the thousands of Fergussonians to be found in every part of the country. Another perhaps equally potent recollection is the general personal influence wielded by Principal Paranjpye. This was all the more remarkable since the political and allied sympathies, which had then begun to

stir increasingly the imagination of the student world, were not quite in line with those espoused by the Principal and reflected in the governance of the College. This might have given rise to an alienation of feeling between the teachers and the taught. It was undoubtedly a triumph of the personality and reputation for intellectual honesty of the Principal, that differences of persuasion on public questions did not mitigate the hold of the Fergusson College on the students and the country at large. As a teacher having unsurpassed powers of despatch and vivid exposition of his subject, Dr. Paranjpye largely founded and fostered the tradition of the pursuit of Mathematics in the Fergusson College. The recollection here has also another aspect, less serious. It will not be taken amiss to mention in passing a detail rather typical of Dr. Paranjpye, *viz.* that for all his allround eminence, Dr. Paranjpye could never shake off completely the proverbial touches of a mathematician and an unconscious tendency to quaint expression. The writer remembers how in the Calculus classes of the I. Sc., if a quantity was to be described as remaining constant, the fact was put : " It holds fast, or it stands to its guns ". Coming on the background of a very clear and straightforward exposition, such oddities were felt more amusing in the ever enlivening class atmosphere than now in cold print. Another occasion which occurs to the writer in this connection is an address to students by Professor Rajwade about 1920, which was greatly admired by the audience for its raciness and style of literary charm. The appreciation was also particularly marked, since it was a visit of Professor Rajwade after many years of retirement from the College which he served with great distinction for about 20 years. Principal Paranjpye was in the chair ; after a rather apt mention of Professor Rajwade's valued association with the College as a Professor of English Literature, Dr. Paranjpye called in the testimony of "those who have been students of this College all these twenty years" ! In so highly developed a centre of education as the Fergusson College, visits of *savants*, Governors, eminent workers in the political and other fields or the holding of meetings in response to special occasions were almost a part of its normal life. One of the chief recollections of these occasions is the fine quality of Principal Paranjpye's individual contribution, with an outlook which rose to the height of the occasion, and his distinguished presence which always showed the institution to advantage.

The late Professor W. B. Patwardhan, also for some time the Acting Principal of the College, it is impossible to forget. His lectures on English Literature, especially Drama and Poetry, were always a treat, for the rare combination of a penetrating literary acumen and a sustained fervour. He had a keen sense of humour, not only critical but creative. Once, when some of us who had passed out from the Allahabad University, casually mentioned that unlike the Bombay University, Allahabad as a rule did not publish the dates for the declaration of the *results* of the examinations, Prof. Patwardhan broke in: "But they at least let you know the dates when the examinations are held!" The writer had the privilege of a close personal contact with Prof. Patwardhan, especially during the first year (1920-21) of the Berar Association at the Fergusson College of which he was the Founder-President. Prof. Patwardhan had his limitations, especially political and personal biases. But they never came in the way of our coming to appreciate the man, frank to a degree, vital and always genuinely friendly. Many Fergussonians drew not a little of their inspiration from the personal influence of Prof Patwardhan; among these were Messrs. P. Y. and A. R. Deshpande who even then showed the promise of their subsequent brilliant *debut* in the world of literature. Traceable also perhaps to Prof. Patwardhan's influence was the introduction of what has now become an established practice in Maharashtra, but which then was a new and a most enjoyable experience, *viz.* the public appearance of some of the then rising poets, such as Tekade, Yeshawant and Maydeo, to recite their own compositions in students' gatherings convened specially for the purpose.

The Hostel life in the Fergusson College was perhaps the finest possible combination of general comfort, simplicity of life and social amenities. Many members of the staff and others, especially Principal Paranjpye, also the late Mrs. Paranjpye, Prof. Patwardhan and at times some of the distinguished visitors, were frequent guests of various clubs on occasions of festivals and holiday feasts. Amongst the Hostel residents were to be seen representatives of almost every province and State. Although the writer was not a resident student, it is more than a pleasure to recall one general impression of the Hostel life, *viz.* its remarkable freedom from any provincial or sectarian bias.

The Fergusson College then held perhaps the first position in the Bombay Presidency in respect of its Science Departments, especially the Physical and the Chemical. The latter then appeared to have less of the 'good things' of life. The later additions and marked improvements in the Chemistry Department were then not in existence, though foreshadowed. The Inter Science classes in Chemistry which were by far the biggest in the Science section were held in an adjoining room in the main building with but *ad hoc* arrangements for purposes of demonstration experiments. These temporary deficiencies were however more than compensated for, by the spirit of earnestness and the atmosphere of harmony that prevailed in the Chemistry Department, and which in no small measure originated from its seniormost teacher, Prof. G. B. Kolhatkar. He lectured to all the classes from I. Sc. upwards. His partiality towards the welfare of I. Sc. classes was almost a legend. The lectures were amongst the earliest in the session to begin, invaded the holidays, and outlived the allocated life span of the college term. They were a specimen of thoroughness of preparation, a characterestic methodicity of presentation and above all a conscientiousness, which last was almost a synonym for Prof. Kolhatkar. I remember one day when it was nearly time for the I. Sc. lecture, which used to be at about 1 P. M., some one brought the news that the Anantachaturdashi ceremony at home might prevent Prof. Kolhatkar from taking the class. The suspense was but short-lived, for Prof. Kolhatker hurried in, wearing a new bright red Ananta and (as we heard later) without the midday meal. Even engagements in Bombay did not materially come in the way. Arriving in Poona by the forenoon train, Prof. Kolhatkar used to drive almost directly from the station to the classroom. The writer cannot help recalling in this connection one day when Prof. Kolhatkar turned up for the I. Sc. lecture quite in low health, with one arm carried in a sling and with fever on due to some inoculation on the previous day. He used to read through personally all the laboratory reports of the senior B. Sc. and I. Sc. classes. Any case of haphazard procedure, or of incompleteness of evidence for the results adduced was never passed without a chastening reprimand and warning. It is impossible at this stage to forget how much we all owed also to Prof. M. K. Joshi for his ever ready sympathy and helpfulness. This also applies to the then chief laboratory Assistant, Kondiba. He was a skilful experimenter and

showed much insight into the difficulties and requirements especially of the junior students. His death about 1920 was felt by all in the Department and his long services were commemorated by the students by subscribing for a big clock for use in the large I. Sc. and B. Sc. Practical Hall.

It will not be out of place here to recall some of the figures then conspicuous in the student world by reason of the distinction of their academic career and personal qualities. In a way, the first and foremost recollection is that of the late Mr. (afterwards Dr.) S. G. Sardesai. The writer had the privilege of his friendship and also happened to be his partner in the Chemistry practical in the B. Sc. Class. Altogether excellent in sports and all-round culture, Sardesai was exceedingly companionable. He was a typical product of the Shantiniketan of Tagore, where he received most of his education up to the matriculation stage. He was very musical too. One of the class experiments on Sound by Prof. Kanitkar was to 'shoot' Sardesai acoustically at a fine musical piece which he gave in the class. The wax-like record which was tried almost immediately in the class was a success and was enjoyed by everybody. If still available in the Physics Department it will be a valued *souvenir*. Another and rather amusing recollection of Sardesai is that of a nice young goat which he purchased at a 'knock-down' price soon after joining the College. It grazed about 'free' near the Hostel and was more than patronised by Sardesai's club, gave milk for Sardesai's teas during perhaps a good part of his five years' stay at the College and was sold '*with a profit*' after Sardesai left the College ! The writer had the great pleasure of meeting Sardesai once more in London in 1924. He had got then the Doctorate in Chemistry from Germany and was in London in connection with some arrangements at the Wembley Exhibition in which the Baroda State was interested. We stayed at the same lodgings in Chalk Farm before he left for the Continent on account of ill health from which he never recovered. His famous letter to his father, published subsequently in a memorial volume, was written on his death-bed and almost on the eve of his passing away in Switzerland. For its glowing style, fervent and at the same time restrained and full of a manly pathos, the letter has attained an immortal place in the pages of Marathi Literature,

Two other friends of the same period and close neighbours in the Practical Hall were the late Mr. Bokil, who served for sometime on the staff of the Royal Institute of Science, Bombay, and was unusually literary-minded for a science student, and Mr. M. V. Kirloskar, who had an instinct for experiment and novel design. The latter died in America, whither he had gone for specialisation in large-scale telephone construction. Both shared to a degree Sardesai's musicalness. While at the Laboratory work, their musical talents were more than duly pressed into service during the odd hours with consequences not quite conducive to discipline and the calm of the Laboratory. It is also a great pleasure to recall two other distinguished members of the period, Mr. D. D. Karve, now Professor of Chemistry at, and one of the Life-Members of, the Fergusson College, and Mr. S. K. Kulkarni, Jatkar, now on the staff of the Indian Institute of Science, Banglore, both 'rationalists'—almost aggressively so. The writer remembers the wide interest, almost a commotion, created especially in orthodox circles by the publication of Dr. Karve's article on 'God' in the College Magazine. The Laboratory fraternity also included: Dr. N. R. Damle, Ph. D. (London), now of the Department of Chemical Technology of the University of Bombay, Dr. M. S. Patel (who had left the college during the non-cooperation days and then worked in the U. S. A. for some years in Industrial Chemistry), Dr. M. N. Natu, now a leading medical practitioner in Poona and, together with Mr. K. V. Kardile, (now, Professor at the Engineering College, Karachi) one of the early workers for the Boy-Scouts Movement in Maharashtra.

Amongst other notable figures outside the pale of Chemistry was Mr. (now Principal) P. M. Limaye of the Willingdon College, Sangli. He was one of the most popular and respected Fellows of his time and wielded a marked influence in a variety of students' organizations. He was a power in the College Debating Society with an uncommon gift of persuasive and lucid speech both in English and Marathi. Last but not the least to be recalled from the above period is Dr. G. S. Mahajani. The signal distinction of his career in the College and later at Cambridge, and the wide personal regard entertained both by fellow students and professors had even then marked out Mahajani as one of the future Principals of the Fergusson College. This expectation, now so

happily realised, is perhaps one of the brightest of reminiscences to a Fergussonian of the above period.

On the memorable occasion of his retirement in 1902 from Professorship in the Fergusson college, the late Mr. Gokhale observed: "The principal moral interest of this institution is in the fact that it represents an *idea* and embodies an *ideal.*" These two, *viz.*, self-help and sacrifice in the cause of education viewed as national service have made the Fergusson College a power and an inspiration in the country. There is a story how the Prussian Government had charged a number of their national leaders with the task of suggesting means for recovery from their discomfiture at Jena in 1806. The philosopher Hegel answered by adumbrating a scheme for a University! Nothing less than this insight into education as perhaps the truest means for a nation's regeneration was, and has been, behind the birth and the 50 years' life of the Fergusson College. May it fulfil this destiny, is the prayer of the far-flung and nation-wide fraternity of its *alumni* and admirers.

MISS VENUBAI PANSE, M. A.

(1919—1926: FERGUSSON COLLEGE)

Fortunately for me, I passed the whole of my childhood running and playing about within the holy precincts of the Fergusson College. Self-sacrifice and social service were the words that constantly fell on my ears. Naturally, my soul was inspired with the idealism which prevailed everywhere.

From my very childhood, I had determined to drink deeply at the fountain of knowledge and as my father was a social reformer my wishes were easily fulfilled. I matriculated in the year 1919 and entered the grand portals of the College with hope and fear in my young heart.

The majestic central building, familiar as it was, made a deep impression upon me and my friends. For the very first few days at least, we all felt a bit uneasy, being unused to the sight of a crowd of young men. To enter the lecture-hall a few minutes before the professors arrived, to listen to the lecture and to go

away quietly after the lecture was over—that was our college-life! I do not know whether I should give the name 'life' to the years that we passed at college! For, outwardly at least, women students of those days did not enjoy college-life in the sense in which the term is popularly used. We were merely silent listeners and silent spectators!

And yet we were interested in all the activities of the College. We attended all sorts of lectures, debates, elocution competitions, gatherings and what not. Just as a weak boy being unable to take part in vigorous sports is content merely with watching a game of cricket, in the same way, though we could not freely take part in all the college activities, we satisfied ourselves by only watching others enjoying college life to their heart's content. We felt like birds whose wings are unfortunately clipped so that they can soar no more. Natural reserve, lack of courage and fear of being ridiculed by others kept us in the background.

It was only Prof. W. B. Patwardhan who made special efforts to infuse courage and confidence in the hearts of the women students. He made no distinction between men and women students. In his class the principle of equality reigned supreme. He would just ask us questions in the class and would not budge an inch till he got from us what he wanted. No student could enter his class without his permission. It was reported that he had once asked a lady-student to leave his class as she had entered it without taking his leave. So we were all very particular in going to his lectures in time. Once, two of us were a minute or two late in going to his class. We approached the lecture-hall with great uneasiness. His face was lit up with a smile and he seemed to be amused at our confusion. One of us said softly, 'Please, may we come in?' The whole class resounded with stampings and clappings. At this, his face became flushed with anger. 'Silence' cried he in a tone of firm authority and in a second there was silence everywhere. Since that moment we began to look upon him as our sincere friend and true guide.

He taught us Scott's '*Marmion*' in the First Year. His period was the happiest hour of each day during the college term. His lectures perhaps were not useful from the point of view of exami-

nations, but being a true lover of literature, he created in his students a true love for literature. Many of us owe our love of poetry to him. Thus he gave us a treasured possession, an eternal spring of everlasting joy.

Prof. Patwardhan was the soul of all the social and educational activities of the student-world. Once there was held under his presidentship a debate on "Is woman the weaker sex?". We were particularly eager to know his views on the subject. But to our great disappointment, Prof. Patwardhan had to dissolve the meeting as the audience had become too rowdy.

The next day, he had to read in our class the Trial of Constance and her comrade from the *Marmion*.

> "This wretch was clad in frock and cowl,
> And shamed not loud to moan and howl,
> His body on the floor to dash,
> And crouch, like hound beneath the lash;
> While his mute partner, standing near,
> Waited her doom without a tear."

After reading these lines, he looked and said seriously "Now, judge for yourself. Is woman the weaker sex?". At this there was some commotion among the students and our joy knew no bounds.

There was a strange mixture of humour and seriousness in his nature. Loud and joyful bursts of laughter could always be heard in his classes. His acting was of the finest. In his hands the characters in the books became real living beings. With his superb acting and teaching he made us see with our inward eye, Marmion and Satan, Lady Clare and Constance, Puck and Bottom.

Being a strict disciplinarian, he inspired awe and reverence and yet he was loved by the whole student-world. His towering personality and catholic sympathy impressed us all. To me, he seemed to be strength incarnate. His sense of duty was very keen. He never absented himself from the College even for a day. He lost his eldest son and the very next day he had to teach that most pathetic passage from the '*Sohrab and Rustum*' where Rustum was

overwhelmed with grief to find that he had killed his own son through mistake. He taught as usual. Not a line on his face could indicate the intense struggle in his heart! Such strength, such courage, is rare indeed!

His sudden death in 1921 was a shock to many. In him, we lost a true friend and an adviser. Without his familiar grand figure, the College was not the same place to many of us. His memory is a treasured possession and his very name has the power to create an atmosphere of sweet and fragrant memories which shall never be forgotten.

Our social life in the Residency was full of hardships in the beginning. We had no Club of our own and the food from Paranjpe's Hotel was far from good. Our dining room was an old cottage. It was popularly known among us as the "Tin Palace." In the first year at least, though we paid the Gymkhana fees, we had neither the badminton nor the tennis-court. In the year 1920, the late Dr. Shyamakanta Sardesai was the General Secretary of the Gymkhana. He fought for us in the Committee and at last we got the badminton-court. After the new Residency was built, the number of resident students increased and Principal K. R. Kanitkar and Prof. G. H. Kelkar tried their best to give us all sorts of comforts. We were allowed to open our own club and were also given a new tennis-court. But before these amenities were provided our enjoyment consisted in going out for long walks on the hills.

We passed our life in a narrow but a pleasant circle. The resident students started in 1921 a magazine called the "*Bhraman*" (The Wanderer). Young poets and artists had an opportunity to try their pens and brushes. After one year, the size of the magazine was increased and it was renamed as the '*Vikas*' (Development). If I am right, the traditions of the magazine are still carried on. We also started the Ganesha festival. Music and acting were the special features of the festival. We also made short excursions to interesting places like Kirloskar Wadi.

If a member of the Residency fell ill, other members nursed her by turns and even kept night-vigils when necessary. Though

we could not take full advantage either of the Reading Room or the College Library like the present students, yet we led a busy, interesting and happy life among our friends and the bonds of that life unite us still.

My college-life is to me a garland of memories so sweet that I would live it again if I could. But as there is no return-ticket in life's journey, one must march on and on till the end of life is gained.

PROF. M. K. KEWALRAMANI, M. A., PROFESSOR OF MATHEMATICS,

N. E. D. ENGINEERING COLLEGE, KARACHI

(1910-16 : FERGUSSON COLLEGE)

I am writing about the days when the Fergusson College had hardly forgotten the memories of its Silver Jubilee Celebrations and had established itself as the most towering educational institution of its kind in the Bombay Presidency. A band of brilliant workers headed by the renowned Mathematician Dr. R. P. Paranjpye, and imbued with the spirit of genuine self-sacrifice earned for the College a reputation that attracted students of all shades of denomination and from various parts of the Presidency including Sind, to its portals. The venerable personality of Prof. Rajwade who had sacrificed a lucrative appointment at the D. J. Sind College, Karachi, for a mere pittance at the Fergusson College, sober and scholarly discourses on Maratha History by Prof. Limaye, histrionics of the dramatist Patwardhan, illuminating lectures of the economist of now international fame Prof. Kale, and inimitable solutions of my very dear preceptor Dr. R. P. Paranjpye, are some of the facts which even time cannot completely efface from our memories. Some of our professors like Paranjpye, Bhate and Kale had already made their mark in the political, social and economic contributions to our national life.

The relation of the teachers towards the pupils was one of utter cordiality and helpfulness. In this connection I was singularly fortunate in being the reciepient of kindly care from almost

all the members of the staff and particularly Dr. R. P. Paranjpye to whom my present station in life is mainly due and to whom my gratitude is unspeakable. His house was the scene of various social functions where students were lavishly treated by that hospitable lady Mrs. Sitabai Paranjpye (alas! now no more) and the lovely little creature Shaku who in later years as Miss Shakuntala turned out to be one of the most brilliant alumni of the Fergusson College.

The life of students residing mainly in the hostels of the institution was on the whole one of simplicity; a conscious striving towards the fulfilment of a healthy and sound educational ideal was made easier by the absence of the Movies, Talkies and Cafe's whose effect on the morale of the present student population is far from encouraging. Although the students of my time were rather orthodox, living in exclusive groups, their orthodoxy was a benign one, exhibited only within the walls of the mess-rooms and not once in my memory was the success of any college function marred by the virus of communalism that is so rampant now and is sapping the foundations of Indian life. An atmosphere so pure and simple was at once productive of friendships that have stood the test of time; and scholars like N. M. Shah, R. D. Karmarkar, V. K. Joag and others too numerous to mention, trained in the school of their intellectual forebears have started and captained educational institutions that bid fair to compete on equal terms and most successfully against the parent institution. All this is the product not of the lectures we heard in the class rooms but primarily of the life that our teachers lived and practised for our education.

Female education in those days was yet in its infancy; hardly a lady student adorned the benches of our class, though in later years there were about half a dozen of them; but as their dress was of the simplest kind without the flourish of a modern saree and paints, they hardly made their presence felt amongst the male population!

'May our Alma Mater under the leadership of that youthful, amiable and erudite scholar Dr. G. S. Mahajani flourish more and more and may the Golden Jubilee celebrations herald a future of still greater usefulness' is the prayer of one who is always proud to subscribe himself as a Fergussonian,

PART II—C : LIFE-SKETCHES

SIR JAMES FERGUSSON

(1832-1907)

Sir James Fergusson, sixth baronet of Kilkerran was born on the 14th of March 1832 at Edinburgh. He entered Rugby in 1845, where he gained some reputation at the Debating Club. In 1850, he proceeded to University College at Oxford, but left it without taking a degree and entered the Grenadier Guards. He served in the Crimean War in 1854-55, but retired from the Army in 1859. He entered Parliament for a second time and in 1866 was appointed Under-secretary for India. He was soon transferred to the Home Office in the same capacity. In 1868 he was made a Privy Councillor and became the Governor of South Australia. He went to New Zealand in 1873 to fill a similar post, but resigned in 1875. After two unsuccessful attempts to enter Parliament, he accepted the post of the Governor of Bombay in 1880. He made himself generally popular among the people of the Presidency by the humane and generous policy which he adopted in putting into operation the famine laws and the Agriculturists' Relief Act, as also by the interest he took in the spread of education. It was by his name that the College started by the D. E. Society in 1885 came to be known and he showed an active interest in the affairs of the Society by becoming its first patron. He returned to England in 1885 and was returned to Parliament from the Manchester constituency. He held the seat till Jan. 1906. He served as the Under-secretary to the Foreign Office under Lord Salisbury from 1886 to 1891 and was the Postmaster General from 1891 till 1892. His capacity for business found a scope in his duties as a Director of the Royal Mail Steam Packet Company and the National Telephone Company. In the January of 1907, he had gone to Jamaica to attend the Conference of the British Cotton-growing Association as a representative of the first-named company. An earthquake took place on the 14th of January when Sir James met with a sudden and tragic death as he was buried under a wall while walking through a street in Kingston.

F. G SELBY

(Died 1927)

Principal Selby was an old pupil of Durham School and a Scholar of Wadham College, Oxford, and was placed in the first class in Literae Humaniores in 1875. He joined the Deccan College as Professor of Logic and Moral Philosopoy in 1877. In 1880 and again in 1882 he acted as the Principal of Rajkumar College at Rajkot and became Principal of the Deccan College in 1890. He was one of the first Fellows of the Deccan Education Society and was a member of the first Council of the same, and he rendered valuable assistance to it in its early career. He was elected the chairman of the Council in 1891, which post he filled till 1906 when he resigned his office on his appointment as the Director of Public Instruction.

As an Englishman and government official, presiding over the affairs of a private educational body inspired by altruistic and patriotic motives, his task was difficult and delicate but he performed it with the most admirable success. He was specially thanked by the Council after the crisis of 1897-98 for his invaluable services, and the same body after his death in 1927 recorded its appreciation of his work and worth in the following words :

" Dr. Selby was highly respected as a scholar and an educationist, and took deep and steady interest in the progress of the Society. He assisted the institutions of the Society to turn many a difficult corner in the early part of their careers, and thus won the esteem of the members of the Council and all outside friends of the Society."

R. G. BHANDARKAR

(1837–1925)

Dr. Ramkrishna Gopal Bhandarkar was born on July 6th, 1837, at Malwan. He was educated at the Ratnagiri School; in 1853 he joined the school department of the Elphinstone Institution, moving afterwards to the College, and finally proceeding to the Deccan College whence he graduated in 1862. This was the first year in which the B. A. examination was held and he was placed in the first class.

He took the M. A. degree in 1866 and in the same year was made a Fellow of the University. After serving as the Head Master of the High School at Hyderabad (Sind) and then at Ratnagiri, he was appointed to act as Professor of Sanskrit in 1868 and after various acting appointments finally succeeded Dr. Keilhorn at the Deccan College in 1882. In 1876 he delivered the first Wilson Philological Lectures. In 1886 he attended the Oriental Congress at Vienna as a delegate from the Kathiawar States. He served as a Syndic of the Bombay University from 1873 to 1881. In 1893 he was appointed Vice-Chancellor. He retired from service in 1894.

He was one of those who were present at the meeting in which the Deccan Education Society was founded, and was one of the first Fellows of the Society and a member of its first Council. His connection with the Society lasted till his death in 1925 : as Vice-chairman of the Council from 1884 to 1906 and as Chairman of the same from 1906 to the end of his life. To the institutions of the D. E. Society Sir Ramkrishna was a guide, friend and philosopher, and his assistance in the many difficulties they had to encounter was invaluable. He loved the colleges and the schools of the Society and was ever ready to advise and help the life-members in all the affairs of their institutions. Sir Ramkrishna performed the duties of the Chairman of the Council and the Governing Body with rare devotion and at great sacrifice of time.

V. K. CHIPLONKAR

(1850—1882)

Vishnushastri Chiplonkar, "the prime founder and originator" of the New English School, was born in Poona on the 20th of May 1850 in a family, which had migrated from Ratnagiri to Poona during the period of the Peshwas. He received his primary education in a government 'Infant School' and a local school, but obtained his first lessons in English at home and was directly admitted to the fourth standard in 1861. He passed his Matriculation in 1865 and went on to the Poona College (the Deccan College of later days) for higher education. Not being able to pass his B. A. at the first attempt owing to his interest in subjects and books unconnected with the examination, Vishnushastri left the College from January 1871 and decided to appear privately, which he did

in 1872. During this period he was working in a private school conducted by Baba Gokhale and soon after taking his degree began life as an assistant teacher in the Poona High School early in 1873. Even before he had passed out of the College Vishnushastri was initiated by his father into the art of writing, and being encouraged by his success he started the *Nibandhamālā* from January 1874. Vishnushastri had many differences with his chief, M. M. Kunte, which fact, coupled with the severe criticism of government and of almost everything which was modern carried on by him through his *Nibandhamālā*, was responsible for his transfer to an out-of-the way place like Ratnagiri in 1878. Though he went to Ratnagiri, he was entertaining ideas of resigning his post. He therefore took leave in continuation of the May vacation and formally resigned his post from 1st of October 1879. He had already started the '*Kavyetihasasamgraha*' and the 'Chitrashala' and he now began a new activity by opening a bookselling and publishing house called the Kitabkhana.

Even before he had been relieved from government service Vishnushastri had decided to open a new school, in which attempt he was assured of their help by Tilak and Agarkar. The school, as is well-known, opened on the 1st of January 1880. During the first year of its existence he was its Head-master and taught English and Marathi to higher standards, but later on gave up the duties of the Head of the school and did teaching work only. He was, however, not destined to do it for long, for unexpectedly enough, after a short illness he breathed his last on the 17th of March 1882.

His was a life of continued activity, which though varied could be summed up in one phrase 'education of the masses'. The *Nibandhamālā*, the Chitrashala, the Kitabkhana, the Aryabhushan Press, the *Kesari* and the *Mahratta* and lastly the New English School were according to him all means to the one end which was the awakening of the people. His writings in the *Nibhandhamālā* and the *Kesari*, besides having a literary value of their own, were mainly educative in purpose, and the success which they had is well-known to the public. He justly claimed the title of 'the Shivaji of the Marathi language', for the latter owes so much to him. It was he who first showed to the people what power and range

the language possessed. A shrewd critic, a skilful manipulator of the weapon of satire, a perfect master of the language, he stands as a towering figure in the Marathi literature of the last century. His translation of a part of the Rasselas, his critical *Essays* on the five Sanskrit poets and the *Nibandhamālā* are a permanent monument to his literary genius.

Vishnushastri was, as the late V. S. Apte remarked, "a faithful and open-minded friend, an unassuming and an uninterfering Head, and a most able, zealous and sincere teacher." Of his sound ability to teach there could be no doubt; the style however was very discursive. The digressions were many though interesting, and his enthusiasm to impart knowledge often made him forget the time-table. He was not very sociable by nature and was an indifferent conversationalist. He was used to write out his thoughts rather than to speak them, but what he wrote was enough to revolutionise the thought of the times.

B. G. TILAK

(1856-1920)

Bal Gangadhar Tilak was born on the 23rd of July 1856 at Ratnagiri. When his father was transferred to Poona in 1866 as Deputy Educational Inspector, young Tilak came to Poona and joined first the City School and then the Poona High School. He matriculated in 1872 and joined the Deccan College. He passed his B.A. in the First Class in 1876 with Mathematics as his voluntary subject and continued to read for the LL. B. which he passed in 1879. During his college days he developed ideals of national service, and made up his mind never to seek government employment. In common with contemporaries like Agarkar he regarded the spread of education among his countrymen as a necessary condition of national progress. An opportunity came to him when Vishnushastri Chiplonkar threw up government service and formed the project of starting the N. E. School. In September Tilak along with Agarkar approached Vishnushastri and expressed his willingness to join the New School. Vishnushastri went ahead with the project and the standard of the N. E. School was hoisted on

January 1, 1880. Tilak, who had just passed his LL. B., began teaching work immediately. When the D. E. Society was formally established on the 24th of October 1884 Tilak became a life-member and taught Mathematics and a little of Sanskrit in the Fergusson College. After the College was well established differences arose among the members of the Society about the principles on which the institutions of the Society were to be conducted. As a result of these differences Tilak took leave for a few months in 1889. He joined again, but finding the differences too acute for him to continue as a life-member, resigned from the Society on October 14, 1890.

After leaving the D. E. Society Tilak entered the larger field of politics and by his effective work in the cause of India's political freedom he achieved the position of a great and popular leader of the nation. As editor of the *Kesari* from 1887 to 1908 he used his pen to educate the public of Maharashtra in matters of national importance. He was twice sentenced to imprisonment on the charge of sedition. He went to England in 1918 as the leader of the Home Rule Deputation and also to conduct a case for libel against Sir Valentine Chirol and returned to India in November 1919. He died in Bombay on August 1, 1920.

Tilak was a scholar by disposition, and education was his first love. The results of his researches about the antiquity of the *Vedas* and the original home of the Aryans can be read in two scholarly treatises, the '*Orion*' and the '*Arctic Home of the Vedas*'. During his imprisonment from 1908 to 1914 he wrote his philosophical treatise on the *Bhagavatgita*, the *Gitarahasya*. As editor of the *Kesari* he wrote copiously in Marathi on the topics of the day and many of his leading articles have a lasting literary value. Tilak had a deep insight in Mathematics; but as he taught the subject often without using the black-board the whole class could not always follow him. He kept to the point and never lapsed into anecdotes or interesting diversions. Great as a scholar, he proved himself greater as a politician. The epithet 'Father of Indian Unrest' applied to him by an English critic epitomizes his achievement in that field.

M. B. NAMJOSHI.

(1853–1896)

Mahadev Ballal Namjoshi belonged to Beerwadi near Mahad and was born in the year 1853. His father was in service with Shet Jamnabhai on a very small pay and Mahadev and the other children had a very hard time in their childhood. His primary as well as secondary education was done in Poona, the first few standards in Baba Gokhale's School and the higher standards in a mission school in the Poona cantonment. Mahadev passed his Matriculation with Latin as his second language in 1873, and straightway made his beginning with a life of public activity instead of entering the portals of a college. He was already a man of affairs when the New English School was started and was taken up, it is said, on the recommendation of the late Justice M. G. Ranade. He had been conducting the *Kirana* and the *Deccan Star* on his own responsibility, and later was connected with the *Kesari* and the *Mahratja.* It was mainly due to the success of Namjoshi in canvassing donations amounting to Rs. 50,000 from the Southern Mahratha States that it became financially possible to start the work of the D. E. Society in the field of College education as early as 1885. On account of his extra-academical activities, he soon came to be known as the Foreign Secretary of the D. E. Society. He was deeply interested in the industrial development of the country and as a means to it, was for some time conducting the *Industrial Review* and the *Silpakalavijnana.* The Reay Museum, the Industrial Conference and the Poona Industrial Exhibition of 1888 owed so much to Namjoshi for their inception. He tried to introduce a technical and scientific element into the school curriculum. At his instance the special drawing class of V. M. Oka was started in the N. E. School in 1886, and he arranged for experimental lessons in Chemitry, Physics and Mechanics to be given to students. The measure of his importance in the management of the Society's affairs is supplied by the fact that he was one of the Society's three representatives sent to Mahableshwar in 1886 to carry on negotiations about the amalgamation of the Deccan and the Fergusson Colleges. He was also deputed to Calcutta the same year to arrange the programme of presentation of an address on behalf of the Society to Lord Dufferin when he visited Poona. He interested himself deeply in municipal affairs and used to be

elected to the Poona Municipality ever after 1885 from the mercantile ward of the city. He had a prominent part in arranging the preliminaries for the starting of the cotton and silk mill in Poona and he had some proprietary interest in the Poona metal factory. He belonged to the Tilak group of life-members, but did not leave the Society with him. He would neither work nor resign. His name therefore was removed from the list of life-members in January 1894. He used to teach English, Arithmetic, History and Geography and his book on commercial geography in marathi, a large volume, had actually gone to the press, though it could not see the light of day. He had also undertaken the preparation of a large Marathi Dictionary. For his limited academic attainments, he was a man of the most remarkable personality and influence. He may justly be called the pioneer missionary of industrial progress in Maharashtra. He died on the 13th of January, 1896.

G. G. AGARKAR.

(1856–1895)

Gopal Ganesh Agarkar was born in 1856 at Tembhu, a village near Karad in the Satara district. His parents were extremely poor and could not help him to continue his education beyond the third English standard upto which there was provision at Karad. A pilgrimage on foot to Ratnagiri did not give him any further educational opportunities and he returned to Karad about 1870 and did some clerical work. Soon afterwards he accompanied a female relative of his to Akola in Berar and there he got the long-sought opportunity to join a high school. By his pluck he secured the sympathetic will of Mr. V. M. Mahajani, an eminent Marathi Scholar and Headmaster of the School, and matriculated in 1875. His keen love of learning impelled him, in the face of financial difficulties, to join the Deccan College in 1876. He graduated in 1878 and became a Daxina Fellow. In the middle of 1879 Agarkar, along with Tilak, resolved to join the school which was being started by Vishnushastri Chiplunkar. He, actually joined his duty in January 1881 and increasingly identified himself with the work of higher education in Maharashtra. Agarkar became the first editor of the *Kesari*, when

Chiplonkar and his colleagues decided to start a Marathi paper as an instrument of popular education. He became a life-member of the D. E. Society on its establishment in 1884 and worked as Professor of History and Philosophy in the Fergusson College when it came into being. After the death of Principal V. S. Apte in 1892 he became the Principal of the Fergusson College, a post which he held till his death in June 1895. Differences about the editorial policy led him to resign the editorship of the *Kesari* in October 1887. He started a paper of his own, the *Sudharak* in October 1888 and through its columns carried on his fearless advocacy of social reform. His exacting duties as Principal and Editor proved too taxing even for his originally fine constitution. He overworked himself and died on June 17, 1895—a victim to asthma.

Agarkar made a permanent contribution to Marathi literature by his articles in the *Kesari* and the *Sudharak* bearing on problems of social reform. Like the political speeches of Burke they are topical in origin, but they have an imperishable value as masterpieces of literary prose. Their forthright style and earnest intensity give them the rare quality of reflecting the soul of the writer. He made a valuable translation of Shakespeare's *Hamlet* into Marathi, while he was suffering imprisonment in connection with the Kolhapur case in 1882. He also wrote a useful book on Marathi syntax.

Agarkar was born a poor man and he died a poor man. His life was a kind of living martyrdom to the cause of social reform, which he had so much at heart. A stalwart and straight fighter in public controversies, he was in private life sociable and sensitive. A keen sense of humour made him a delightful companion. As a teacher he earned great distinction. He was discursive and topical rather than academic and rigorously to-the-point. His very presence in the College was an educative influence upon his students. His integrity of character and simplicity of life were valuable assets to the cause of social reform at a time when a reformer was in the public mind necessarily a fast liver. Agarkar can be regarded as the patron saint of an institution which has put its trust in the ideal of self-sacrifice.

V. S. APTE

(1858-1892.)

Vaman Shivaram Apte, the first Principal of the Fergusson College, belonged to the Sawantwadi State and was born at Asolipal in the Bande Peta. His father was a well-to-do man and was known to be a pundit according to old traditions. Vamanrao was the third son of Shivarampant, who while Vaman was still a child of seven or eight lost all his property by standing surety for a friend of his. The shock affected him very much and soon resulted in his death which left the family almost penniless. The mother and children left the place for Belgaum, where they stayed for a year with a relative of theirs, but migrated to Kolhapur the next year on the advice of some of their well-wishers. Soon enough the three children secured the good opinion of all people including M. M. Kunte who was then the Head-master of the High-School. Fate however would not let them have a smooth course. Vamanrao was still only a child of eleven when the eldest of the three brothers died of cholera and the mother, broken-hearted, followed her son within a fortnight of his death. Vamanrao and his elder brother Madhavrao were thus left to themselves to find out their own way. With the sympathies and assurances of Kunte, the Head-master and the love and good wishes of other people the two boys continued their studies with great success.

Vamanrao passed his Matriculation in 1873 securing the first Jugannath Shunkarshet Scholarship with a percentage of over 90 in both the oral and written test. He then joined the Deccan College at the express desire of Prof. Keilhorn and went through a very successful career. Passing his F. A. in the First Class with the first rank, he chose Mathematics as his voluntary subject at the B. A. just as a matter of wager, and passed in the First Class in 1877, securing at the same time the Bhau Daji Prize for Sanskrit which he had to offer as a compulsory subject. After passing his M.A. in 1879 when he won the Bhugwandas Scholarship, he was working in a Mission School when he was offered a post in the Educational Department of the Government of Bombay, but not finding it suitable for his ambition, he joined the N. E. School. His merits as a teacher and a scholar were recognised even at the beginning

and he was appointed the first Superintendent of the school. His strict and capable management soon made itself felt by the public and the school rapidly gained in prestige and popularity. His evidence before the Hunter Commission in 1882 established his reputation as a leading educationist in the province, and when in 1885, the Fergusson College was started, he naturally came to be the first Principal of the College. What he had done for the School, he did for the College and was mainly responsible for establishing its reputation. The College was, however, not destined to have him for long. Towards the end of July 1892, Principal Apte fell ill. This proved to be his last illness and in spite of all efforts he passed away on the 9th of August, which day is still held sacred in his memory by all the institutions of the Society.

Principal Apte's scholarship needs no fresh praise. His *Guide to Sanskrit Composition*, his *Dictionaries*, the Selections from Sanskrit literature are all of them a convincing testimony to his insight into the Sanskrit language and literature. They have been of immense value to all students of Sanskrit. Very rigorous and systematic in everything he did, it was no wonder that he should prove himself an able teacher and a most capable head of an institution. Both as the Superintendent of the N. E. School and as Principal of the Fergusson College, it was he, more than anybody else, that was responsible for the discipline and the consequent success which the institutions attained. His death was indeed a great blow to the Society whose best pillar he had been while he was living.

V. B. KELKAR.

(1860-1895)

Vasudev Balkrishna Kelkar, one of the first seven life-members of the Society came from Kalyan, though he was born at Satara about the year 1860. Passing his Matriculation in 1878 from the Dharwar High School, where he received much of his high-school education, he joined the Elphinstone College in Bombay. At the F. A. in April 1880 he won the Hughlings Prize for English. He graduated in 1881, when he was awarded the Cobden Club Medal in Political Economy. He was keeping terms for Law

when at the suggestion of R. B. N. G. Phatak, with whom he was very nearly connected and to whom he owed much for his bringing up and education, he joined the New English School while Tilak and Agarkar were suffering imprisonment in connection with the Kolhapur Case. He soon gained popularity as a teacher of English and when the Fergusson College was opened in 1885, he was naturally taken up as the Professor of English, which place he held till his death, which occurred at the very early age of thirty-five in the May of 1895.

From the time he joined the school he was associated with the *Kesari* and the *Mahratta* and from October 1887 upto 1891 was the Editor of the two papers. He was therefore exempted from administrative duties which enabled him to devote much of his time to journalistic writing. He wielded a facile pen both in English and Marathi and his writings often gave evidence of the vein of humour in him, which amply proved its existence in the त्राटिका, that famous adaptation of Shakespeare's *Taming of the Shrew*. Besides being connected with the *Kesari* and the *Mahratta*, he was for a time conducting the monthly '*English Opinion on India*', a collection of references and articles on India in English papers and magazines, to which he used to prefix his own introduction. He was for some time the Editor of the *Natya-Katharnava*, through which were serially published the त्राटिका and his other adaptations from English and French. The त्राटिका was a great success on the stage, though the others did not come upto expectations. These were (1) वीरमणि आणि शृंगारसुंदरी from Shakespeare's *Antony and Cleopatra* and (2) झटपट्या पट्या from French. Since his introduction to the theatre, he spent much of his time there and was in a great degree the cause of the success of the Shāhunagarvāsi Dramatic Company. He was a brilliant teacher, depending more upon the art than the science of teaching. His reading was confined to the texts he taught, but within that limit he was a perfect master. Rather irregular in his duties, he more than made up for this, it is said, when he engaged the classes. It was a great pleasure to listen to him in the class when just the reading of the text sufficed to explain the meaning of it. It was because of him that an English professor was not found necessary to teach the subject and the tradition laid down by him has not been departed from even to this day.

M. S. GOLE

(1859-1906.)

Mahadev Shivram Gole was born in the year 1859 in an Inamdar family at Mardhe in the Satara district. His father having been required to stay away on account of his duty, Mahadev was brought up and educated at Poona by his mother. Much of his primary and secondary education was done privately at home and it was in Standard VI that he joined the school. Passing his Matriculation in 1877, he went on to the Deccan College from which he graduated with Sanskrit and Philosophy in 1880 and was appointed a Daxina Fellow. It was here that he came to be acquainted with Agarkar. He joined the N. E. School from the beginning of 1883 and seeing that there was the need of a science-graduate on the staff of the projected college, took up Natural Science and passed his M. A. examination in 1884. He was one of the founders of the D. E. Society and was one of the seven original life-members. He used to teach Physics to the College classes. After the death of Principal Agarkar in 1895, he became the head of the Fergusson College and contihued to fill the place, with occasional breaks till the end of 1901, when after eighteen years of active service he resigned the Principalship and went on furlough preparatory to retirement. He had acquired some landed property at Harda in the C. P. and in his retirement made his home there. He did not live long. Towards the end of 1906 he went to Nasik for a change where he died of asthma, on the 8th of December.

Principal Gole was a man of original ideas; his two books "हिंदुधर्म आणि सुधारणा" and "ब्राह्मग व त्यांची विद्या" provide ample proof of this, being entirely conceived and written in a novel manner. The first embodies his ideas on social reform, which, being rather antagonistic to those of the social reformers of the day, were hailed with joy by the orthodox section of society. The other book gives a glimpse into his ideas about the aims and methods of education. It was he who first conceived the plan of opening a Hostel for students of the N.E. School and gave it a definite shape. He held the post of Superintendent of the N.E. School in 1887, 1890 and 1894. He was responsible for laying the foundation of the science department in Fergusson College.



P. N. Patankar



G. V. Lele



P. R. Limaye



D. T. Chandorkar



K. P. Limaye



N. S. Panse



Moti Bulasa

He occasionally wrote in the *Kesari* and his writings were generally marked by a sarcastic humour which made them popular. He was the first life-member to, live to complete his pledge of twenty years' service, and retire on pension.

N. K. DHARAP

(1851—1894.)

Narayan Krishna *alias* Bapusaheb Dharap came from Roha in the Kolaba district. His father was a man of small means and consequently Narayan was supported in his student days by the late Kerunana Chhatre with whom he was connected through his aunt. Graduating from the Deccan College in 1874 with Mathematics and Sanskrit as his optional subjects, he went in for law but soon gave up his studies to join government service in the Revenue Commissioner's office. He could not pull on there for long and came to the New English School when it was started. The next two or three years he tried his luck trading in imitation ornaments, but finally joined the D. E. Society in 1884, when he was admitted as one of the first life-members. During the short period of his life-membership he served the Society as Superintendent of the N. E. School and as Secretary of the Society in 1887. He used to teach Sanskrit to the school classes and sometimes assisted Prin. Apte in his college teaching. Simple and unassuming in his behaviour, he could yet command respect at the hands of the students. Owing to the breakdown of his once vigorous health, he retired from the Society in 1893 and died after a long period of ill-health in January 1894.

P. N. PATANKAR

(1860-1929).

Parashuram Narayan Patankar graduated from the Deccan College in the year 1885 and was admitted as a life-member to the Society in the January of 1886. He thus was the first new life-member admitted to the original fold. He used to teach Sanskrit to the high school classes and was a popular teacher. He was a very strict adherent of the orthodox faith and was generally

in agreement with Tilak in his views about social reform. Owing to differences of opinion, he left the Society with Tilak. He worked as Professor of Sanskrit at the Holkar College from 1893 to 1899, taking the M. A. degree of the Allahabad University in 1894. Then he went to the Madhav College, Ujjain, where he was till 1905. In Benares he worked as Senior Professor of Sanskrit at the Central Hindu College from 1907 to 1916. From 1919 to 1926 he was appointed to the chair of Theology in the Hindu University of Benares. From 1926, he lived a quiet life at Indore where he died in 1929.

He was a scholar of rare attainments. His edition of the *Shakuntala* is well-known. His command over the Sanskrit language and his powers of poetic composition have found a full expression in his own *Veerdharmadarpanam*, a Sanskrit drama published in 1907. His next publication was an edition of Dandin's *Kavyadarsha* (1920). Lastly comes the book : '*World's Eternal Religion*' published by the Bharata-dharma-mahāmandala, in the preparation of which Prof. Patankar had a large share. About the year 1921 he started a weekly journal known as *Darmasangati* and conducted it on his own responsibility for about a year and a half. He has made a name for himself in the field of Sanskrit Scholarship.

G. K. GOKHALE.

(1866–1915)

Gopal Krishna Gokhale belonged to a poor but respectable family in the Ratnagiri district. He was born on 9th May 1866 at Kotluk. His father held a small post in Kagal and died when young Gopal was about twelve years of age. He received his primary education at Kagal. His elder brother pinched himself considerably to enable Gopalrao to continue his education. He matriculated in 1881 from the Rajaram High School, passed his Previous from the Rajaram College in 1882 and his B. A. from the Elphinstone College in 1884 with a high second class in Mathematics. For some time after his graduation he was feeling his way towards a suitable career. He attended the Engineering College for a few days and also began to study Jurisprudence. In January 1885 he accepted the post of a teacher in the New English School and became a life-

member of the Society in the June of 1886. He was soon given work in the Fergusson College and though his subject at the F. A. was Mathematics, he used to teach English for the first five years. When Tilak resigned in 1890, Gokhale began to teach Mathematics. He was soon relieved of that work by Prof. D. K. Karve in 1892 and he returned to English and other cognate subjects. He also taught History and Political Economy at various times. After the retirement of Messrs. Tilak and Namjoshi and the death of Prin. Apte, he filled the position of the representative of the D. E. Society in the eyes of the outside public. The Society had undertaken to erect suitable buildings for the College, and the foundation-stone of the college building was laid in 1892. Gokhale took up the work of collecting subscriptions. As a result of his exertions, when the college building and the hostels were opened in 1895, they were entirely free from any encumbrance. He was the Secretary of the D. E. Society from 1892 to 1898 and on his shoulders fell the delicate and difficult task of leading the life-members in the crisis of 1897-98. He went on furlough in 1902 and formally retired from the D. E. Society from the end of 1904. Even before his retirement he had attained the position of a statesman of all-India importance. He became a member of the Bombay Legislative Council in 1899 and of the Imperial Legislative Council in 1901. He was elected to the Presidentship of the Indian National Congress in 1905—the highest honour that India in those days could confer on a leader. He went to England in 1908 to work privately in the cause of the political reforms which later on took shape as the Morley-Minto Reforms. He went to South Africa in 1912 and induced the Union Government to redress the worst grievances of the Indians there. He founded the Servants of India Society in 1905 and the Ranade Economic Institute in 1910. These intense and ceaseless political and patriotic activities undermined the originally robust constitution of Gokhale. He developed diabetes and began to suffer from insomnia. The bitter controversy about effecting a compromise between the National Congress and Tilak's party told upon an already weakened constitution; his heart trouble increased and he passed away on February 19, 1915.

An active and strenuous public life left Gokhale no leisure for writing books. As Dr. Paranjpye has said, his writings are

mainly his speeches and they certainly are models of their kind. He was a master of political economy and had a desire to do some original work in the subject. His text-book on Arithmetic has proved its usefulness for over a generation. Possessing as he did a wonderful command of English and capacity for accurate and lucid exposition of the most difficult problems, he could have become a great writer on economic problems.

As a teacher of English Gokhale was methodical in the extreme. He never slurred over even the easiest passages and carefully explained all allusions and references ; but his teaching was not calculated to give one the love of literature as such if it was not already there. He was more at home when teaching History ; but in this case the subject interested him more as an image of the present day affairs than as a pure subject of study for its own sake. He was particularly interested in the history of Ireland and lost no opportunity of impressing on the minds of his students the extent of personal sacrifices made by the Irish leaders. He was quite accessible to his students and encouraged them to tell him of their difficulties. He personally helped promising students in their studies, and inspired many of his students to do some public work without thought of self-interest. Under his influence and by his encouragement the D. E. Society secured the services of many men who could have commanded greater material prospects elsewhere.

C. G. BHANU

(1856–1929)

Chintaman Gangadhar Bhanu was the eldest son of his father and was born in July 1856 at Dahivadi in Satara district. His ancestors were very closely connected with the family of Nana Phadnavis, but the parents of Chintamanrao had to live a very hard life owing to the necessity of maintaining a large family on small means. Passing his Vernacular 7th Standard at Tasgaon, Chintamanrao went to Satara for his English education. After passing his Matriculation in 1876, he entered his name in the sub-overseers' class at the wish of his father and very much against his own desire. Getting his diploma, he was posted as a Surveyor and

worked in the Mutha Right Bank Canal area. He could not however pull on there and due to a difference with his superior officer left the service and joined the Deccan College. This was about the year 1881. In 1882 he passed his P. E. winning the Vinayakrao Shunkarshet Prize and graduated in 1884 with Sanskrit and Philosophy. He decided to join the D. E. Society, now against the wishes of his father and was admitted to life-membership in 1887. He used to teach History to college classes and English to the higher standards in the school. His regime as Superintendent of the N. E. School from 1894 to 1897 was marked by vigorous progress and improvements. He was asked to go on leave for two years for some of his speeches and writings in 1897. Before he went on furlough in 1909 preparatory to retirement he did extensive subscription work for the New English School Buildings. After his retirement, he was for sometime the Editor of the *Induprakasha* and of the Upanishad Series published by Yande. From 1918 to 1923, he was working as the Superintendent of the Tatvajnana Mandir at Amalner, which he founded with the help of Shet Motilal Manekchand. From 1923 up to 1927 he lived with his friend Mr. Mundle at Yeotmal and after that came to Poona to live with his son. He died a peaceful death on the 30th of Dec. 1929 at the age of 73.

Prof. Bhanu had an impressive personality and a versatile mind. He was an ardent lover of the history of the Marathas and an eloquent speaker. He translated into Marathi the *Geeta*, the *Brahmasutras*, the important *Upanishads*, the *Bhagwat* and parts of the *Mahabharat*. He wrote copiously in several periodicals and his reviews of many books are in themselves an important addition to Marathi literature. He tried his hand at writing novels too, which are of the nature of adaptations from English. Patriotic in the highest degree, he was all the same not conservative in his views about social reform. His services to the Society were very valuable and his love for it everlasting.

G. V. Lele.

(1860–1927.)

Gangadhar Vaman *alias* Bhausaheb Lele was born about the year 1860. He received all his education in Poona, first at the Government High School and then at the Deccan College.

Graduating in 1887 with Sanskrit and Philosophy, he joined the Society as a life-member in 1891 and mainly did service at the New English School, Poona, with which he came to identify himself. He was the Superintendent of the school in 1893, 1897, and 1901-2. He did duty as Superintendent of the Navin Marathi Shala from 1907 to May 1909 and supervised the Hostel in 1895 and 1901. Retiring in 1912 he lived a peaceful life upto his death, which occurred on the 26th of January 1927.

Bhausaheb belonged to a generation which held orthodox views about social reform, but he always subordinated his own opinions to the general policy of the Society. His literary work indicates the leaning of his mind. It includes the *Prasthanbheda* a translation of the well-known *Trisuparna* in Marathi and English and translations in Marathi of the *Matsyapurana* and the *Linga purana* As a teacher he was loved by his students. "What was particularly striking in Bhausaheb was his calm thoughtfulness which was of great use in promoting harmonious relations among all the members of the Society with whom he came into contact."

P. R. Limaye

(1858-1898).

Purushottam Raghunath Limaye belonged to the wellknown Jahagirdar family of Bhatkunki in the Bijapur district and was born about the year 1858. He was brought up and educated by the late R. B. G. G. Phatak of Poona, with whom he was connected through his aunt and grew up in the company of Prof. V. B. Kelkar and Raosaheb N. G. Phatak. From 1878 to 1881 he was studying at the Elphinstone College in Bombay and not succeeding at the first attempt in the B. A., came to Poona to join the Deccan College. While there he used to come to the N. E. School and teach Mathematics to the 7th Standard. He took his B. A. degree in 1886 with Mathematics and later appeared for the lower and higher standard revenue tests with success. He was soon appointed to the place of Mamlatdar, but did not join duty partly because he did not like to part company with his old companions and partly because he was persuaded by V. B. Kelkar to join the D. E. Society instead of entering government service. He

was admitted as a life-member to the D. E. Society in the year 1891, and began working as a teacher of Mathematics in the N. E. School. He had a very strong memory and could teach, it is said, without looking to the board. Though he was taken up with a view to entrust College teaching to him, his unambitious nature and inactive habits prevented him from rising to the place for which he was intended. He did not long survive his friend, relative and companion Prof. V. B. Kelkar and died on the 13th of May 18⁰8. He left behind him a property, which, after the death of his wife and son, was made into a Trust for the widows of the Limaye family.

D. T. CHANDORKAR

(1868—1900.)

Dinkar Tryambak Chandorkar belonged to Kalyan and was born in the year 1868. He was brought up and educated by his grandfather at Kalyan. After passing his Matriculation in the year 1882 he joined the Deccan College and took his degree with Sanskrit in 1886. He was working at a school in Ahmedabad for about a year and a half but later went to Satara, whence he came over to the New English School, Poona, in 1888 and taught Sanskrit to higher classes. He began to assist Principal Apte in the teaching of Sanskrit in the College in 1891, in which year he was admitted as a life-member to the D. E. Society. After the death of Prin. Apte in 1892, the burden of teaching Sanskrit in the College mainly fell upon him. He discharged this duty to the satisfaction of all and was doing the work to the end of his life which was cut short by plague in September 1900 at Tasgaon.

The edition of the *Kavyaprakasha* brought out by Chandorkar is familiar to students of Sanskrit. He also published a translation in Marathi of the *Brahmasutra Shankarabhasya* in collaboration with Vasudevshastri Abhyankar for the Gaikwad Series. His notes on the *Harshacharita*, the *Mahavircharita* and the *Tarkasangraha* could not see the light of the day and are yet to be seen in manuscript form. As a teacher, he had made a name for himself as very sincere and painstaking and always took his work seriously. He was a follower of Agarkar in all his views about social reform and used to assist him in the *Sudhāraka*.

D. K. KARVE

Prof. Dhondo Keshav Karve was born on April 18, 1858, at Sheravli in the Ratnagiri district. His father was a poor man and did some clerical work for a landlord. Mr. Karve completed his vernacular course at Murud in 1872. After being stranded for some years he passed the Vernacular Final Examination. Pecuniary difficulties sometimes held up his progress, yet he continued to study upto the English Fifth Standard at Murud and Ratnagiri. In 1878 he went to Bombay and joined the Robert Money Institution in the Fifth Standard. By private tuitions and with the small scholarships he got he somehow kept himself going, and matriculated in 1881, standing high in order of merit. He passed his Previous examination from the Wilson College and graduated in 1884 from the Elphinstone College where he was a free student. He continued his study for the M. A. degree and appeared for the examination in 1887, but he did not succeed. He settled down in Bombay, doing tuition work in Mathematics and working in the Maratha High School. An unexpected opportunity came to him in 1891 when Tilak resigned from the D. E. Society and the need arose for a teacher to take up the Mathematics work in the Fergusson College. Through the good offices of Prof. G. K. Gokhale, who was his class-mate at the Elphinstone College, Mr. Karve was invited to join the Fergusson College in November 1891 and he was made a life-member on April 1, 1892. For ten years Prof. Karve was in sole charge of Mathematics in the College. When Mr. R. P. Paranjpye came to the College in 1902 Prof. Karve was given some work in the New English School. He was the Superintendent of the N. E. School in 1908, and the Superintendent of the Navin Marathi Shala in 1904. With the help of K.P. Limaye he began collecting a fund from the past students of the N. E. School for the benefit of the Society. At his retirement in 1914 the 'Students' Fund' amounted to Rs. 3816. The Fund has now accumulated to the amount of Rs. 7825 and Prof. Karve has kindly allowed it to be incorporated in the Jubilee Endowment Fund of the D. E. Society.

Since his retirement in 1914 Prof. Karve has devoted himself to the work of the Hindu Widows' Home and the S. N. D. T. Indian Women's University—institutions which owe their existence and development to him. He made a world tour in 1929 and spent

a few months in Africa in 1931 to carry on subscription work in behalf of the Indian Women's University.

Prof. Karve translated into Marathi Herbert Spencer's '*Beneficence*' and '*Inductions of Ethics*.' He helped Prof. W. B. Patwardhan in translating the '*Elements of Politics*' of Sidgwick. He has written an extensive and interesting *Autobiography* characterised by admirable frankness. The book is a valuable social document which throws light on the difficulties faced by social reformers of the older generation. Prof. Karve put his convictions into practice by marrying a widow and by conducting an institution dedicated to the service of Hindu widows. He has always been a conscientious worker and as a professor in the Fergusson College he proved his usefulness by sincere hard work. He has lived a life of poverty, self-sacrifice and social service. His simple habits and admirable persistence in taking his daily constitutional walks have enabled him to become a vigorous and cheerful elder of seventy-seven and we do hope to see him completing his century.

K. P. LIMAYE

(1867–1927)

Krishnaji Pandurang Limaye was born in January 1867 at Ramdurg where his father was the palace treasury-officer maintaining a large family on a small salary. Having finished his 2nd English Standard at Ramdurg, where no arrangements for further education existed, Limaye came to Poona for his education and lived with his elder brother who had already passed his Matriculation and was studying in the forestry class at the Engineering College. With the help of his brother, Limaye could secure higher education at the same College and passed his L. C. E. in the year 1893. He was offered a guaranteed post in the P. W. D. of the Bombay Government, but at the request and advice of G. K. Gokhale joined the D. E. Society in the year 1894. He used to teach Science and Mathematics at the N. E. School, Poona. When in the year 1900 it was decided to start a school at Satara, Limaye, along with Deodhar, was selected to go there and was greatly responsible in making it a success. The building of the N. E. School

at Satara was constructed under the strict and economic supervision of K. P. Limaye. In the year 1911, he was called to Poona to carry out the building programme of the D. E. Society, which included the construction of the New Residency, the Students Reading Room, Extensions to the Chemical Laboratory, Physical Laboratory, Kane Laboratory, the Biological Laboratory and the School buildings in the Ramanbag. After a service of twenty-two years Mr. Limaye retired in the year 1916. In his retirement he was for sometime serving as the Town Planning Engineer to the Poona City Municipality. He was keeping indifferent health at the end of 1926 and being required to attend upon his wife in a serious illness, got ill himself and quietly passed away on the 27th of January 1927.

N. S. PANSE

(1864—1934.)

Narayan Sakharam Panse came of the historic family of the Panses. Born at Alandi on the 27th of December 1862, he was brought up and educated in Poona by his father. Narayan was one of those students who had left their school to join the New English School in 1880, and was a pet student of Prof. V. S. Apte. Passing his Matriculation in 1883, when he secured the Shunkarshet Scholarship, he went on to the Deccan College for his higher studies. Owing to adverse circumstances however, he could not get his degree upto 1890. He then began life as a teacher in the New English School. The death of Principal Apte made it necessary to call him to the Fergusson College in 1893, and he became a life-member of the Society in 1894. He worked as Professor of Sanskrit till his retirement at the end of the year 1913. Since then he was acting as the Vakil of the Gwalior Durbar in Poona till the last days of his life. After a prolonged illness of about two years he passed away at Jalgaon, where he had gone for a change, on the 8th of January 1934.

While working as an active member of the Society, Prof. Panse did duty as Superintendent of the N. E. School in 1900 and of its Hostel, from 1905 to 1908, besides doing extensive subscription work for the Society in Maharashtra and Karnatak.

His teaching was marked by a rare and characteristic humour, which made his lectures interesting, besides being instructive. His lessons were always very carefully prepared and brought within the easy reach of the average student. In collaboration with the late S. M. Paranjpye, he had brought out an annotated edition of the *Prasannaraghava* and revised the students edition of Apte's *Sanskrit Dictionary*.

Prof. Panse possessed a very genial temper, his talk being invariably spiced with humour. He was a representative of the older generation of the liberals, advanced in his views about social reform and a moderate in political matters. He took an active interest in social reform and was one of the forty-two who were ex-communicated in 1891. Like many others of his generation, he was almost a sceptic in religious matters. It is really very unfortunate that death should have taken him away just a year before the Jubilee of the Society of which he had been a loyal friend and servant throughout his life.

S. G. DEODHAR

(1861-1925.)

Sitaram Ganesh Deodhar, the first Superintendent of the D. E. Society's N. E. School of Satara came from a poor family, established in Satara from the time of his grandfather, who left his original residence in a village in the Rajapur taluka of the Ratnagiri district. Being deprived of both his parents before he was eight years of age, he had to depend upon his elder brother for his education, though his pay was very scanty and the family large. It was a struggle between poverty and a very keen desire for education, in which the latter ultimately succeeded and Mr. Deodhar passed his Matriculation in 1879. He joined the Deccan College and was for some time a free student and a scholar. Difficulties still continued to obstruct the course of his education and Deodhar was compelled to take up service as a teacher first in the newly started N. E. School, Poona, and then in the Mission High School at Ahmednagar. The experience that he acquired here both in the school and the Mission Arts College was very valuable. The ideas of discipline, method and self-sacrifice which he observed in the

working of the Missionary institution were developed by him in later days in nurturing the N. E. School, Satara, which became his life's mission.

He passed his B. A. in 1891 and became a life-member in 1894. Even before he was admitted as a life-member he was on intimate terms with Agarkar and Gokhale whom he assisted in the *Sudharak* and had identified himself with the cause of social reform which was his first love. He took up education as a means to this end and when in the year 1900 it was decided to start a School at Satara, Mr. Deodhar along with K. P. Limaye was chosen to place it on sure foundations. He was in charge of this school till his retirement in 1923, and it can be said to be entirely of his own making.

After retiring from active service in 1923 he kept up his connection with young students by taking them in English every evening after school-hours. During his retirement he published his "*Sudharana Rahasya*" an epitome of his writings on Social Reform and completed his *Auto-biography* which was published after his death and is bound to live long as a popular book. His regular habits gave promise of a good respite after retirement, but perhaps owing to the strenuous life that he lived so long the end was hastened and he passed away on the 4th of Dec. 1925.

Deodhar was an active Social Reformer and had married a widow in 1905, and yet he secured the praise even of orthodox men who conceded that in spite of the fact that Mr. and Mrs. Deodhar were a re-married couple their simplicity and exemplary conduct would do honour to any well-established orthodox family. His literary efforts were directed towards this very end and his writings in the "*Sudharak*" and "*Kesari*" were conceived in the vein of an ardent social reformer. The drama "*Suvichar Vijaya*" brought out in 1906 was a popular appeal in favour of a more sympathetic treatment of the widows in the Hindu society. He figured largely in the organization of the Social Conference of 1895 held at Poona. He was a strong supporter of the cause of female education and in the absence of special schools for girls he advocated co-education which he initiated in the school at Satara. He always preached to his students the ideal of service to the nation irrespective of

considerations of class or creed. Firm in his convictions, he never yielded on points of principle ; but he was so gentle and courteous that his worst opponents discovered in him the finest gentleman they could meet with in the enemy's camp.

The Silver Jubilee of the school, which he had founded, was celebrated in 1924 and it was a good fortune that he was there to make his last public appearance and receive a well-deserved recognition of his life's work at the hands of the educated public of Satara. He died with the satisfaction of having lived a life with a purpose for which he worked and suffered.

G. C. BHATE

Prof. Govind Chimnaji Bhate was born on Sept. 19, 1870 in a village near Mahad. He was educated upto the Third English Standard at Mahad, where his father was a pleader. In June 1884 Mr. Bhate joined the N.E. School and matriculated from it in 1888. He passed his P. E. from the Fergusson College and then joined the Deccan College. He secured the Ellis Scholarship in English at the B. A. Examination in 1892 and became a Daxina Fellow. He took his M. A. degree in 1894 and was awarded the Kashinath Trimbak Telang medal in History and Philosophy. At the suggestion of Gokhale Mr. Bhate joined the D. E. Society as a life-member in January 1895. He was the Superintendent of the Navin Marathi Shala in 1913 and 1914, the Secretary of the D. E. Society from 1908 to 1910, and the Superintendent of the N. E. S. Hostel in 1910 and 1911. In 1919 he was entrusted with the duty of organizing and managing the Willingdon College near Sangli and worked as its Principal till 1928. In 1929 he went to England in order to collect materials for a history of modern Marathi literature. After his return home in 1930 the Society again requisitioned his services for teaching in the Fergusson College and later on for collecting subscriptions to help the starting of the Inter Science Class in the Willingdon College. He finally retired in August 1933 and has since then been engaged in literary work.

Prof. Bhate has published numerous books on various subjects. Being a staunch believer in the future of the mother-tongue he

has on principle used Marathi as his medium of expression. His books include the '*Principles of Economics*'—the first comprehensive treatment of that subject in Marathi, lectures on the *Philosophy of the Fine Arts*, a comparative study of *Kant and Shankaracharya*, '*Lectures on Sociology*, '*Carlyle and Hindu Social Customs*' '*Three Philosophers*', an essay on '*Sir Walter Scott*', an autobiographical novel and a number of books of travel at home and abroad. Some of the latter became so popular that they were translated into sister vernaculars.

Prof. Bhate has always been a believer in thoroughness. His early achievement of success in his work was due to his complete devotion to it. He always kept himself abreast of new developments in his own subject, Philosophy, and could therefore instil into the minds of his students his own consciousness of the vitality of the subject. His teaching was characterised by rare skill in presenting the fundamentals of a subject with clarity and simplicity. He never allowed himself to be pedantic or obscure. He was not a stern disciplinarian and yet his students respected him and followed his teaching with serious interest. When he went to Sangli, administrative duties and the nursing of the infant College increasingly absorbed his time and energy. His academic interests suffered, but the College was the gainer. It is but an instance of the way in which he unhesitatingly sacrificed personal interests to the service of the Society. He is a staunch advocate of social reform. He proved the sincerity of his convictions by marrying a widow in 1899 and still more effectively by marrying a Maratha widow in 1913. He has always held that the abolition of the caste system is an urgent need of Hindu social organization. Prof. Bhate lives a simple life and his unassuming manners, earnestness and his unfailing sunniness of temper have won him a very large circle of friends.

W. B. PATWARDHAN

(1870-1921)

Wasudeo Balwant Patwardhan was born at Satara on May 15, 1870. He completed his primary education at Satara where his father was a municipal servant with scanty means. As young

Wasudeo was keen on his studies his eldest brother took the boy with him to Nagpur in 1882. Wasudeo joined the City School and matriculated in 1889 with a high percentage of marks. His success enabled him to secure a scholarship at the Hislop College from which institution he graduated in 1893. Having worked for a few months at a missionary school in Dharwar he came to Poona in January 1894 and joined the New English School of the D. E. Society. He had there the pleasure of meeting Moti Bulasa who was a fellow student at the Hislop College and who was now working as a teacher in the N. E. School. Both the young men impressed the life-members of the D. E. Society by their capacity and enthusiasm, and at the instance of Gokhale both of them were admitted as life-members in July 1895. Patwardhan taught English and by regular work built up a reputation as a Professor of English. He was the secretary of the Society in 1907 and the Superintendent of the N. E. School in 1900. He worked as the Vice-principal of the Fergusson College from 1914 to the end of 1920. In the latter year Principal R. P. Paranjpye became the Minister of Education under Bombay Government and Prof. Patwardhan took up the duties of the Principal of the Fergusson College. Unfortunately, within a few months of his assuming the new office his life-long inststinal trouble grew dangerously acute. A journey to Lucknow in October 1921 to attend a meeting of the Central Education Advisory Board, worsened his condition. He was unconscious when he reached Poona on October 26, and he passed away the same night.

Prof. Patwardhan showed the literary bent of his mind in his student days and got a valuable opportunity in 1895 when on the death of Agarkar he was requested to become the assistant editor of the Sudharak. By the outspoken vigour of his advocacy of social reform he efficiently continued the journalistic tradition of Agarkar. He had to go on leave for one year from 1897 on account of certain articles of his about plague-administration in Poona. His essay on the '*Fresent System of Education*' is worth reading even to-day. The highly cultured style of his writing can be best studied in his essay on '*Poetry and Its Development.*' He also wrote a life of Gopal Krishna Gokhale and left unfinished a novel of social satire. He was called upon to deliver the Wilson Philological Lectures in 1917 on Bhakti School, and these have

permanently enriched Marathi Scholarship. He was the Secretary of the Tukaram Club presided over by Dr. Bhandarkar and the record he kept of the discussions which took place on the poems of Tukaram should prove valuable to scholars.

Professor Patwardhan was not very social, but in the class-room he could arrest his students both by his wit and by his histrionic faculty. To hear him read a passage from Shakespeare was to understand its dramatic significance. His sense of duty was so keen that he did not take a single day's leave from work after the death of his eldest son. He was a fearless thinker and brought ideas and customs to the test of reason. He espoused poverty with open eyes, and lived a poor man's life with joyous determination.

MOTI BULASA

(1869-1901)

Mr. Moti Bulasa was a Marwari Bania by caste and received his high school education at Khandwa where his father was a grocer. He was helped and encouraged in his higher education by Rajarampant Dixit of Nagpur and graduated from the Hislop College at Nagpur where he was a fellow-student of W. B. Patwardhan. After graduation he was serving at the Nagpur High School for one year but left it to join the D. E. Society in January of the year 1895. He served the Society as a teacher in the N. E. School and was for a while the Superintendent of the N. E. S. Boarding. He was connected with the सुविचारसमागम published by the ज्ञानचक्षु Press and had leanings towards the Prarthana Samaj. In 1901 he was selected for the Unitarian Society's Scholarship at the Manchester College and started for England on the 17th of September of that year; but while on his journey he took ill at Port Said and died in a local hospital there after a short illness of about four days on the 1st of Oct. 1901.

V. K. RAJWADE

Prof. Vaijanath Kashinath Rajwade was born at Varsai near Pen in 1859. The first six years of his life were spent in Poona where

his father practised as a pleader whose death compelled the family to go to Varsai for about four years. After he returned to Poona, he received his primary education in a government school in the Shanwar Peth and then went on to the City High School, situated in the Vishrambag, for his secondary education. He joined the newly started N. E. School in the matriculation class along with many others in the year 1880 and passed the same year from that school. The next two years he spent at Wilson College in Bombay passing his First B. A. in 1882 and securing the Varjivandas Sanskrit Scholarship for that year. He came to the Deccan College in 1883 in which year he passed his B. A. in the First Class with English and Sanskrit as his voluntary subjects. Being appointed a Daxina Fellow he continued his studies until 1886, in which year he passed his M. A. Examination, again with English and Sanskrit. The very next year he was appointed Professor of English at the D. J. Sind College where he established his reputation as a teacher of English.

After nine years of service at the Sind College he came down to Poona in 1895 and joined the D. E. Society at the request of G. K. Gokhale in order to fill up the gap in the English teaching staff left by the death of V. B. Kelkar. He became a life-member in February 1896 and served the Society for the next eighteen years and retired at the end of 1914. During this period he served the Society in various capacities, as the Secretary of the Society (1898-1904), as Superintendent of the N. E. School from 1907 to 1913 and as acting Principal of Fergusson College during periods of Prin. Gole's absence. During 1917 and 1918 he worked at the Marathi Jnanakosha and was next called to officiate as the Principal of M. T. B. Arts College at Surat in June 1921. Retiring in 1925, he has since then been working in his favourite subject—Sanskrit.

What he could not do in his life of active teaching he is doing in his retirement. He has edited the *Nirukta* of Yāska for the Anandashram Series. His translation of *Nirukta* into Marathi is nearing its completion. He has already published a large volume containing a critical study of the words in Ṛgveda. The Bhandarkar Annals have found a place for his learned paper on *Amarkosha* and the Commemoration Volume contains his essay on the

Bhagwadgeeta. His Marathi articles give us a critical study of Keshavsuta, an exposition of the Homeric Simile and a review of Tagore's Geetanjali. His other academical activities include his work as Chairman of the Maharashtra University Committee, as Chairman of the Council of the B. O. R. Institute, as the director in the preparation of a critical edition of the *Ṛgveda* and as an examiner in the Deccan Vernacular Translation Society.

Prof. Rajwade was known to be a most sincere and thorough-going teacher. His preparation for every subject he taught left nothing to desire. His manner was always dominated by his temperamental gravity and it was on very rare occasions that the students could catch him smiling. It seemed as if he was moving in his own world and left it to the class to follow him as best it could. This was in a great degree due to his extreme shortsight which prevented him from taking the back-benches into account. Both in the class and outside it he was a lover of order and discipline to which, of course, he never made an exception in his own case, even in his private life. Naturally he comes to be a very plain-spoken man and a severe critic. Though generally inclined in favour of social reform, he has not actively participated in any of the reform movements. His sense of duty is of the keenest and his sincerity of purpose knows no bounds. It is a matter for gratification that he should live to see the Jubilee of the Society in whose service he spent the best part of his life of sacrifice.

R. P. PARANJPYE.

Dr. Raghunath Purushottam Paranjpye was born on 16th February 1876 at Murdi in the Ratnagiri district. When he finished his primary education in the vernacular school at Anjarla he was, on the advice of his elder cousin Prof. D. K. Karve, sent to Dapoli to join the Mission High School. In 1889 he went to Bombay and joined the Maratha High School where Mr. Karve was working as a teacher. He paved the way to his future greatness by standing first among all the successful candidates at the Matriculation examination in 1891. He accompanied Prof. Karve to Poona and joined the Fergusson College. After his Previous examination he

took the science course and graduated in 1894, standing first amongst the successful candidates. The brilliance of his career enabled him to secure the Government of India Foreign Scholarship. Prof. G. K. Gokhale, always on the look-out for capable young men who might be induced to become life-members of the D. E. Society, approached Mr. Paranjpye through his cousin Prof. Karve and induced him to become a life-member of the Society before sailing abroad. Mr. Paranjpye thus became a life-member in August 1896 and sailed for England. His career at St. John's College, Cambridge, was brilliant. He graduated in June 1899 and won the unique honour of being the first Indian to come out a Senior Wrangler. The whole of India showered congratulations upon Mr. Paranjpye and the D. E. Society. Obtaining a fellowship of St. Johns, he continued his studies for another year and returned to India in December 1901.

With his brilliant success in England Mr. Paranjpye could have secured a lucrative post in the Indian Educational Service. The life-members of the D. E. Society did not wish to spoil his prospects and they unanimously offered to release him from his pledge to serve the Society as a life-member. Mr. Paranjpye would not accept the offer and deliberately sacrificed his personal interests in order to fulfil his pledge of life-membership. The life-members were overwhelmed by this great sacrifice and the only thing they could do to express their admiration for Mr. Paranjpye was to make him the Principal of Fergusson College. He worked in that capacity from 1902 till January 1921 when he accepted the post of the Minister of Education in the Government of Bombay. He resumed charge of the Principal's office in January 1924 but within a few months he was again called away to serve upon the Taxation Inquiry Committee. He now finally laid down the Principalship and although he taught for a few months in 1926 he had practically retired. He became the Minister of Excise in January 1927, and went to England in March of the same year as a member of the India Council. Before leaving India he formally retired from the D. E. Society in March 1927. He returned to India in 1932 and has recently accepted the office of the Vice-Chancellor of the Lucknow University. The University of Calcutta conferred upon him the honorary degree of Doctor of Science in 1921.

Dr. Paranjpye's administrative and political activities left him little time to write treatises of permanent value. He wrote a short life of Gokhale and recently he has published '*The Crux of the Indian Problem*' a book diagnosing the causes of India's backwardness.

Dr. Paranjpye founded a great tradition of mathematical studies in the Fergusson College. He was master of a lucid exposition which enabled his students to understand the most difficult problems. Ordinary students occasionally floundered because he sometimes counted too much on their intelligence. His eminent success in discharging the multifarious duties attaching to his office is borne out by the respect and affection with which 'Principal' Paranjpye is regarded by generations of students. He was both a savant and a sportsman and his qualities in both these capacities enabled him to remain on the happiest terms with his students. He was easily accessible to them and interested himself in their welfare. His bluff, hearty manner had a charm of its own. As the Principal of Fergusson College he was the representative of the D. E. Society in the eyes of the public, and more than any other single individual he established the academic pre-eminence of the Fergusson College.

Dr. Paranjpye is a sociable man and is keen on playing indoor games. He has maintained his splendid health and is at heart a lover of simple life. He is a convinced liberal in politics and a staunch believer in the emancipating virtues of liberty. He scrupulously refrains from interfering with the freedom of judgment of any one because he feels that the opportunity to exercise freely one's individual judgment is the only school in which character and personality are developed.

H. G. LIMAYE

(1871-1919)

Hari Govind Limaye was born on the 17th of October 1871 at Pali in Bhor State where his father had retired after working as a Mamlatdar in the state-service. He completed his primary education at Pali and went to Poona in 1883 for his further education. He

joined the New English School and distinguished himself both by his methodical study, and his interest in drill and games. He matriculated in 1891 and joined the Fergusson College. It was soon realised that he had developed scrofula and that he could only keep his disease under control by living a strictly regulated life. He had to go slow even in respect of his studies. He graduated in 1897, passed the M. A. examination in 1899, and secured the Mandlik Prize in 1900.

His contact with the life-members of the D. E. Society when he was a student of its institutions naturally created in his mind a desire to serve the Society. He was admitted as a life-member in 1901 and began to work as Professor of History. He was the Secretary of the D. E. Society from 1910 to 1917 and the Superintendent of the N. E. School from 1903 to 1906. He was a Fellow of the Bombay University, and a spirited champion of the cause of vernaculars in the Senate. In 1918 the D. E. Society decided to extend its activities by starting a College at Salsette near Bombay. The responsibility of carrying the scheme to completion was placed on the shoulders of Prof. Limaye and he enthusiastically began to move in the matter. Before the scheme could take shape however, he died of heart failure on February 26, 1919.

Prof. Limaye wrote frequently in Marathi journals on historical subjects, but his writings have not been published in book-form. He had a deep insight into the history of the Marathas and intended to write an authoritative book on the subject. He wrote a series of articles on the Great War, on the Indian Army, on the Empire of the Marathas, and a thought-provoking review of the '*History of the Maratha People*' by Messrs. Kincaid and Parasnis.

Prof. Limaye was a devoted student of Maratha History and his lectures on the subject are reputed to have been deeply studied and impressive performances. He was very sympathetic in his relations with students and he never failed to help them in every way. Himself living a life of discipline, he wanted his students also to realise the value of discipline. He could never brook wanton and thoughtless contradiction from others, but he was kind of heart. His successful fight against scrofula for about 28 years was itself a tribute to the strength of his will and character.

K. R. KANITKAR

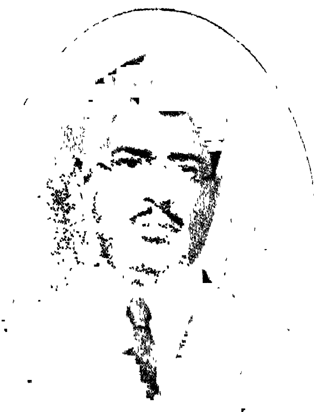
Prof. Keshav Ramchandra Kanitkar comes from Dhom near Wai and was born on 25th August 1876. He matriculated from the New English School, Poona, in 1892 and joined the Fergusson College. He passed the B. Sc. examination in 1899, B. A. in 1900 and M. A. in 1904. He was admitted as a life-member in the beginning of 1905 with retrospective effect from 1903. He assumed charge of the Science Department, teaching both Physics and Chemistry until Prof. Kolhatkar's admission in 1908. He took keen interest in developing the practical side of the Physics Department and as the result of his efforts a workshop was opened with a competent Mistri in charge. An exhibition of apparatus and instruments made in the workshop was arranged at the time of the opening of the Nana Wada Building in 1909. Prof. Kanitkar became the Rector of Fergusson College Hostel in 1909, and during his five years' tenure of that office he particularly exerted himself to instil a love of athletics and sports in the minds of students, and induce students to form habits of steady industry and orderliness. In the meanwhile the accommodation and equipment of the Physics Department too, was being augmented to meet growing demands. In 1914 he took charge of the Navin Marathi Shala and soon made it a model primary school of the Presidency. In 1918 Government sanctioned an efficiency grant at the special rate of ½ of expenditure and in 1919 it was further pleased to allot a free building grant of Rs. 1,25,000 for the school house. On the death of Principal W. B. Patwardhan in October 1921, Prof. Kanitkar was appointed Acting Principal of Fergusson College, during the absence of Principal Paranjpye. After a short tenure of ten months in 1924, Paranjpye laid down the Principalship and Prof. Kanitkar became permanent Principal. His regime was marked by brisk activity in adding to the material equipment and amenities of the College and improving its administrative machinery. He organized the Open Shelf Library for students, and moved the University to introduce compulsory physical training in Poona Colleges for two years as an experimental measure. The hostel for backward-class students and the Jerbai Wadia Library Building bear testimony to his great capacity for action. He had also made a mark as an educationist and acquired influence in University affairs. He served on the Vishwesweraya Committee on



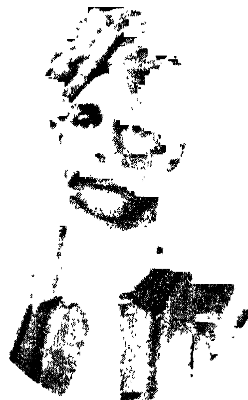
K. N. Dravid



P. D. Gune.



B. G. Sapre.



V. B. Bhate.



Vasudeoshastri Abhyankar.



Prof. Dharmanand Kosambi.
The Pali Scholar.



Munshi Mohamedkhan.



G. R. Nandargikar

Technical Education, and was Secretary to the Physical Training Committee of the University. He was the first life-member to become a Syndic of the Bombay University. He retired from Principalship in October 1929, and from life-membership in 1932. The Council of the Society passed the following resolution of appreciation of his services :

" He served the Society for about 29 years with a singleness of purpose and devotion to work. His efforts to raise the N. M. Shala to the status of a Model School in the Presidency deserve special mention. The increased hostel accommodation in the Fergusson College is mainly due to him. "

K. N. DRAVID

(1872–1933)

Krishnaji Nilkanth Dravid was born on 26th August 1872 at Retra—a village in the Satara district. His father was a Shastri learned in Vedic lore and lived a life of poverty at Yewateshwar—a village near Satara. Young Krishnaji inherited the family tradition of Sanskrit scholarship and was recognised as the first boy of his class in the old New English School of Satara. The family was so poor, however, that he had to borrow money for paying the entrance fee of the Matriculation examination. He matriculated in 1890 and took up service in the Satara High School as a teacher. Only after six years of service in the school did he get the opportunity of joining the Fergusson College in 1896 owing to the generosity of a couple of benefactors in Satara. He was always a scholar in the college and he graduated in 1899.

Financial considerations again led him to become a teacher in the New English School, but he continued reading for the M. A. and passed it in 1903 with English and Sanskrit as his voluntary subjects. He joined the D. E. Society as a life-member in 1904 and began to teach both English and Sanskrit in the Fergusson College. He was the Superintendent of the N. E. School from 1906 to 1907, and Superintendent of the N. E. School Hostel in 1909.

He was one of the four life-members who were transferred in 1919 to Sangli in order to foster the Willingdon College which was started by D. E. Society in June 1919. He was the Vice-principal

of the Willingdon College (1919-1929) and acted as its Principal during the first term of the year 1926-27. He retired from service in 1929, but continued to take English classes for some time in an honorary capacity. His health had never been robust and he also began to suffer from diabetes. While he was staying in Ahmedabad with his son in 1933 he developed a gangrene. An operation did him no good and he passed away on March 23, 1933.

Professor Dravid was not a copious writer, but whatever he wrote was of sterling value. His edition of the Venisamhara is a model of scholarly editing. He published annotated editions of three Vedic selections appointed by the Bombay University for the Intermediate Examination in Arts. He was a master-hand at rendering Sanskrit poems and passages into chaste, classical English. He wrote a valuable series of articles in the Fergusson College Magazine, giving a lucid exposition of the conceptions of poetry developed by English and Sanskrit critics.

Professor Dravid brought the subtlety and thoroughness of traditional Sanskrit scholarship to the study of English literature. In the class he used to proceed slowly, pausing on every word and patiently bringing out its exact shade of meaning and thereby enabling his students to have an insight into the mystery of literary craftsmanship. He fought shy of general lectures full of vague generalizations, but his sound literary judgment was revealed when he weighed passages and lines and words from a poem or a prose work in the delicate balance of his mind. Being himself very earnest about his work he would not tolerate the faintest exhibition of frivolousness on the part of his students. He inspired awe in his students by his strict maintenance of discipline in the class. But he was kind at heart and most willingly helped students in their difficulties. He lived a simple life of complete devotion to scholarship.

V. G. KALE

Prof. Vaman Govind Kale was born on April 10, 1876 at Sangli. As his parents had some time before made Poona their home, he received his primary education in the Poona Municipal

School. He completed his secondary education in the New English School and matriculated in 1896. He had the rare opportunity of serving as a reader to Justice Ranade from 1897 to 1900. In spite of monetary difficulties he succeeded in joining the Fergusson College in 1897. He was a methodical worker and on his graduation in 1903 he was appointed a Daxina Fellow in the Fergusson College. He passed his M. A. in 1905, became a life-member of the D. E. Society in January 1907 and began to teach History and Economics in the Fergusson College. Being interested in sports he worked as the Vice-President of the College Gymkhana for several years. He was the rector of the College Hostel from 1914 to 1924.

Prof. Kale was elected to the Council of State in 1921, and was appointed a member of the first Indian Tariff Board in 1923. After a tenure of two years he returned to college work in 1925, and retired from active service in 1932. Even in retirement he has been doing some teaching in the College in an honorary capacity.

By steady, thorough-going industry Prof. Kale has made himself an authority on economic problems, and he has contributed many valuable articles to Indian and foreign journals. His book on Indian Economics was the first attempt to cover the whole range of Indian economic problems in one treatise, and it has long been regarded as a standard book on the subject. His "Indian Administration" has also enjoyed wide popularity. He has also written books in Marathi on general Economics and Indian Economics, and has lately started a Marathi Weekly the "Artha" devoted to the discussion of economic problems—a development of great importance in Marathi journalism. He was twice called upon to preside over the deliberations of the Indian Economic Conference.

In the class-room Prof. Kale was eminently successful. His mastery of his subject, his fluency of speech and his keen humour always made his lectures interesting and informing. He won for the department of Economics in the Fergusson College an inter-provincial reputation. After his retirement from college-work Prof. Kale has actively associated himself with some financial and industrial concerns—a rare example of a teacher of Economics turning to practical economic business in his mature years.

P. D. Gune.

(1885-1922)

Pandurang Damodar Gune, the fourth and the youngest son of his father, belonged to Ashvi and was born at Rahuri in the Ahmednagar District in the year 1885. He received his secondary education at Ahmednagar High-school, where the example ot M. M. Joshi spurred him on to make an effort to win the Shankarshet Sanskrit Scholarship, which he did in 1900. He continued his studies at the Wilson College in Bombay on the strength of his own earnings by way of scholarships, as also the help given by his elder brother. He passed his B. A. Examination in 1904 and his M. A. in 1906 winning the Bhau Daji Prize, the Bhagwandas Scholarship, the Sujna Zala Vedanta Prize and Sir Lawrence Jenkins Scholarship. Much against the wishes of his relatives who expected him to join government service, he entered the service of the D. E. Society in 1908 and was appointed additional Professor of Sanskrit and English at the Fergusson College. In 1910, he obtained the Government of India Scholarship and proceeded to Germany for higher studies, where after a stay of three years he took his Ph. D. degree in Philology at the University of Leipzig and returned to India at the end of 1913. While in Germany, he came to see with what reverence the name of Dr. Bhandarkar was regarded among scholars and he made up his mind to do proper honour to the great Pundit of his own place. His efforts in this direction bore fruit in the formation of the Bhandarkar Oriental Research Institute which was established in July of 1917. His health now began to show signs of weakness, and by the end of 1921 it became necessary to transfer him to a better climate and he went to Sangli in 1922. After a prolonged illness he succumbed on the 25th of November in the same year.

Dr. Gune possessed a very genial temper and his deep and varied scholarship coupled with an effective and interesting method of teaching endeared him to all his students. The Wilson Philological Lectures delivered by him for the University of Bombay in the year 1916-17 have served as an introduction to philology in all Indian Universities. That he was a critic of no mean order was shown by his reviews of the '*Prema Sannyas*' and the poems ot

'Keshavsut.' His articles on the date of the origin of the Marathi Language do credit to his sound scholarship. It was a pity that he should have been snatched away by death before he could fulfil the high expectations that all lovers of Sanskrit and Marathi, had formed of him.

G. V. TULPULE

Prof. Gopal Vishnu Tulpule was born in 1880 at Poona and was educated at the Poona High School and at the Deccan College. After his graduation in 1904, he took up the post of a teacher at the Satara New English School. He was made permanent there in 1905. He passed his M. A. examination in 1910 and being immediately taken up as a life-member of the Society, was transferred to Poona. In the year 1913, he was placed in charge of the N. E. S. Hostel where he worked for three years. He was then sent to Satara as the Superintendent of the N. E. School. As a successor of S. G. Deodhar, he devoted all his energies to the building up of the School. In 1921 he was transferred to Poona and was appointed Superintendent of the N. E. School. When Marathi was introduced in the B. A. curriculum, his services were made available to the Marathi department in the Fergusson College where he worked till 1932. He was retired by the Governing Body in January 1932.

K. K. JOSHI

(1881-1933)

Krishnaji Keshav Joshi was born on the 1st of January 1881 in the old family of the Inamdars of Kulgaon in the Kalyan Taluka. He was brought up by his uncle, his father having died when he was twelve. He was sent to Poona for his high school education and joined the Nutan Marathi Vidyalaya and was one of the first batch of students who passed their Matriculation from that school in 1896. He then joined the Fergusson College, but later went to the Elphinstone College from which he passed his B. A. in 1903. He then returned to Poona and became an assistant teacher in the N. E. School and taking his M. A. degree

in 1909 was admitted as a life-member to the Society in 1910. In 1911 he was selected to proceed to Germany where he joined the University of Bonn and studied under Jacobi for two years, and took his Doctorate from the University of Würzburg in 1914. After his return to India he began teaching German at the Fergusson College. He was mainly responsible for laying the foundation of German teaching in the College. He was the Secretary of the D. E. Society from 1917 to 1923 and Vice-principal of the Fergusson College from 1928 to 1929. He was retired by the Governing Body in January 1932. Within a year his health began to fail, and he died on the 12th of August, 1933.

M. R. PARANJPE

Prof. Mahadeo Ramachandra Paranjpe was born in 1882. He passed his B. Sc. from the Fergusson College in 1908 and his M. A. with Chemistry in 1909. He joined the Society as a life-member in March 1911 and taught Chemistry. Owing to differences arising out of a political issue he resigned in July 1917. Later he joined the service of the Shikshana Prasarak Mandali and has distinguished himself as an educationist. He is the Editor of the "*Progress of Education*"—a magazine devoted to the discussion of educational problems.

G. H. KELKAR

Prof. Ganesh Hari Kelkar belongs to Kurundwad and was born in 1887. After his Matriculation in 1904 he joined the Fergusson College and graduated in 1908 standing in the First Class with Languages as his voluntary subject. He passed his M. A. examination in 1910 with English and Marathi and was admitted to the D. E. Society as a life-member in 1912. Immediately after his admission he was sent by the Society to Cambridge to specialise in English and returning in July 1915 after taking the Modern Languages Tripos and Economic Sciences Tripos began to work as Professor of English in the Fergusson College, which post he held till 1930. He had then to go on leave on account of ill-health. In 1931 he took furlough preparatory to retirement and finally retired in 1932.

V. D. GOKHALE

Prof. V. D. Gokhale was born in 1892. He passed his Matriculation at the early age of fourteen. Passing his B.A. in 1910 he was appointed a Daxina Fellow for the year 1911-12. He passed his M. A. at the end of the year 1912. He joined the D. E. Society in 1915 and worked in the Fergusson College as a Professor of Mathematics. In 1917, he resigned along with Prof. M. R. Paranjpe, over a political issue. He soon sailed for America. Since 1924, he has been serving in the department of Mathematics in the Philippine University at Manila.

R. D. RANADE

Ramchandra Dattatraya Ranade was born at Jamkhandi. He received his primary and secondary education at Jamkhandi. His remarkable facility in Sanskrit was noticed in the upper standards of the high school and it enabled him to secure the first Shankershet scholarship at the matriculation examination in 1902. He joined the Deccan College in 1903 and graduated in 1907 with Mathematics as his voluntary subject. He was appointed a Daxina Fellow at the Deccan College in 1908 and was given some teaching work in Sanskrit. He served as a lecturer in English composition at the Fergusson College in 1911, but again returned to the Deccan College as an Assistant Professor in 1913. He hesitated between Mathematics and Sanskrit as his subject at the M. A. Examination, but ultimately took up Philosophy as the subject of his lifelong study. Even before he thought of appearing for the M. A. Examination, he was approached by the life-members of the D. E. Society, and he became a life-member in 1914. His lectures in Philosophy at once struck a note of originality and brilliance. He appeared for the M. A. in 1914 and won the Chancellor's Medal in Philosophy. He taught English as well as Philosophy. His health, which was never robust, broke down in the malarial climate of Poona and he had to go on long leave in 1921. He was transferred to the Willingdon College in 1922 with a view to give him the benefit of the dry climate of Sangli. He worked there for some time but continued to suffer from malaria and ultimately had to leave the Society in 1924 for reasons of health.

When Professor Ranade taught Philosophy at the Fergusson College, it became a great centre of that subject and attracted large numbers of students eager to listen to the scholarly, original and lucid exposition of the subject given by Prof. Ranade. He presented his subject in a logical manner and his mastery of English enabled him to express his ideas with clearness and rapidity. He carries the weight of his scholarship lightly on his shoulders and in private life he attaches people to himself by his childlike simplicity and unassuming ways.

S. B. BONDALE

Prof. Shridhar Bhikaji Bondale belongs to Kolhapur and was educated at the Rajaram High School from which he matriculated in 1906. Passing his P. E. from the Rajaram College he joined the Fergusson College from which he graduated in 1910. He passed his M. A. in the second class in 1912, and was admitted to life-membership in 1915. He worked as Professor of Mathematics in the Fergusson College and was placed in charge of the N. E. S. Hostel from 1916-1919. He was transferred to Sangli when the Willingdon College was started and did valuable subscription work while he was there. He returned to Poona in 1927. From 1929, he was the Vice-principal of Fergusson College till he was retired by the Governing Body in January 1932.

S. R. KANITKAR

Prof. Shankar Ramchandra Kanitkar was born in 1887, and educated at the New English School and the Fergusson College. He passed his B. A. from the Fergusson College with Physics and Chemistry in 1910 and his M. A. with History in 1913. He was admitted to the Society as a life-member in 1915 and used to teach History to the B. A. class. He took his S. T. C. D. in 1917 and was the Superintendent of the New English School for nine years—from 1924 to 1933. He was allowed to retire from the Society in 1934, more than a year before his stipulated period of service, on account of ill-health.

K. M. Khadye

Prof. Krishnaji Mahadev Khadye was born in 1890. He passed his Matriculation from the Ratnagiri High School in 1906 and joined the Wilson College for further studies. He passed his B. A. in 1911 and his M. A. with English and Marathi in 1913. Joining the D. E. Society in 1914, he was admitted to life-membership in 1915. Soon after his admission he proceeded to England and worked for the Tripos in English under Sir Arthur Quiller Couch, I. A. Richards and others. After a stay of three years in England he returned to India in 1921 and resumed his work at the Fergusson College. He resigned his life-membership in 1930.

V. K. Joag

Prof. Vishwanath Keshao Joag was born in 1888, and educated at the Bhave School and the Fergusson College. He passed his B.A. examination with Philosophy in 1913 winning the Ellis Prize in English. Taking his M. A. degree in Philosophy in the second class in 1915, he was admitted as a life-member in 1916. He taught Philosophy to the B. A. classes and Logic to Intermediate students. He was the Superintendent of the Navin Marathi Shala from 1921 till January 1932 when he was retired by the Governing Body. He was mainly instrumental in securing from the Wadia brothers their donation for the Bai Jerbai Wadia Library Building and he closely watched the construction and equipment of that building. He also carried forward the good work of Prof. K. R. Kanitkar in the Navin Marathi Shala.

T. G. Yeolekar

Trimbak Govind Yeolekar belongs to Nasik. He graduated from the Fergusson College in 1913 with Natural Science as his voluntary subject. Passing his M. A. 1917, he was admitted to life-membership in 1918. He was in charge of the Geology department. He was retired by the Governing Body in January 1932.

B. G. SAPRE.

(1892-1930)

Bhalchandra Gangadhar Sapre was born in 1892. Losing both his parents while he was still a child, he was brought up by his grand-father and maternal-uncles, the Tambes. He was sent to the New English School of Poona where he shone as a smart and intelligent student and matriculated in 1908. His college career commenced in the Fergusson College and ended in the Wilson College from which latter he passed his B. A. examination in the First Class with Physics and Chemistry in the year 1913. He then proceeded to England for higher education, but the Great War having broken out was advised to return and came back after a year's stay. He then studied for the M. A. degree of the Bombay University and passed with Economics as his voluntary subject. He joined the D. E. Society on probation in 1917 and was admitted as a life-member in 1918. To begin with he was partly a teacher in English composition in the College and partly a teacher of English in the New English School, Poona. He was transferred to the Willingdon College at Sangli when it was started in 1919. During the early years of that College, Sapre did a great deal of preliminary spade work, and proved to be the most successful assistant to Prin. Bhate in his subscription work and was appointed Building Fund Secretary. The construction of the college building was carried to completion during Sapre's tenure of the Secretaryship.

After a comparatively short standing, he won recognition enough to get elected as a member of the Board of Studies in History and Economics in 1922 and continued to be there for the next five years. Early in his career he brought out his now well-known "*Growth of the Indian Constitution and Administration*" which went through several editions. Encouraged by the success of this book he wrote books on Economics, such as "*Economics of Agricultural Progress*," and "*Essentials of Indian Economics.*" In June, 1928 when Prin. Bhate resigned his post, Sapre was appointed to that office, but after a service of two years in that capacity, he preferred to get himself transferred to Fergusson College in June 1930. Occupying himself in completing the voluminous work "*Student's Companion to Economics*" he

over-worked himself and met with a sudden and tragic death at the age of thirty-nine on 11th Nov. 1930 after less than two weeks' illness.

Prof. Sapre had polished manners and a peculiar knack of cultivating acquaintance among men of influence and making a mark in private conversation. To this remarkable trait in his nature he added sterling intellectual qualities. Hard work seemed to be his motto which enabled him to turn his intellectual powers to the best account. His untimely death took away a man of great promise from the fold of the D. E. Society.

M. T. PATWARDHAN

Prof. Madhav Tryambak Patwardhan was born in 1894 at Baroda, and received much of his education there. He passed his Matriculation in 1909 with Persian as his second language, the study of which he continued at the college. He took his M. A. in 1918 with English and Persian. He joined the D. E. Society the same year and worked at the Fergusson College as Professor of Persian. After seven years of service he resigned in 1925.

Prof. Patwardhan has made a name for himself as a poet, a scholar and a critic. His poetic works like the विरहतरङ्ग, the सुधारक, the गज्जलाञ्जलि and the स्वप्नरञ्जन are well known. His translations of the Rubaiyat of Omar Khayyam, his work on Marathi prosody—the छंदोरचना and his Persian-Marathi dictionary testify to his scholarship.

R. S. AIYER

Prof. R. S. Aiyer, an M. A. of the Madras University, joined the Society as a probationer in 1918 and was admitted as a life-member in 1919. He soon made a name for himself as a Professor of English and was transferred to the Willingdon College in 1921. He worked there till 1931, when he returned to the Fergusson College. He was retired by the Governing Body in January 1932.

P. L. VAIDYA

Prof. Parashuram Laxman Vaidya passed his Matriculation in 1912 from the New English School winning the 2nd Jagannath Shankarshet Scholarship. He continued his higher education in the Fergusson College with occasional breaks and passed his B. A. in 1918 securing the Bhau Daji Prize for that year. He passed his M. A. from the University of Calcutta, was admitted to the Society as a life-member in Nov. 1921, and began working in the Willingdon College at Sangli. He proceeded to Europe for further education, as a Government of India Scholar, and returned to the Willingdon College in 1923, with the D. Litt. degree of the University of Paris. He delivered the Wilson Philological Lectures for the University of Bombay in 1925. He was transferred from Sangli to the Fergusson College in 1930 and left the service of the Society in 1932.

N. G. SURU

Prof. Narhar Govind Suru was educated in the New English School, and passed his Matriculation in 1916 winning the second Jagannath Shankarshet Scholarship. He then joined the Fergusson College. He passed his B. A. in 1920 and his M. A. in 1923, He joined the Society the same year and taught Sanskrit and Ardhamagadhi in the Fergusson College. He resigned his life-membership in 1932.

V. B. BHATE

(1886-1915)

Vithal Balkrishna Bhate passed his B. A. in 1886 with Natural Science from the Elphinstone College, Bombay, winning the Narayan Vasudev Science Scholarship and was for some time appointed a Fellow. Then he took government service in the Bombay Secretariat. He was induced by Gole to give up government service and join the D. E. Society which he did in 1889 as Professor of Biology. In 1899 he was appointed to officiate as Professor of Botany and Agriculture in the Science College, Poona. He left the service of the Society to go to Hubli as the Head-

Master of the Lamington High School. He died at Hubli on the 27th of January 1915.

Bhate was the first Professor of Biology in the Fergusson College, and he taught that subject earlier in the school. He used to take great pains in coaching his pupils. He laid out the botanical garden in the Khabutarkhana, and later on the larger garden in the Fergusson College grounds. He was the author of the वनस्पतिशास्त्र, and '*Botany for School Final Students*'.

MUNSHI MOHAMED KHAN

(1862-1930)

Munshi Mohamed Khan was born on the 14th of June 1862 and was admitted to the Society as a permanent servant from the 1st of December 1887. He used to teach Persian and Arabic to the college-classes and was a very silent and studious man. He retired from the service of the Society in June 1925 and died in 1930. He enjoyed a great reputation for scholarship, and wielded wide influence in the Muslim community.

VASUDEVSHASTRI ABHYANKAR.

Mahāmahopādhyāya Vasudevshastri Abhyankar, the grandson of an illustrious scholar Bhaskarshastri Abhyankar belongs to Satara. Born on the 4th of August 1863, he began his Sanskrit studies at the age of five even before he learnt to write, and though he attended the Marathi school after that, his Sanskrit proceeded without interruption until he attained his twentieth year. He then began to help his master in the teaching work. From his 23rd year onwards, while still continuing his work as learner and teacher, he began to write new treatises. His studies with his master might be regarded as terminated when he came to Poona about the end of 1890.

It was at the instance of Justice Ranade that Vasudevshastri came to Poona and began to work in the Pāthashāla and by 1893 became the head of the institution which he continues to be to

this day. In 1892, he was introduced to the Fergussson College authorities and was appointed Shastri at the College on the 1st of December 1892.

In the years 1890 and 1891, he had utilised his time in writing commentaries on the '*Paribhashenduskekhara*' and '*Laghushabdedn ushekhara*'. Later on he edited the '*Pradeepa*' and the '*Uddyota*' and the '*Sanketa*' for the Anandashrama series and translated the '*Brahmasutras*'. with the '*Shareerabhashya*' for the Baroda Government. The introduction of the '*Ramanujabhasya*' in the University curriculum was the occasion for his commentary on the *Ramanujabhashachatussutree*' and his edition of the '*Yateendradeepika*' in the Anandashrama Series and of the '*Shreebhasya*' with a new commentary in the Bombay Sanskrit Series. Later he revised the *Yogasutras* and the '*Nyayabhashya*' for the same series. He has edited 'the *Sarvadarshan sangraha* the *Siddhantabindu* and the *Apodevee*' with new commentaries for the Gaikwar Orintial Series. The Anandashram has besides published two of his original works, '*Advaitāmoda and Darshanankur*.' He has also translated in Marathi the *Mahabhasya* of Patanjali which is being published serially through the *Vividhadnyanvistar*.

The extent of his erudition would thus appear to be enormous; but he has read several other Shastras. He has mastered the various Jain texts prescribed for the B. A. and has read and mastered diverse works on Nyāya and Mīmansā. After a long period of thirty-five years, he retired in 1928 from service in the Fergusson College, of which he had been an ornament while working there. It was "more as a professor of professors" than of students that he had been useful. We still count on his assistance and guidance and we wish him a long life and a fruitful activity as scholar and as author in days to come.

G. R. NANDARGIKAR

(1850–1918)

Gopal Raghunath Nandargikar was born in 1850 at Ghod-nadi though the family belonged to Nandargi in the Nizam's Dominions. His father was a Major in the Poona Irregular Horse and his



H K Damle.



R. B. Joshi

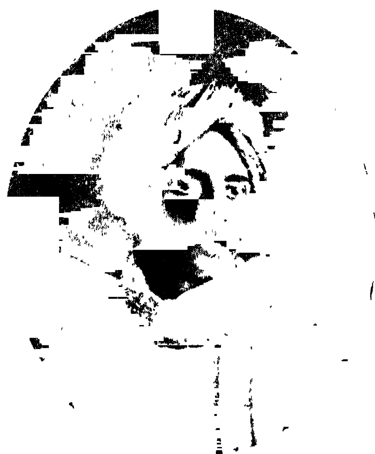


M P. Oka.

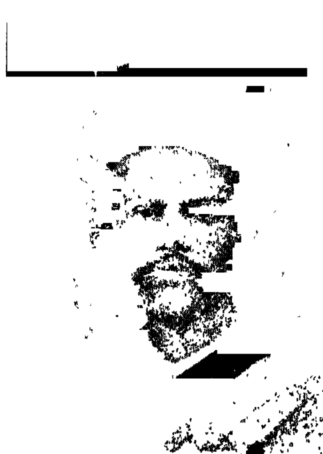


K. G. Oke.

[To face page 252, Part II.]



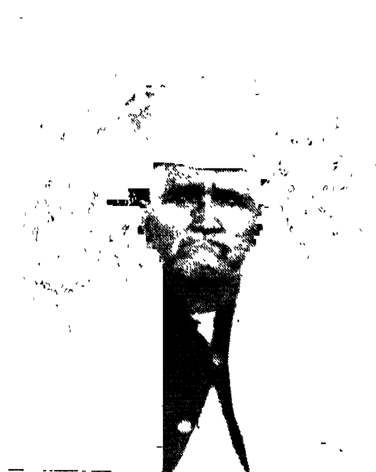
M. V. Sane.



V. V. Joshi.



Kondiba Anpat.



Dnyanu Mahar.

grandfather, from whom he got his first lessons in Sanskrit, was a learned Pandit according to old traditions. He received his secondary education in the Poona High School. For some days he was a student-teacher in the St. Xavier's College in Bombay, but left it and came to Poona and conducted classes in Sanskrit. He joined the New English School when it was started, and taught Sanskrit under Apte. Retiring in 1902, he worked in the Lamington High School at Hubli for the next two years. After that he spent his life in reading on his own account. His annotated editions of *Raghuvamsha, Meghaduta, Jankiharana, Kumarsambhava* and the *Buddhacharita* are a testimony to his sound scholarship. He published a selection of Sanskrit prose and verse, and has written an essay on *Kumardas and his place in Sanskrit Literature.* He had a mind to write on the *Ramayana* and the *Samaveda* but before he could do it he died in 1918. He was an exacting and conscientious teacher, and used to lay the foundation of a sound knwledge of Sanskrit in Standards IV and V.

H. K. DAMLE

(1854-1913)

Hari Krishna Damle was born in 1854 in a village in Bhor state, in a very poor family. It was his elder brother who gave him his education in Poona. Haribhau however could not secure higher education and at the age of twenty took up a job as a school-master at Yawal in East Khandesh. He returned to Poona when the N. E. School was started and was one of the first teachers in the school. He was in charge of the preparatory class and while here he published the '*Vyakaranamargadarshika*' and "*Lessons in Translation*'. He came to be one of the partners in the Kitabkhana founded by his *Guru* Vishnushastri Chiplonkar and by 1895 became the sole proprietor of it. He had already given up his duties as a teacher in 1891, but he interested himself in bringing out books calculated to be of use to the school-boys, mainly of the nature of adaptations and translations. Thus he made available in Marathi Swift's "*Gulliver's Travels,*" "*Æsop's Fables*" "*Evenings at Home*", Chamber's Moral Class-books and Moral Tales, Todd's Student's Manual and several other books including those in the New English School Series. In 1891, he

founded a prize in memory of Chiplonkar which is known as the Damle-Chiplonkar prize and is awarded to a student of the N. E. School getting the highest number of marks in Marathi at the Matriculation. He died on the 17th of August 1913 leaving the Kitabkhana on sure foundations.

N. J. BAPAT

(1857–1920)

Nagesh Jivaji Bapat belonged to the Inamdar family of Modge near Belgaum and was born in 1857. He received his English education in the Sardar's High School at Belgaum but not succeeding in getting through the Matriculation in 1876, he joined the sub-overseers' class in the Engineering College at Poona and three years latter he was appointed an overseer at Bhusaval. He left the post because of the hot climate and came to Poona and joined the N. E. School as a permanent teacher in 1881. He taught Mathematics and had a considerable part in the preparation of Gokhale's text-books on Arithmetic in Marathi. Mathematics was his favourite subject in which he conducted private classes, but he was good at English and Sanskrit also. He had a great liking for old Marathi literature and especially for Waman Pandit. He appeared again for the matriculation in 1885 and passed. Retiring in he lived a peaceful life till his death which occurred in 1920. His text-book of Algebra for secondary schools is a production of considerable merit.

G. G. DIXIT

Gangadhar Govind Dixit joined the New English School just a fortnight after the school was started in 1880. He was entrusted with the organization of drill when it was introduced in 1888, and he performed that duty with commendable success. It was the first successful attempt in this part of the country to bring a whole school with more than 1000 students under a system of physical instruction. When plague made it impossible to carry on drill, Dixit was transferred to Fergusson College as head clerk. He used to write a beautiful hand. He retired in 1905 and died in 1920.

R. B. JOSHI

(1857-1927)

Ramchandra Bhikaji Joshi came from Murud and was born in 1857. He was related to Vaman Abaji Modak through his aunt and received his education while Modak was Head-Master of the Ratnagiri and the Surat High Schools. Passing his Matriculation in 1880, he attended the Elphinstone College for a year, but owing to a failure in the Previous Examination, gave up his studies and joined the New English School, Poona. After a long service of thirty-five years he retired in 1916 and lived a life of silent study till his death which occurred on the 11th of September 1927.

Joshi was a very sincere and straight-forward worker and was very methodical in his teaching. His favourite subject was Marathi, to facilitate the study of which he wrote several useful books. His series of books on Grammar for students of all ages and his *Marathi Shabdasiddhi* and *Sulabha Alankar* are calculated to help students of Marathi, but he comes to be known more on account of his *Marathi Bhashechi Ghatana* than any other book. He wrote copiously in several Marathi journals and was for some time the editor of the *Nibandhachandrika*. A social reformer by conviction, he took an active interest in all movements of social reform and was for many years, the secretary of the Widow Remarriage Association.

G. S. VAZE

(1862-1929)

Ganesh Sakharam Vaze belonged to Karad. Being fond of physical exercise from his boyhood he came to neglect his studies. He went to Satara for his Vernacular Final in 1878, and returning to Karad began to learn English from Agarkar and Bhagwat. Later on he went on with his high-school education at Satara at considerable hardship. He moved to Poona in 1884 and passed his Matriculation the next year. Not succeeding in the Previous Examination in 1886, he left the college and joined the N. E. School as a teacher. He became permanent in the service and was chosen in 1894 to do duty in the N. E. S. Hostel. In 1898

he volunteered his services to the Plague Relief Committee and then began his study and practice of Homœpathy. He was a gymnast of repute, and maintained a private gymnasium to spread the liking for athletics among the educated. He wrote a book on wrestling. Retiring in 1916 from the service of the Society, he devoted himself to homœpathic practice and propagation of physical culture till his death which took place in July 1929. He had the reputation of being a devoted servant of the Deccan Education Society. Whatever the duty entrusted to him, he did it with whole hearted enthusiasm.

K. G. OKA

(1852-1923)

Krishnaji Govind Oka, who hailed from Mahad was born in 1852. He passed his Matriculation from the Poona High School in 1871, winning the Jagannath Shankarshet Scholarship. He attended the college for a year or so, but could not continue his course and joined Joshi's New English School at Satara when it was started in 1883. At the request of Tilak with whom he was closely acquainted he came over to Poona and became a permanent servant of the D. E. Society in 1888. He used to teach Sanskrit to the higher classes in the school and was known to be a very efficient teacher. He was taken to Satara when the D. E. Society took over the charge of the old school in 1900. He went back to Poona, and resigned his service in 1903. He then undertook the revision of the Sanskrit Dictionary of L. R. Vaidya. He edited the *Shashwata Kosha* and the *Amar Kosha* with the commentary of Ksheeraswamin. He had a large share in the preparation of Gole's Sanskrit Courses. He had also brought out some books calculated to help students in the study of Sanskrit. He died on the 15th of October, 1923.

M. P. OKA

(1874-1930)

Mahadev Pandurang Oka was born at Varsai near Pen in 1874. While he was studying in the vernacular school, Mr. Kondopant Chhatre came to observe his intellectual powers and gave

his second daughter to him, when he was yet fourteen years of age. After his marriage Oka came to Poona. He had received his early Sanskrit lessons from his maternal uncle Pandurang Shastri Londhe and was in the habit of composing verses in Sanskrit even while he was a boy. He passed his Matriculation in 1893 but having lost his father in 1895, could not complete his college education. He worked as a teacher in Pen from 1895 to 1901. Haribhau Limaye brought him over to the N. E. School, Poona, where he became a permanent teacher in January 1904. His private Sanskrit classes were very popular, his method of teaching Sanskrit being very engaging and interesting. His अभिनवरत्नमाला, सुबोधपाठावलि, सुलभसंस्कृतप्रवेश and the सूक्तिसुधातरङ्गिणी as also the treatises on Aorist and Desiderative have all been very usefully serving the purpose of creating a liking for Sanskrit in the minds of young students. He possessed a great facility in translating passages into elegant and idiomatic Sanskrit and his translation of the first six chapters of the ज्ञानेश्वरी has become a very novel and successful attempt in that direction. He had to struggle hard throughout his life in order to maintain a big family. The strenuous work he did affected his health and he passed away, four years after his retirement in 1926, on the 23rd of March 1930.

M. V. Sane

(1882–1925)

Mahadev Vishnoo Sane was born at Golap in 1882 and received his education at Chiplon and Ratnagiri. Having completed his vernacular sixth standard he served as a teacher at Lanje and was admitted to the Training College at Poona as a candidate from Sholapur district. After taking his Second-Year certificate he went to Pandharpur as an assistant teacher, but resigned his post and joined the Navin Marathi Shala in 1903 at the desire of Prof. H. G. Limaye. While serving in that school he obtained his Third Year Certificate and later passed his Matriculation also. He was for many years the Head-master of the Navin Marathi Shala and proved to be of great help in putting into practice new ideas about primary education which were being tried in that school. In 1914 he was taken to the New English

School where he worked till his retirement in 1924. He died in September 1924.

Madhavrao was a sincere and hard worker, outspoken and straight-forward, and of an obliging nature. He was a lover of music and devoted much of his leisure to the advancement of that art. He was an important figure in the Poona Gayana Samaj and he strove hard to have music widely introduced in Poona schools.

D. K. JOSHI

(1854—1909)

Dattatraya Krishna Joshi belonged to Satara and was born in the year 1854. He matriculated from the Satara High School but being very weak in Mathematics had to give up his higher education. During the early years of the N. E. School, Poona, he was working as a teacher in it, but soon left it to open an independent school of the same name in Satara in the year 1883. The school soon split up into two and after a precarious life of 6 or 7 years began to prosper. The number in the school exceeded that in the Government High School. This lasted till 1897, when plague interfered with the working of the school and by 1899 only three standards were going on. Then two of the teachers died and the school stopped work. Joshi, however, could not rest. He again made a beginning in the November of 1899 and opened negotiations with the D. E. Society and persuaded its members to take over his school and conduct it. The D.E. Society sent down Messrs. Deodhar, Limaye and Oka and by the beginning of 1900 the N. E. School began its new life. Joshi transferred everything he possessed by way of furniture and books, and himself offered his services to the new institution. He worked there for two years only, for owing to the death of his elder son, he lost his health and found that he could not work. He lived to experience the satisfaction of seeing the school firmly established before he died in March 1909.

* * * * *

We have so far dealt with the lives of persons some time or other were connected with the Society as life-members, and also with those of some well-known permanent teachers in the Society's institutions. There have been many others whose connection though of a temporary character was very valuable. We hear of Purushottam Narayan Joglekar who ably assisted life-members in the delicate negotiations preceding the purchase of Gadre Vada, as also in the course of legal proceedings that arose out of it. Mr. Keshao Ramchandra Joglekar, the oldest surviving teacher in the New English School at present, served from 1881 to 1891 and was a great friend of Apte, Kelkar and other early life-members. He possesses an amount of inside knowledge about the affairs of the early years. Of the distinguished men of letters who served temporarily as teachers with the Society we may mention Krishnaji Keshav Damle–the Keshavsut of Marathi Poetry—Vishwanath Kashinath Rajavade, the historian, and Ram Ganesh Gadkari, the poet and dramatist. We also come across a large number of gentlemen, who served as teachers temporarily immediately after graduation, and who later on distinguished themselves as great lawyers, journalists or politicians. Among members of the Society's subordinate staff, too, there can be found some cases of remarkable rise to fortune. Rao Bahadur Govind Mahadev Vaidya, retired Controller of Military Pension Account, and at present a Trustee of the Society, was in his early career a clerk in the New English School. Kondiba Anpat began life as a little boy in the Science Department under Gole, rose to be the 'boss' of the Laboratory, and was jocularly styled Professor Kondi by students. Two of his sons have become graduates.

Old experienced clerks come to occupy an important place in the internal life of the School or the College. They manage to accumulate quite an encyclopædic knowledge of administrative routine, and for the generality of students they are the most familiar embodiments of school or college authority. Vamanrao Joshi came to the School as a clerk with Chiplonkar and continued in the dual capacity of the School and College clerk for a long time. He was the Society's man-of-all-work in the early years. Vamanrao Joshi was for many years a well-known figure in the Fergusson College office, and he enjoyed among students the

reputation of possessing the sourest face in the world. He had caught the spirit of social reform and was looked upon as the recognized officiating priest at widow marriages in Poona.

Devotion to duty of the most admirable character has sometimes been found in members of the menial staff, too. We may mention Gyanu Mahar, who for thirty years might have been seen with basket and broom in hand combing the Fergusson College grounds for refuse, while chanting the *abhangs* of Tukaram. He began work with the rising sun, and went on with it the live-long day. His sense of duty made his official superiors feel inwardly apologetic. This catalogue of worthies, quite unknown to the outside world, may be lengthened, but the temptation must be resisted. It would be better to pay a general tribute of praise to them all, for their unostentatious work for the Deccan Education Society and its institutions. Their services are like stones buried in the foundation, never destined to see the light of day or catch the eye of the observer, but none the less essential and valuable for that.

PART III

Appendices

PART III—APPENDICES

Tilak's Resignation, Succession Lists, Academic Distinctions, Statistics, etc.

APPENDIX I

Tilak's Statement of Reasons for his Resignation.

Poona, 15th December 1890,

MY DEAR COLLEAGUES,

It is with extreme regret that I lay before you the following in continuation of my letter dated 14th October 1890 requesting you to allow me to withdraw from the Body. It is now nearly eleven years since we combined for a common object and during that interval or at least the major portion of it we have with a steadfast aim struggled, worked and suffered together. For the sake of our aspirations we have faced an amount of opposition and had to put up with various taunts, sneers, ridicules and disappointments. For the sake of an ideal we have made large sacrifices and undergone many privations. And now that after such a long period of constant labour in company with you, in pursuance of common aims and aspirations circumstances should drive me to speak to you of separation, in spite of the feelings which the community of ends and sufferings have contributed to develop, is a misfortune the severity of which can better be imagined than told. Nay more, the institutions which you and I have so striven to rear, on which we have all with a combined and determinate effort spent our best energies, and which, so far as it respects myself, has been the main-stay of my ambition in life, to speak to you of bidding farewell to them plunges me into a pain, which one similarly situated alone can realise. But it is no use quarrelling with the inevitable. The most effectual way of combating with it is to submit to it and I shall do so. Of late I see a marked tendency in our Body to deviate from the principles we originally accepted for our guidance and which have brought us so much success. At every time when the tendency displayed itself I have protested against it. But nothing has ensued except heart-burnings and bitter repartees. Under the circumstances I feel it my duty to withdraw. But before I do so I hope pou will allow me to place before you, in justification of this momentous step, a succinct account of the reasons which have brought on the present crisis, if not for anything else, at least for my own satisfaction. I know that the incidents I am going to mention might by some be consi-

dered unimportant or even trivial and might be likened to tempests in a tea-cup. But whatever interest these incidents may have outside our Body, I believe that they form a material part in the history of our institutions and it is in this belief that I have ventured to detail them here with a hope that their knowledge may be of some use to avoid such unpleasant occasions hereafter. I intended to make the statement as accurate and complete as I could. But I am sorry to say that I have not before me all the confidential papers I wanted and in consequence I have had to depend on my memory in some cases. I have, however, taken good care to insert only such facts as are incontrovertible and I have little doubt that they will be borne out by the records and proceedings of the Board. I have also taken care to confine myself to such facts alone as affected our relations as members of one body, for the simple reason that though there may be several other things that have indirectly influenced in some degree such relations it is neither decent nor desirable to refer to them in a document like this.

Broadly speaking the present rupture has been the result of incompatibility of views and the consequent bitterness of feeling developed to an unforeseen extent. It is now useless to speculate as to what would have been the result if more care and rigidity had been observed with respect to admissions of life-members into the Body, or if our constitution had been less liberal or representative than it is or if the principles of the Body had been put down as articles of faith and members required to observe them or else withdraw from the Body, or if there had been one amongst us who, by virtue of his personal character, could have commanded respect and admiration from the rest, thus exercising an effectual control over all. It is also idle to discuss what would have been the consequences had the body been all composed of friends brought up in the same traditions and actuated all along by the same desires and motives. As a matter of fact we have chosen to come together on a secular basis and that too of equality, all or nearly all, when the body was formed, being of the same college standing. We also knew that we had been of different temperaments from the beginning, but we believed that as the ideal was accepted by all the disinterested life that we were going to lead and the sacrifice it involved would leave no scope for competition or jealousies and as a matter of fact the difference did not come in our way at first. The task we set before ourselves was a difficult one and the realisation of the ideal was yet far distant. We were no bodies and had nothing to reckon upon for success except our devotion and zeal. For a time therefore

all went on very well. Exception was now and then taken to this or that individual or act, but on the whole the singleness of purpose with which we worked and the sacrifices we made for realising our object at once convinced the public of our earnestness and secured for us that moral prestige which, in the absence of large funds, is the very backbone of such undertakings. But the position of " all to work and nothing to fight for " soon changed and the individualities came to be more and more marked, whilst some of us began to grow impatient of the restraints which we had resolved to impose on ourselves. Singleness of purpose gave way to diversity of pursuits and interests and these brought in differences in views and aims where there was harmony before. Differences too on questions of principles once already decided and accepted naturally led to hot discussions and parties. Party-feeling led to jealousies and the latter ripened into rancour making reconcilement a practical impossibility. We have also begun to scoff at the spirit of self-reliance and self-sacrifice and simplicity of conduct which alone, and not so much the intellectual results, had secured for us the confidence of the public. Thus instead of different temperaments harmoniously blended by solemn obligations we now stand divided in aims and pursuits, estranged by conflicting passions and interests and wearied by simplicity and rigidity of conduct. As a sample of how low we can go and we have gone, I append herewith copies of the correspondence between Mr. Agarkar and myself on the subject of seven hundred Rupees grant from H. H. the Maharaja Holkar in December 1888. Mr. Agarkar's sentiments have been fully corroborated by Mr. Apte. Where such feelings prevail, it is, I believe impossible to expect full harmony and co-operation, the more so as all the causes that gave rise to those feelings cannot be altered.

As much has been said of promises made in the fulness of early life, I shall begin with the original understanding on which we started the school in 1880. It was in July or August of 1879, when I was living at the Deccan College for studying for the LL. B. Examination that Messrs. Agarkar, B. A. Bhagwat, V. B. Karandikar and myself first discussed the importance and practicability of establishing private schools on the model of the Missionary institutions. There was no difference of opinion as to the necessity of native private enterprise in education, but the question was how to make it successful. Self-sacrifice was evidently the only means for men in our circumstances and though we were prepared for it, yet various difficulties were raised and discussed, as, for instance, equality of work, private gains &c. &c., difficulties which, I am

sorry to observe, have at last led to an undesirable split in the Body. I need not here go into the various solutions that were then proposed or discussed. Suffice it to say that after many private and prolonged discussions, the conclusion at which we arrived was that if we applied ourselves to the task with the determination of carrying out our idea at any sacrifice, it was not an impossibility, though it might be a long time before it could be accomplished. So enthusiastic were we that soon after Mr. Agarkar and myself wrote to a leading gentleman in the town that for bare maintenance, the highest estimate of which came up to Rs. 75 per mensem, we were prepared to devote ourselves to education and that if it were possible to raise funds that would yield the necessary income we might even undertake to give free education. The gentleman wrote to us in reply that though our object was a laudable one, the public would not come to our assistance until we were actually in the work and had done something. We were nothing disheartened for this, as we had determined to carry out our programme at any sacrifice. It was at this stage of our discussion that we learnt that Mr. Vishnu Shastri Chiplunkar had given up service and was in Poona intending to start a new school. All of us resolved to go to him, disclosed our scheme and requested him to take the lead. He consented and it was settled to start a school by the beginning of 1880. Messrs. Bhagwat and Karandikar had, however, by this time begun to doubt the success of the scheme and the possibility of even earning a decent maintenance by the profession. Mr. Vishnu Shastri did not in consequence mention any names in the prospectus which he published on behalf of himself and his colleagues on the 15th of December 1879. The same prudence restrained him from describing the objects of the institution in high words, the only object mentioned being to facilitate and cheapen education. The subsequent events showed that he was justified in being so moderate. Messrs. Bhagwat and Karandikar withdrew, and I am now glad that they did, though at the eleventh hour; and Mr. Agarkar having got the Senior Fellowship in the Deccan College deferred joining us for a year. Vishnu Shastri and myself were the only persons thus left to open the School on the 1st of January 1880. It was at this time that Mr. Namjoshi came to us. He had given up his business and was in search of something else and Mr. Vishnu Shastri promised to take him in against many a friendly warning. We knew, he said, what his weak points were and knowing them we could use his energies by giving proper work to him. I give this observation specially as it explains the principle on which we worked for some time. Mr. Namjoshi accepted the position and worked with us for the first

term of 1880. Our strength was not equal to the task, but as several persons and amongst them Mr. Apte, whom I requested to join us, had declined to do so, we had to pull on somehow or other. At the beginning of the second term I had nearly grown hopeless of enlisting more men in our cause when circumstances brought in Mr. Apte who had at first refused. Our salaries, however, were too low and Mr. Apte continued to be a paid teacher for some months with higher salary and it was only after the assurance of Mr. Agarkar to the effect that he too intended to join us, that he permanently joined the Body. The idea of supplementing his income by doing some other work was, however, uppermost in his mind and it was at his initiative that Namjoshi's *Star* came to be converted into the *Mahratta* and a new vernacular paper started, a business not included in our original programme. In the beginning of 1881 we had a school and two papers to be managed by Vishnu Shastri Chiplunkar, myself, Namjoshi, Apte and Agarkar, who joined us by the beginning of 1881 as promised before. I might here mention that it was the admission of Mr. Apte that made us create the office of the Superintendent of the School in addition to that of the Head Master and while Mr. Vishnu Shastri continued to be the Head Master, Mr. Apte was made the Superintendent of the School. Such was our position by the beginning of 1881. Five of us had come together, though not from the same motives, to conduct a school, two papers and a press. The work was rather heavy and as every thing had yet to be done anew, it put a good strain on the energies of all. Our ways of working were of the kind indicated above. Each man was given the work most suited to him. There were no outside interests yet created, and every suggestion was made and received in good spirit. Not that there were no discussions and even hot discussions, but somehow every one felt that all were working for a common end and so the result was always satisfactory. As regards pay the doctrine of jealous equality was not yet developed. Just as each was entrusted to do what he could do best, he was allowed such salary as was necessary for his maintenance and as could be spared by the Board. Thus for the first year Vishnu Shastri and myself took almost nothing while Messrs. Namjoshi and Apte were paid more than their due share. Everything thus went on smoothly and the Kolhapur case which arose soon after (March 1882) made the union more firm for some time. We were still struggling to get into public confidence and we all felt it to be our duty to stand the trial. There are many important things connected with this trial, but as they are not so very relevant to the presnt question, I shall pass them over with the remark that if the questions of equal pay and equal work, outside

work and proportionate responsibility had then been raised, the Body would have been ruined long ago. In fact Mr. Namjoshi and myself who had to bear the brunt of that work, would have found it impossible to work, had these questions been raised at the time. Fortunately, however, nothing of the kind occurred and with the generous sympathy and help of the public, due mainly to our disinterested advocacy of what we believed to be the right cause, we were able to stand the trial. Two more members, Messrs. Kelkar and Gole, the former of whom came in contact with us during this case, joined the Body in 1883 and the School, Press and Papers went on very well. The only fact of importance affecting our relations was that Mr. Apte, on the return of myself and Agarkar from jail (October 1882) and before we had hardly left the reception hall, told us that he would have little to do with the journals thenceforth and he soon afterwards devoted himself to book-making more largely. I may here notice that in the annual report of the School for 1882 while speaking of the *Kesari* and the *Mahratta* and the troubles these journals involved us into, we have defended our undertaking to do such outside work as would converge to the principal object of our uniting and forming a body. This position we could take, because the body, as a whole, was interested in the outside work then carried on. When this position was altered and when outside work came to be undertaken more in the interest of self, it naturally gave rise to differences and dissentions, such as are detailed in the sequel. Another important fact to be noticed during this period is the opportunity afforded by the Education Commission to lay our views before the public and the Government (September 1882). The scheme, which Mr. Apte read before the Commission on our behalf, was sketched out before the judgment in the Kolhapur case was delivered and the whole of it is given in the appendix to the School Report for 1882. I do not wish to go here into the details of the scheme. My only purpose in alluding to it is to point out that the evidence given by Mr. Apte clearly shows that the establishment of a native educational mission was the chief aim of our Body. It was in fact the key-note of Mr. Apte's evidence wherein we requested Government to help us in the furtherance of our plan, which was no other than to establish a network of schools throughout the Maharashtra and thus found a national system of education. Some viewed the scheme with alarm, while many expressed their satisfaction and highly commended the spirit of self-reliance and sacrifice shown by us. I do not take upon myself to declare which of these two views has proved and will prove to be correct. From what follows, it may, however, be seen that there has been a considerable departure from the views above given.

The first three years of the school may thus be said to have been spent in the struggle of asserting our existence. In the emphatic language of Vishnu Shastri, who unfortunately did not live to see even the end of this struggle, the Papers and the School were now an all-accomplished fact—accomplished too in the midst of a hundred difficulties, in utter disregard of desponding opinion, in direct defiance of official denunciation, in contemptuous indifference to showers of epithets of 'mad', 'hopless', 'chimerical', 'utopian', —the invariable lot of every one who would disturb the dull routine of things—accomplished, I say again, in spite of desertion, death and incarceration, in spite of calumny, in spite of stupid paragraphs in newspapers, in spite of the little interested doings of little folks, in a word in spite of all the mean devices of disappointed malice—our institutions triumphing over all these by the sheer force of innate energy and our indomitable resolution. Those that have joined the institution latterly may not fully realise the difficulties, but I have distinct remembrance of the struggle and I sometimes wonder that we did not take longer time to emerge out of it safe and sound. The next three years, 1883, 1884 and 1885, were spent in organising the institutions we had established and this may be called the second or the organisation period. It is true that we had passed through the struggle undamped in spirit and energy, but still the Kolhapur case had left us in much debt and there was yet nothing to fight for between ourselves except this debt. Little difficulty was consequently experienced in incorporating the principles of self-denial and sacrifice in the constitution we framed for ourselves at the time and it may be seen from what follows that by the end of 1884 both the institutions, the School and the Papers, were to all appearance, at least, provided with a stable constitution.

The first important event of this period was the support of the late Abasaheb Ghatge, Chief of Kagal, and the honour of a visit which H. E. Sir James Fergusson was subsequently pleased to pay to our institution (13th February 1884). The full account of these memorable events in the history of our institution is given in the annual report of the School for 1883. For the present purpose I refer only to the declaration of aims and objects which we made before His Excellency on the latter occasion. We have there clearly set forth that for a small yet decent remuneration we were prepared to establish a network of schools throughout the Maharashtra and that it was our ambition to start a private college to secure a continuous supply of graduates actuated by the same motives as their teachers. In short, in the words of Sir W. Wedderburn, self-denial

and self-reliance had become our watchwords by this time, they were the mainsprings of our action and it was for these moral reasons that our work came to be so much valued. The constitution of the Deccan Education Society which was formed soon after was in consequence mainly based on these principles and the bye-laws of the Managing Board were framed on the model of the regulations of Missionary Bodies. All life-members were to receive equal pay and had equal rights. But as the monthly salary fixed was not very high, it was provided that under special circumstances gratuities might be granted to life-members either monthly or in lump sums in addition to their monthly salaries. A further provision for accidents &c., was made by assuring the life of every member for Rs. 3,000. The sum originally proposed by me (I might mention that the whole of this business was done by me) was Rs. 5000, but it had to be reduced for want of funds. Decent maintenance during life, special gratuities in case of need, and a life-policy of Rs. 3,000 after death was the provision which the Managing Board undertook to make for every member and it was understood that this would leave no motive for any one of us to seek work outside the Body and thus to divert our energies in a different channel.

As we are proud to call ourselves Indian Jesuits it may not be uninstructive to compare the provisions we have made with those of the Missionary Bodies. The Jesuits are never married and it is no wonder if their regulations are more stringent than ours. But even the provision which the American Mission makes for its members is less liberal than ours. This mission gives only a bare maintenance to its members; those that are married being allowed double the allowance of a single member, while some special grant is made for children. We have embodied all these elements in our bye-laws and a life-policy in addition and it is but natural to expect that the members of our body should show as much, if not greater, devotion and zeal in our cause as the members of the American Mission do in theirs. Unfortunately for us the case is, however, quite the reverse, and every excuse is now being pleaded to discover a loop-hole and break through the original understanding. It is true that the question of outside work was not taken in the bye-laws of the Managing Board but it was left undecided not on account of any vagueness of understanding on the subject, but because we never thought it would cause any serious trouble. But to revert to the history of the period, the Deccan Education Society was formed on the 14th October 1884 and it was registered soon after under Act XXI of 1860. The principles of self-sacrifice and native management were recognised in the

bye-laws, and the College was started by the beginning of 1885. Both the School and the College were registered for grant-in-aid by the Educational Department and our position was thus in every way improved. But the formation of a purely educational society necessitated the separation of the journals from the School and though all of us still continued to be the proprietors of the press and the journals, yet it was considered as a distinctly separate branch of common business. How this position was further changed will be described later on. As for the period under consideration it is enough to state that during this time we spent our energies in organising and developing both these institutions and that as yet seeds of dissensions had not germinated.

I now come to the third and, as far as I am concerned, the last period of the School history, from the end of 1885 to the present time. By this time the institutions had been so far established and organised that the work in the School and the College was reduced mostly to routine and our material and moral position was better than we had expected. In short the struggle through which we had to pass might be said to have ended. The body was fairly organised and we were free from the cares of starting an organisation and had some time to look about us and work either for the original objects in view or for private ends. It was thus a critical time in the history of the School, giving rise to new questions and relations. It is the settlement of these questions that is now the bone of contention between us. My own views on this point may appear from what follows. But speaking of the members of the Body I am sorry to find that they do not attach much importance to such settlement one way or the other, and the result is an amount of irritation and vituperation inflicting wounds never to be healed. Once in easy circumstances we seem to be taken in by them so much so that, in Mr. Agarkar's words, that "patriotic and independent position of 1881-82-83" came to be talked of with scorn. The estimate of a decent maintenance never rose higher than Rs. 75 per mensem when we launched into this undertaking. We got so much now and a life-policy of Rs. 3,000 in addition, yet as an old Sanskrit maxim says, we longed for more, excusing ourselves on the ground of distrust in the Life Policy or growing wants of the family. The cry was catching as it must necessarily be and the more so in the case of life-members who were admitted during this period. These new members had but a dim perception of why and how the sacrifice principle was adopted by us and when the lead was taken by some of the elders, they readily joined them. I only wonder how in the face of these facts we still

liked to be called Jesuits. I have actually tried to gauge the strength of the body on the jesuitical principle and I am sorry to say that I have found it in the minority. I shall now give some of the important questions which have risen during the period and which have evoked such a wide difference of opinion. Almost all these cases have ended in hot quarrels or, what is still worse, occasionally in disgraceful squabbles. In giving the following account I have, however, carefully refrained from mentioning or alluding to these outbursts of passion, confining myself only to the main causes of difference. I have also no space nor time to go here minutely into the dodges and counter-dodges, shifts and counter-shifts adopted by each party in the several cases. The question before us is not what manœuvres were used and who used them successfully. We want to know what is the real cause of the split and whether any successful attempt has been made to go to the root of the evil and suppress it.

The first event that I have to notice in this period, first both in point of time and importance, is the settlement of overdrawn and underdrawn sums which took place on the 20th October 1885. As observed before, we had up to that time followed the rule of paying each according to his wants. Roughly speaking all were paid equally; but as our incomes were small, it was laid down as a principle that the special circumstances of each case should be provided for by a gratuity. Again just as some of the members had taken nothing during the first year of the school, others were allowed to draw more even in after years in consideration of their special wants. It was now proposed that these inequalities should be done away with, not in future alone, but also retrospectively since 1880. In plain words it was a proposal to buy up the sacrifices of older members in former years; but as this was the first assertion of the principle, matters were not carried so far this time. The account of each life-member was made up since 1880 and excluding the special gratuities in each case, the accounts were so adjusted as to make the sum drawn by each proportionate to his period of service. Those that had overdrawn were told to refund the overdrawn amount to be paid to those who had underdrawn. Mr. Agarkar has been the originator and the advocate of this doctrine of equality, as he calls it, so fruitful in consequences afterwards. As I shall have to revert to the doctrine hereafter, I shall proceed to the next event of the period.

The Press and the Papers—The whole of the year 1886 might be said to have been spent in the discussions of the press. The financial

position of the school had by this time far improved and we felt surer our ground therein. But not so in the Press. It paid itself and a considerable part of its debt, but the writers got nothing. This was a state of things not to be long tolerated. Some of us had already ceased to write to the papers and devoted their time to more paying pursuits, while some had to devote the whole of their time to the Press, without receiving anything. Again as the press and the papers were as yet the property of all, no individual member had perfect freedom to express his peculiar views in the editorial columns of the papers. For the first few years after the papers were started we worked on the principle that the views to be expressed in the editorial columns must represent the views at least of the majority of the members and should be commonly acceptable. But as individualities became more marked, this arrangement was found unworkable. From these and similar other causes, after many discussions it was considered desirable to separate the press from the papers. But as the proposal was not feasible, it was given up and a second resolution was passed to completely sever the connection of all members from the press and the papers. I was sent up to the press to make up accounts and so great was the belief in the bankruptcy of the concern that Mr. Agarkar once refused to give to the press a loan of Rs. 500 from our funds, though the school and the press were then conducted by the same members. But I shall pass it over here, as it will appear in another place. The accounts were made up by the middle of 1886 and in October 1886 the press and the papers with all their liabilities were formally given over to Mr. Kelkar. I must here state that the offer was first made to Mr. Agarkar, but he declined to take it on account of, as he said to us, the liabilities and also because it was not the aim of his life to turn out an editor. He said he would rather close them than go over there. I was against closing a concern started by us, especially when the vernacular paper had become so successful and popular, and offered myself to conduct the journals in case no one was willing to undertake the responsibility. Mr. Kelkar, however, undertook to conduct the concerns, but as the management was to be entrusted to Mr. Hari Narayan Gokhale, who would then come over only on my promise of support, Mr. Kelkar requested the Board to declare me as "the next hypothecated member for the Press" and the Board passed a resolution accordingly on the 22nd August 1887. The Press and the papers were thus formally handed over to Mr. Kelkar who was left at liberty to settle his terms with Mr. H. N. Gokhale, while I was declared as the "next hypothecated man" for the purpose of general advice and assistance. I do not go into further details of the transfer as they have no bearing on the case in point.

When we thus separated the press, it was believed that we had got rid of one cause of difference and diversion and that we could thenceforth apply our undivided attention to the school and college. There was thus a sense of relief for a time, but it was not destined to be permanent. Some of us began to feel that they had committed a mistake. Mr. Kelkar had so conducted the papers as not to hurt any member or interest. But this was not enough. To some it was a loss of possible honour or gain. Mr. Agarkar especially lost his opportunity of publishing his opinions in the editorial columns and some of the social subjects which came up for discussion in the press, soon after, caused the want to be felt more intensely. He was told that he could express his views, like Mr. Gole, under his signature and in communicated columns. But that was not to his taste. At last even the papers were offered to him, but he did not like to take the financial responsibility upon him. Whereupon he was told that he could not use the papers for preaching his hobbies and throw the financial responsibility on other shoulders. It must also be remembered that the papers had been deliberately made over to Mr. Kelkar as his sole property. While this struggle was going on in the Press, Mr. Agarkar's views with regard to the internal management of the school and college did not meet with the approval of the Board (I shall refer to them hereafter) and so his disappointment gradually grew into rancour. He knew (and the sense of the Board was once informally ascertained) that the opinions expressed in the *Kesari* were mostly approved by the majority, but still he gradually came to believe that the *Kesari* was now ruining the Body by alienating the sympathies of the reformers. Thus it was when Dr. Bhandarkar took us to task for exposing Mr. M. G. Ranade in the *Kesari*, Mr. Agarkar took advantage of the occasion and rose up to say that he and his friend, Mr. Gokhale, were at least free from the blame. I am sure that had old feelings prevailed, we could have successfully met this charge of Dr. Bhandarkar's, as we did that of vagabondism and rashness in the first period by presenting a unanimous front. The conductors of the papers were also prepared to take the whole responsibility upon them and make a declaration that the papers were no longer the organs of the Body. But Mr. Agarkar wanted the declaration in the form that the views were of one individual alone, viz. the Editor, thereby intending to deprive the opinions expressed in the *Kesari* of their importance. But as it was neither advisable nor correct to make such a declaration, the new proprietors of the papers flatly refused to do so. This open division in the camp encouraged our opponents and their support encouraged Messrs. Agarkar and Gokhale, who supposed that they had influential

sympathisers. The majority of the members thus came to be talked of by these two as social conservatives, the bitterness of feeling increased and each party scandalised the other. All further progress thus came to an end and the nett result of the whole was a new paper started by Messrs. Agarkar and Gokhale in October 1888. Thus within two years of the separation of the Press, originally intended to get rid of a diversion, there was started a third paper.

Another cause of difference arising from the separation of the Press was the Sanskrit-English Dictionary by Mr. L. R. Vaidya. Mr. Apte had hitherto been uninterruptedly allowed to carry on his book-making business and the competition came upon him as a rude shock. The history of the transaction is briefly as follows:—The Manager of the Press, now free and independent, was bound to make the concern a paying one. In his endeavours to do so, he thought of publishing a work that would sell. Moropant, Bharat, Rigveda &c. were suggested to him. But having worked as an agent to Mr. Apte's English-Sanskrit Dictionary, he was for publishing a similar Sanskrit-English Dictionary. In all fairness he first made the offer to Mr. Apte. But Mr. Apte refused either to compile the dictionary, or to find out a man, who would do it, or to undertake correction, if one be compiled by others, on the ground that he was engaged in compiling a larger dictionary and that he had no time, until that was finished, to undertake a similar work. The Manager thereupon consulted another life-member and on his refusing, made the offer to Mr. Vaidya, who accepted it. Mr. Vaidya appears to have written to Mr. Apte on the subject inquiring if his compiling a school dictionary would interfere with the latter's work. Mr. Apte replied in the negative. This was all right so far. But when the advertisement appeared, a spirit of competition was roused and Mr. Apte undertook the publication of a smaller dictionary. I do not enter into the unseemly rivalries that followed, my object being simply to show how differences arise when conflicting individual interests spring up. At this stage I attempted a compromise by suggesting to Mr. Apte that as originally intended, he should put off the publication of his smaller dictionary until his larger work was out, and that he should give to the subscribers of his smaller dictionary (then about 100) his larger work, the difference in price being made up by the Manager, Aryabhushan Press. He accepted the compromise at first but afterwards refused, I am told, on the advice of Mr. Agarkar. I am charged with taking an active part against Mr. Apte in this affair. In reply I shall only state that if I had been so minded, I could have written a dictionary myself. But I never

thought anything of the kind. As "next hypothecated man for the press" I was and have been freely consulted on all questions, the dictionary one not excluded, and I have given my advice freely in the interests of the Press. If Mr. Apte's interests now clashed with those of the Press, it was no fault of mine. He himself had refused the offer made to him at first. He might not have done it, had he known the consequence. But how could Mr. H. N. Gokhale have helped it, when he was not yet sure of finding a competent man to compile a dictionary for him? But it is useless to go into these details. I have shown how the separation of the Press has been the cause of creating different interests in two cases and that is the main point with which we are here concerned.

These, however, are not the only instances in which outside interests are allowed to conflict with those of the Society. It was the same conflict of interest which produced the difference in the matter of the Holkar grant of Rs. 700, as detailed in the appendix. Mr. Namjoshi's conduct generally can be explained on the same ground. His ambition avowedly lies outside the school and I admit that his energies have more scope outside than in the school. All this was clearly perceived and all outdoor work was mostly given to him in consequence, and for a time the arrangement worked on satisfactorily. But as outside interests grew stronger and Mr. Namjoshi's position here became more and more certain, school interests ceased to have with him the same importance that they had previously. I have myself expressed my disapproval of Mr. Namjoshi's policy in some cases, at the risk of displeasing him and can cite a number of instances in justification of my view. But it is unnecessary to do so for our present purpose. It may, I think, be admitted to be evident that if Mr. Namjoshi had no interest other than that of the school or Society to forward, he would have consulted his colleagues more freely and managed the school work rather differently. One may, however, excuse Mr. Namjoshi for spending his energies outside, provided he does not subordinate school interests to others. But those, whose energy is slowly and absolutely required for the college-work cannot and ought not to plead the same excuse. It is on their devotion that the prestige of our institution mainly depends and I am sorry that these persons should not see their way to settle the question of outside work in conformity with our original aims and objects, even when they see that inconvenient questions are imported into the Body from these outside interests. The only way to get out of these difficulties is to stop outside work altogether or rule that profits thereof shall go to the common fund as is the case in Missionary

Societies. It is all very well to talk of carrying on outside work so as not to interfere with school duties and spare energy to do them. I have no faith in these theories and it will be enough if in addition to my own experience I cite the rules of the Missionary Bodies in support of my views.

Another cause of difference which may be classed under the same general head is book-making generally. So long ago as 1879 this was anticipated in our discussions, but during the early stages it had never assumed any serious form. But as the number of life-members increased and as their outside occupations could not but be mostly literary, it became evident that some steps should be taken to prevent rivalries and consequent discussions being introduced into the Body from this cause. Thus on 3rd February 1888 a resolution was passed that if any special book be required for the school, it should be prepared by open competition and its copyright be purchased by the Managing Board. The first case that came for consideration afterwards was however decided on contrary principle. Mr. Gokhale who was given Arithmetic of Standard VII for one year soon discovered that a book was wanting for Indian students and the Board resolved to make it a text book for 1889, on the 26th June 1888, before it was published. There are minor cases of the same kind, but as they do not relate to Life-members, I do not go into their details.

I have thus far shown how outside work and intersts produce differences in the School. But these are not the only causes which do so. There are others and of greater importance too in as much as they relate to the internal management of the institutions; and the chief of them is the pay and the gratuity question. The question appears to be a small one at the first sight, but a little consideration will show that it strikes at the very root of the organisation we have pledged ourselves to, especially as the solution we have now adopted has, to a certain extent, led members to seek outside work with all its evils as described above. Our mission has been to establish an educational institution at Poona after the model of missionary societies for the purpose of making English education indigenous by placing it on a popular basis. It was necessary for the purpose that we should form ourselves into a society of Indian Jesuits and this all of us had voluntarily consented to do. It was our determination to devote ourselves to the work accepting only bare maintenance. The phrase 'bare maintenance' is rather vague, so I must state what was our idea of it. Our highest estimate of the same when we imposed this mission upon ourselves never rose higher than Rs. 75 per mensem. I may further mention that when we wrote on the subject of

University Fellowships, the salary we proposed for the posts was Rs. 100 per mensem. Thus if we believed that men could be generally found to devote their lives to educational work for Rs. 100 a month, it was natural for us to suppose that decent maintenance could be secured on Rs. 75 per mensem, as expressed in a letter we wrote to a gentleman in the town in 1879. But this is not all that we were prepared to do. In our enthusiasm we went still further. We could well see that in the beginning we could not get even Rs. 40 per mensem. When it was asked how many would be content with what we might get, some withdrew from the project, Mr. Agarkar and myself still remaining firm. I repeat this account to clearly show what our object was in starting the school with so much personal sacrifice. I have always believed and I think rightly, and do still believe that our mission is to be content with bare maintenance and to devote all our resources, gains and time to the institution. In the first days of the School it was not possible to get even bare maintenance for all and we have allowed some latitude in some cases, but it was never understood that it should be the rule. When Mr. Agarkar proposed that our pay should be regulated not according to our necessities, but according to the state of finance, I was taken quite by surprise. A phase of this doctrine has already been discussed above, but the principle was then in its infancy. However in two years more it became fully developed and the 5th of February 1887 will be a day memorable in the history of our internal relations. In giving the following account of this memorable discussion, I have, as before, kept clear of the mud of acrimony and abuse which it evoked. Not that it is not a factor in alienating our feelings, but that it is but a consequence and the real cause with which we are here concerned lies deeper. It is this deeper cause that I am going to describe and especially the change in the charitable spirit of 1884, when we allowed special gratuities to members preparing for the M. A. Examination with the object of thereby enabling us to more easily develop our school into a college. That spirit had forsaken us by this time and new doctrines were developing and spreading as if by contagion, under the plausible name of equality of work and pay as stated below.

I have already stated that Mr. Agarkar is the originator and the principal advocate of this doctrine. When and how the doctrine orignated I do not know. It was never expressed in our discussion in 1879, nor during the first years of the school when each of us could hardly get 30 or 35 rupees per mensem. It was then admitted that a needy life-member might be helped—funds permitting—by a gratuity. So late as 1884-85 when the rules of the Society and the bye-laws of

the Board were framed and which incorporated the principle of gratuity, the doctrine was not urged. It might be that there was yet no time for it or it might not have been yet conceived. But whatever the cause, the doctrine as such was at least never put forward with so much force before 1885. During that year the finances of the School improved and then came on the discussion as to gratuities and extra-payments. "Equal work and equal pay" was the cry. If any one had special wants let him meet them by private work. We must all be equally paid. In other words all special allowances should either be stopped, or if a life-member gets a special allowance the same should be given to all irrespective of their wants. As against this, it was urged that some of the life-members in the first years of the school had invested in school-furniture and other matters at great sacrifice to themselves. This objection was met by the proposal of purchasing the sacrifices of the older members by paying them for whatever they might have thus invested on the school. I objected strongly to this proposal, which I said was nothing less than asking us to sell our position. It was not, I replied, for this that we sacrificed and that I would be the last person to sell my position in this way. I also pointed out the danger of accepting Mr. Agarkar's views on the gratuity question in as much as it was tantamount to telling the members to do any outside work they liked and so divert their energies from the original object of the Society. Owing to this opposition the proposal of buying up the sacrifices of older members was given up; but the question of gratuities and pay still remained. As a concession to Mr. Agarkar, it was resolved that, as each life-member now received Rs. 75 per mensem with a life-policy, the occasions for gratuities should be rare if at all in future and Mr. Gole's gratuity was stopped accordingly. But Mr. Agarkar was not satisfied with this and he carried his favourite doctrine still further. Our monthly salary was then Rs. 40 a month and an annual bonus of Rs. 400, exclusive of premium and income tax charges. Now it so happened that Mr. Agarkar wanted more than Rs. 40 per month for some time. This he could have drawn from the last year's bonus or with the permission of the Board from the then current year's grant. But he wanted to have both these annual bonuses untouched. The only way to get more monthly income was thus to apply for gratuity. But Mr. Agarkar was opposed to the principle of individual gratuities. He, therefore, brought before the Board on the 5th February 1887, a proposition to increase the monthly pay of all the life-members by Rs. 5 per mensem. The only reason given for the proposed change was that the financial condition of the school permitted it. But though Mr. Agarkar took so bright a view of our finance, the person

in charge of accounts expressed an opinion otherwise. There was not much discussion on the proposition as many of the votes were canvassed. I was not in the meeting when the first discussion took place and was called in only when everything was ready. As I entered I was told that all were for the proposal and that only my vote remained to be taken. I was not a little surprised to hear this. I told the members that if I voted for the proposal I was not a loser, but I objected to the principle of increasing pay because finance permitted it. Rs. 75 per mensem (Rs. 40 per month and Rs. 400 from the grant annually), I said, I knew to be enough for our purposes and that as long as we got decent maintenance, prosperity of the finance was no ground for increase in salary, at least not so long as the Society was not properly endowed. I then proposed to the members to allow Mr. Agarkar a gratutity according to our rules if he had special causes of expenditure at the time. Thereupon ensued a discussion in which I explained the whole position as given above. Some of the members now seemed to withdraw from the position they had taken; and Mr. Agarkar's feelings were so roused that the discussion ended in a disgraceful squabble and we retired without deciding the question. This made it evident to Mr. Agarkar, 1st that his principles would not succeed in the Body as long as I was there and 2ndly that without me he might be able to get the majority to side with him. There was also a similar disappointment with regard to the expression of his views in the papers. These disappointments produced bitterness, bitterness grew into jealousy and jealousy into rancour, as might be seen from his letters to me written at the time of this discussion and recently with reference to the Holkar's grant. I shall, however, resume the narrative. Mr. Agarkar perceived that his majority was lost; he charged me with defying the authority of the majority and thus arrogating wisdom to myself; and soon after Messrs. Agarkar and Gokhale brought before the Board certain bye-laws ostensibly for the purpose of better regulating the procedure of Managing Board meetings, but really, as Mr. Namjoshi has observed to put a gag in the mouths of members and to prevent plain and outspoken discussion of the objects and reasons of propositions brought before the Board. The last bye-law No. XII was framed to give legality to Mr. Agarkar's theory of equality, though it was so worded as almost to conceal its real meaning. I again exposed these bye-laws. I wrote that I was not opposed to the passing of any bye-law that would make the meetings of the Managing Board more regular and less vulgar, but I could certainly not approve of any attempt to take away the right of free criticism, provided private character was kept sacred. Nor could I approve of any attempt to change the principles of the

body or stifle discussion by the help of technicalities. I therefore wrote to the Secretary of the Managing Board, on the 23rd February 1887, stating that under the tension of feeling then existing and attempts then made to subvert the principles, I could not devote my heart to my work and that the questions should be immediately decided by the Board. Upon this several confidential meetings were held but with no definite decision on the main questions at issue. Thus the main cause of difference was left undecided only to produce more rancour and bitterness. There was before the Board a compromise, and a reasonable one too, regarding the pay question, it being proposed that the question of raising salary (greater than Rs. 75 per mensem) should not be taken up until there was a clear balance of Rs. 35,000 and that the salary should never exceed Rs. 100 per mensem. But even upon this we could not come to a settlement and the meeting of the Board called for the discussion of the proposal dispersed without arriving at any conclusion. Mr. Gokhale even went so far as to declare that in his opinion it was not desirable to tie down our hands in this way.

It is very amusing to note how the very members who desired to alter the original principles of the Body by the votes of the majority should insist on the unanimous consent of all in the minor matter of granting occasional loans to needy life-members and others from the current funds. The question was first raised as previously stated on the occasion of lending Rs. 300 to the Press on account, on the 31st of March 1886, when Mr. Agarkar who was in charge of the Treasury refused to pay though the majority had sanctioned the loan. The money was paid at the time, but to satisfy Mr. Agarkar we passed a resolution on the 3rd of April 1886 that in future no sums should be lent to any one except by the unanimous consent of the members. In short Mr. Agarkar was not prepared to look to the convenience of his colleagues either by gratuities or loans at this time, whether from a desire to oppose me or to alter the old principles I cannot say. A year after Mr. Gokhale was in need of a loan and it is really curious to see that Mr. Agarkar who had previously voted against a loan to Mr. Namjoshi proposed the loan himself and fearing opposition seconded the proposition to make Mr. Gokhale's case an exception to the rule passed on 3rd April 1886 that no loan should be advanced without the unanimous consent of all, a rule passed on the demand of Mr. Agarkar himself. As for myself I again urged at this time the question of gratuities *vs* loans, but Mr. Gokhale having withdrawn his request for a loan, the question was dropped and the whole matter remained unsettled.

I now come to the other causes of difference, Causes where it is not the principle that is so much in question, but a rigid observance of it. In a Society like ours, rigidity of character and administration is essentially necessary. The moral side and results of our institution must be attended to as much as, if not more than, the intellectual and the physical. We cannot therefore tolerate any looseness in our conduct or principles. Our aims, resources and means are all well defined and care must be taken to see that whatever we lay down we follow rigidly. No false idea of show, splendour or luxury should be allowed to tempt us out of the proper limits. It may be that in certain cases a strict adherence to our principles may be pecuniarily unprofitable. But these I think are the very occasions when we ought to take a strong position and not care for the loss. Strength of character is as much necessary in an institution as in an individual, and on the main questions which form the basis of our institutions we must show that we are prepared to fight for the principles. You know how we fought for Government grants-in-aid at first. But the spirit soon left us and when it was apprehended that our grants-in-aid would be reduced according to the new rules by a few thousands, we were at once prepared to show cooked up accounts to suit the rules. Messrs. Namjoshi, Kelkar, Dharap and myself have protested against such a course at the time. Mr. Dharap even tendered his resignation of the Superintendentship, but I do not wish to go into these details now. This is not the only instance where such laxity is shown. The proposal to add a technical branch to the school proceeds from the same cause. I do not mean and never meant that technical education is not a necessity, but the only way of accomplishing any object is to keep it steadily before our eyes and not allow ourselves to be drifted any where by the force of circumstances. If one thinks that he can work up another aim better, the best thing is to do it separately and not to mix up the two things together to the prejudice of both. Our aim, as has been declared so many times, is to make liberal education indigenous and it is necessary that all of us should keep it steadily in view. This reminds me of another looseness in our ways, viz. our readiness to develop our College with the aid of a European professor. The question was undecided when I took leave in January 1889, but I was surprised to learn that within a week after, Mr. Namjoshi wrote to Dr. Machichan and Mr. Chatfield on the subject, and it was only when Mr. Chatfield disapproved of the idea and declined to promise full grant, that the question was given up. When I inquired about these letters and on what authority they were sent I was told that they were private. But that only means that the matter was not formally

brought before the Board. There can be no doubt that the views must have been acceptable to many of you, whether it be from over-eagerness to have honours at any cost or from any other motive. I have myself heard a member saying that he wanted to have 1st and 2nd B. A. Classes and did not care how the college was developed. Again our outside engagements have made us, even in our own opinions, unable to better our knowledge or abilities; but our ambition of being the managers of a full-blown college being all alive, some of us are prepared to bring European Professors to aid us in the task, irrespective of the cost it would entail or the friction it would create and oblivious of the principles on which we originally started. Sentiments like these clearly show, in my opinion, that we have given up our old resolve of fighting our way against all opposition and thus forcing the recognition of our principles. Either we have lost the patience required for these things or we do not care for the ideal we set before us. On no other ground can I understand how some of us should exclaim " Develop your college at any cost or else we shall have to employ our energies in some other field " and what is worse still, should have actually put these views in practice.

While speaking of rigidity, I may mention of another case where the difference of opinion arises from the same reason. It is the question of Boarding. There is no difference as to the necessity of such an institution, but all further progress is stopped because we can't agree as to how it should be conducted. I hold that it should not be a mere hotel. The object of attaching a boarding house to a school is not merely to give good food to the students but also to watch their conduct during the whole day. This object can only be attained if the boarding is under the superintendence of a a man of rigid morals and above suspicion. This, I am sorry to say, was misunderstood into an opposition to the main proposal, and instead of carrying out the idea, as I suggested, the whole thing has been allowed to drop. I do not believe that the thing was impossible to do on as rigid lines as necessary, if we had applied ourselves to the task with a determination and self-control equal to our professions. The same I think may be said of undue familiarity with the subordinates and taking them into confidence with respect to the management of the institutions. We have seen how narrowly we escaped disgrace in one case and were put on a false scent in two others.

I have now given the principal points of difference between us. These, it will be found, arise from our unwillingness to adhere exclusively to the aims and objects we set before ourselves in the beginning. I have, as observed, tried to raise each question out of

the dirt of grossness and abuse into which most of them have ended. But in considering our feeling towards each other, the latter cannot be left out of account. It is not mere unwillingness to carry out the original programme, but a positive desire to obtain recognition for the opposite principles that has produced this irritation and ill-feeling, and the real way of solving the difficulty is to go to the root of each question and settle it on new lines if necessary. But the course appears to have been hardly, if ever, followed. On the contrary every attempt of settlement has failed and all questions are left open to cause further irritation and estrangement of feeling, every time they are in issue. It is for the last four years that I have been urging for a solution of the questions given above (vide proceedings of the Board in February 1887, 3rd July 1887, 15th July 1888, 27th October 1888, 30th January 1889, 5th June 1889 and 25th July 1890); but out of the various solutions proposed, hardly one has been consistently carried out even for a few months. Thus, both the parties in their turn have offered to be indifferent for some time. But such indifference cannot and has not lasted long. It was rather a postponement than a decision of the question. The creation of an indifferent executive committee to look to the routine work of the institutions without power to decide on questions of principle is of the same nature. It is an expedient to keep the routine work a-going, but all progress becomes impossible until we come to a finite decision on the questions of principles. The device of two committees—internal and external—is also open to the same drawbacks. It is a good division of labour when the ways and means are settled and when everything else is all right. We have tried all these solutions—nay more, we have even resolved that all outside work should be stopped after some time (27th October 1888). But you have seen how soon the disturbed feelings came again to the surface. With these facts and experience, it was most difficult to see what amendments and modifications were necessary in the proposals of Mr. Namjoshi to restore good feelings amongst members. It studiously omitted all questions of principles except that of native management—which, after the reply which Mr. Namjoshi received from Mr. Chatfield, might be looked upon more as a concession to that officer. The agreement was in fact a revival of the old solution of the internal and external committees with a change for the worse, viz., that one committee was not to interfere with the working of the other. This proposal of Mr. Namjoshi was made with the object of bringing about a reconciliation, after I took leave for one term in January 1889—that is after the Holkar grant incident and the correspondence with regard to the same with the ultimate object of withdrawing from the Body, where I did not think that my position could

be safe any longer. I might here mention that the present statement of reasons was mostly drafted at that time, a circumstance which will show beyond doubt that the questions raised are not new ones, and that my resignation was not given in a sudden fit of passion. Mr. Namjoshi's compromise did not succeed at the time. But at the end of May 1889, the questions of outside work, salaries and internal relations were again considered at a meeting of the Managing Board and a compromise was resolved upon (vide proceedings of the Board and my letter to the Secretary, dated 7th June 1889). After this I rejoined the school on the understanding that the settlement would be final. But like previous arrangements this too proved to be nothing more than a paper arrangement. Somehow or other every one felt that it was saddled upon him and instead of restoring the original feeling of cordiality it only served to make our relations more complex. It had been resolved that no systematic outside work should be undertaken by any member of the Body, but as soon as the principle came to be applied to certain members, exceptions were raised and admitted so freely that such exceptions themselves became the rule. We pulled on for one term, that is till October 1889 in this way, when at the time of appointing a new Superintendent none was found willing to accept the office. Mr. Gole then offered to do work if entrusted with arbitrary powers and the offer had to be accepted as an inevitable alternative. I, however, plainly intimated that it was not my desire to work under such circumstances and had again thought of retiring from the Body, when on the opening of the 1st B. A. Class in January 1890 Mr. Apte induced me to give up the idea and the arbitrary superintendentship was abolished. It was at this time hoped that the additional college responsibility may keep us together for some time at least, but the hope was proved to be illusive. Mr. Gokhale, who had been for sometime working for the Sarvajanik Sabha Journal, now thought of accepting the post of the Secretary of that Association with two or three hours' work every day. I again objected to such diversion of one's energies. I pointed out that even Government did not allow its servants to do anything else and that for a Body like ours it would be carrying the principle of private work too far to allow members to contract such definite engagements outside the body. The Secretaryship, I said, was offered to me before but I declined to accept it as long as I was connected with our body and that Mr. Gokhale could do the same. I also stated that there was still ample scope for Mr. Gokhale's energies in the duties of the professor of English literature in the Fergusson College and that if we wished to compete with other colleges, we must at least show that we were not behind in reading and work as we admittedly were.

My arguments, however, were of no avail. The board was equally divided on the question and after an unpleasant scene in the hall of the Sabha between Mr. Apte and myself, Mr. Gokhale came to be appointed as the Secretary of that body in July 1890. I again pressed for the solution of the question with the result that a vote of censure was passed against me on the 14th October 1890. How far this vote is merited, I cannot say. But from the letter from Mr. Kelkar to the Secretary of the Board written immediately after my resignation it may be seen that some of the members voted against me for trifling reasons. I do not, however, wish to dilate on the matter. Suffice it to say that by constantly insisting on the settlemsnt of the question of outside work and salary I have alienated the sympathy of almost every one and rendered myself extremely unpleasant, so much so that I am regarded almost an obstacle in the way of others and every fault of mine however trifling is at once caught hold of and magnified to an almost incredible extent. I should not have cared for this, but even when my capacity had come to be questioned and votes of censure passed against me, it was impossible to pull on any longer and I was obliged to resign. I might be haughty or violent (I have examined these charges below), but for all that if the Board had arrived at some final settlement of the great questions at issue I should not have minded the charges at all. But as the matter stands at present some of the vital principles of the Body are being stifled by preferring all manner of charges against me. How long such a state of things can go on and whether the Body could succeed as originally contemplated under these circumstances, I leave it to you to judge.

Such is the history of our relations from the beginning. I shall now make a few observations on myself and my conduct regarding the same. It is not denied that we came together for certain definite aims and purposes and that we made large voluntary sacrifices for the same. But it appears to be the opinion of some that I should not so obstinately stick to the original idea especially as the work is not of such a nature as can be carried on by a single individual. In other words they mean that I should fall in with the majority instead of trying, as they think, to force my ideas on them. Abuse apart, it is the same charge which Mr. Agarkar has brought against me when he says that under the cloak of divine disinterestedness and stoicism, self-assertion and self-glorification has been my aim throughout. My reply to it is first that it is not merely my ideas that I am now fighting for. Of course I came in as one of many, but the idea is one which was accepted by all when we commenced this undertaking. Our object was, as may be seen from declarations made before the Education Commission and in some of the School reports and minutes,

afterwards to start indigenous schools for higher English education and with this aim in view we resolved to be content with a bare maintenance and devote all the rest of our income and energy to the interest of the institution. This was our ideal and from the account given above it will not be difficult to see how far we have been deviating from the course we originally chalked out for ourselves. There might have been some justification for these deviations in the early days of the School when we could hardly get Rs. 30 or 35 per mensem. But I think we have now reached a stage in which experience ought to show us that we must restrict the latitude that we allowed in some cases in earlier days if we wanted to prevent disunion, if not discord amongst the members. Nearly every one of us has an interest outside the body. Nay more, we have come to believe that our duty consists only in teaching in the School for 4 hours and that beyond that every individual is free to do what he likes. The feeling is especially strong in some of the new members. They appear to believe that the Life-membership of the Deccan Education Society is a good start for a beginner in Poona and that if one has energy and ambition, he can use it as a stepping stone for personal distinction and gain. When such dangerous doctrine prevails, I think I am right in forcing upon the attention of the members the objects we had originally in view and how far we are going astray. A friend of mine who is a Government servant once remarked to me that he had sold his liberty to Government for so many rupees per mensem and that he was not allowed to give free expression to his opinions in all cases or to do anything which might go against Government interests. "I have sold my liberty", he continued, "for a full consideration and I do not claim any credit for it. But your case is different. You claim credit for sacrifice and that means that you are prepared to sell your liberty to the Society for less than what you could get elsewhere. In short you must exclusively devote yourself to your work for bare maintenance without looking to anything else and then and then alone you can be said to have sacrificed." It will be at once seen that there is much force in this argument. The Society now gives us a decent salary and this is the time when we ought to stop all outside interests and devote exclusively to our cause. We take pride in being called "Jesuits"; but we are unwilling to imitate their singleness of aim. We are unwilling to give up the various outside interests that conflict with the original one by importing jealousies and rivalry into the Body and what is still worse, if any body directs our attention to the original aim, he must expect to be cried down as an obstinate stoic, who will have every thing in his own way! We have surely fallen on bad times.

Want of respect for the authority of the majority is the other part of the charge that is brought against me. But I am sorry to say that I do not understand what it means. When the aims and objects of a body are once settled, I do not think the majority have any right to force any change in these views on the minority. You can change the aims and objects if you like, but that means that you must allow the unwilling members who joined the body on the belief that it was intended for a definite purpose to reconsider their position. If they accept the change, well and good; if not, they cannot be blamed in the least for going away, in as much as they never joined it for a new purpose. Now this is exactly what I have been requesting you to do regarding the several questions at issue between us, but to no purpose. You do not wish to tie down your hands nor will you have the courage to openly acknowledge that you have changed your principles. I cannot otherwise understand the indifferent position which some of you have taken in these matters. It is a position which has done and is doing more mischief than positive decision. It is an undeniable fact that most of you are not prepared to go with me in the rigid recognition of the original aims and objects, but somehow or other you do not want to take upon yourselves the responsibility of deciding between the opposite views and in such a case one must decide for himself. As I said above I am prepared to go with the majority on questions of details; but when they decided on a question of principle, I think I have a right to reconsider my position especially when their decision is against the principles originally acknowledged and laid down. I might add that even the supposed worshippers of the majority doctrine have practically adopted the same view when what they regarded as questions of principle were at issue. They have even done worse and tried to force their ideas on the Body in matters of details by seeking outside help and assistance or by writing to high officials about it. I have at least done nothing of the kind.

But although such is my view of the authority of the majority, it must not be supposed that I was opposed to any reasonable compromise. On the contrary I have myself suggested compromises on the pay-question and that regarding outside work. But somehow or other they were not passed or if passed we allowed them to be violated soon after. I admit that the compromises were not large ones but in a Society like ours, it must be so. Our object has not been to go where circumstances might drift us. Such an object needs no sacrifice and is not worth sacrificing for. Individuals as well as institutions are of two kinds, those that take the circumstances as they are and compromise with them; and those that obtain reco-

gnition of their views by creating favourable circumstances by means of robustly and steadily fighting their way up. The moral force of sacrifice is required in the latter and not in the former case, and there the compromises if any must be small. They are like deviations in the orbits of the planets, deviations, which however numerous they may be, never prevail over the central force. They are the exception that prove the rule. Such deviations or compromises I have never opposed. But the question before us now is not of small deviations, but of changing the course or of keeping it unsettled altogether. In such a case it is but too plain that I cannot accept the compromise.

Another charge against me is that I have myself violated the principle which I was seeking to have recognised and that I have myself done much outside work, namely the Congress work. The charge is, however, entirely groundless. The Congress work was undertaken by me when I was on leave and was thinking of resigning the body. It is true that I rejoined in June 1889 and did not give up the work undertaken before, but that was because I did not regard the settlement as final and again because the work was of a temporary nature. Those that have ventured to bring this charge against me entirely forget the fact that I did not take up any Congress work in previous years though it had been long in existence. Neither did I do any outside work during the first nine years of the school, though when the school was started in 1880 it was entirely in my hands to fix morning hours for tuition and leave the afternoon for pleading work. As regards the press work originally it was the work of all, and when it ceased to be so, I was expressly allowed to connect myself with it. But I even then did little for the press except giving general advice. I might also add that while I was on leave a gentleman came to me to ascertain if I could accept the Secretaryship of the Sarvajanik Sabha, but I declined to do so on the ground that I had not then given up for good my connection with the School. I however, told him that as regards the Congress, I could do the work as it was of a temporary character. The same may be said of the work I did for our friends, the dismissed Mamlatdars. Knowing these facts as well as myself, if you are still pleased to prefer the charge against me, I must simply consider myself to be singularly unfortunate in being so rewarded for my disintersted labours and that too at a time when I had nearly resolved to withdraw from the Body.

It must not, however, be supposed that I claim for myself a monopoly of all that is good and faultless. I am deeply conscious of my faults, which, I know, have given at times reason to some of my

colleagues to be offended with me. The chief fault that I am aware of in me is my manner of expressing myself in strong and cutting language. I am, I think, never voilent in the beginning, but being a man of very strong feelings, I often fall into the error of giving sharp and stinging replies when aroused and of being unsparing in my criticism. And sharp words do cause an amount of mischief. But I can assure, as I have often done before this, that I spoke strongly because I felt strongly for the interest of the institution. As far as I have been able to examine myself, I think that I have not even once given any reason for any of you to suppose that my words proceeded from any causes other than the interest of our institutions. The very anxiety which I have felt all along for our success has made me over-watchful of any the least tendency towards a flagging in the principles on which we started. I am quite free to confess that I may have been at time led into strength of expression quite unwarranted by the exigencies of the occasion. But all this has proceeded from one conviction. I have always considered that self-sacrifice and self-negation are essential to the success of an institution like ours. That is the only test by which we shall be judged and by which we shall have to stand or fall, and I naturally resented any proposal which to me appeared to depart even in the least from that standard. As I value the welfare and permanency of the institutions started by us, my choice now lies between one of the two alternatives. My continuing with you will, I am sure, never secure any more harmony and we shall always be quarrelling. Such a condition of things will never secure permanency to our school and college. At the same time, if I go away, though I know the original principles will suffer, there will be more harmony and less of squabbles. When I place these two alternatives before me, the desire with which I joined in starting the institution and the anxiety of seeing it placed on a permanent footing make me think that however disagreeable it may be to me personally, I cannot do better than ask your permission to go away. I assure you that it was only after a great struggle with my own feelings that I have come to this resolve. In fact I am giving up now my life's ideal, but the only thought that by separating myself from it I shall serve it best, is my consolation. While I have been with you, I have not spared myself in serving the interest of the institution and I shall not imperil its existence by continuing longer with you. As I have hitherto served it by being with you, I shall now serve it best by tearing myself away from you. I should not even now like to take this decisive step if I should have the least hope that you will agree upon laying down in writing to abide by the original principles. I

tried to have such a settlement on various occasions before, but without success and I am now forced to come to the conclusion that such settlement is an impossibility.

In the end I bid you, my dear colleagues, a goodbye with my heart burdened with a load of sorrow, but in the hope that by severing myself from you I may perhaps be able to help you in preserving harmony, so very essential to the welfare of our institutions, as it is for the sake of that harmony that I am making this sacrifice of myself.

With my best wishes for the continued prosperity of the institutions with which I had the honour of being connected for the last eleven years,

I remain
My dear colleagues
Yours sincerely
BAL GANGADHAR TILAK.

APPENDIX II

PRESIDENTS OF THE DECCAN EDUCATION SOCIETY, POONA

Col. His Highness Sir Shri Shahu Chhatrapati, Maharaja of Kolhapur, G. C. S. I., G. C. V. O., LL. D., M. R. A. S. 1884

Lt. Col. His Highness Sir Shri Rajaram Chhatrapati, Maharaja of Kolhapur, G. C. S. I., G. C. I. E. 1922

APPENDIX III

VICE-PRESIDENTS OF THE DECCAN EDUCATION SOCIETY, POONA
(In the order of their election)

Shrimant Jaysingrao Abasaheb Ghatge, Chief of Kagal and Regent of Kolhapur 1884

Shrimant Dhundiraj Chintaman alias Tatyasaheb Patwardhan, Chief of Sangli 1886

Shrimant Venkatrao Balvantrao Raje Ghorpade, Chief of Mudhol. 1886

Shrimant Sir Gangadharrao Ganesh alias Balasaheb Patwardhan, K.C.I.E., Chief of Miraj (Senior) 1886

His Highness Sir Bhavsinhji Takhtsinhji, K. C. S. I., Maharaja of Bhavnagar 1886

Shrimant Pirajirao Jaysingrao alias Bapusaheb Ghatge, Chief of Kagal. 1894

Lt. (Hon.) Shrimant Sir Maloji Raje alias Nanasaheb Ghorpade, K.C.I.E., Chief of Mudhol 1904

Lt. (Hon.) His Highness Sir Chintamanrao Dhundiraj alias Appasaheb Patwardhan, K. C. I. E., Raja of Sangli 1910

Shrimant Narayanrao Govind alias Babasaheb Ghorpade. Chief of Ichalkaranji 1910

Shrimant Bhalchandrarao Chintamanrao alias Annasaheb Patwardhan, Chief of Kurundwad (Senior) 1924

Shrimant Madhaorao Harihar alias Babasaheb Patwardhan, Chief of Miraj (Junior) 1924

Seth Tulsidas Tejpal, Bombay 1924

Shrimant Ramrao Venkatrao Bhave, Chief of Ramdurg 1933

APPENDIX IV

Chairmen of the Council of the D. E. Society

1884 Sir William Wedderburn Bart.

1887 Principal Dr. William Wordsworth

1887 Principal R. G. Oxenham M. A.

1890 Principal Dr. Francis Guy Selby, M. A.

*1901 Dr. Ramkrishna Gopal Bhandarkar, M. A., Ph. D., C. I. E.

*1903 Principal F. G. Selby, M. A.

*1906 Dr. Sir R. G. Bhandarkar, M. A., Ph. D., C. I. E.

*1924 Sir Mahadev Bhaskar Chaubal, K. C. I. E.

*1927 Diwan Bahadur Kashinath Ramchandra Godbole, B.A., M.C.E., C.B.E

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* Chairman of the Governing Body.

APPENDIX V

Vice-Chairmen of the Council of the D. E. Society

1884 Dr. R. G. Bhandarkar, M. A., Ph. D., C. I. E.

†1901 Prof. A. V. Kathavate, B. A.

†1903 Dr. R. G. Bhandarkar, M. A., Ph. D., C. I. E.

†1906 Rao Bahadur S. V. Patwardhan, B. A.

†1918 Diwan Bahadur K. R. Godbole, B. A., M. C. I. E., C. B. E.

†1922 Sir M. B. Chaubal, K. C. I. E.

†1924 B. S. Kamat Esq., B. A., M. L. C.

APPENDIX VI

Secretaries of the D. E. Society

1884 Prof. V. S. Apte, M. A.

‡1892 Prof. G. K. Gokhale, B. A.

1898 Prof. V. K. Rajwade, M. A.

1905 Prof. H. G. Limaye, M. A.

1907 Prof. W. B. Patwardhan, B. A.

1908 Prof. G. C. Bhate, M. A.

Principal R. P. Paranjpye, M. A. (Acting; during Bhate's privilege leave)

1910 Prof. H. G. Limaye, M. A.

1918 Dr. K. K. Joshi. M. A., Ph. D.

1924 Principal K. R. Kanitkar, M. A., B. Sc.

1925 Prof. V. G. Kale, M. A.

1927 Prof. V. B. Naik, M. A.

1932 Prof. M. K. Joshi, M. A.

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† Vice-Chairman of the Governing Body.

‡ For Office bearers between 1885 and 1892 see Appendix XII

APPENDIX VII

Trustees of the D. E. Society

1884 The Hon. Rao Saheb V. N. Mandlik, C. S. I.
Principal W. Wordsworth, B. A.

1890 Rao Bahadur Hari Raoji Chiplunkar

1893 Sardar Chintaman Vishwanath Natu
Rao Bahadur Coopooswami Mudliar

1901 Rao Bahadur Coopooswami Mudliar
Rao Saheb Vishnu Anant Patwardhan, B. A.

1914 Rao Saheb Vishnu Anant Patwardhan, B. A.
Shrimant Shridharrao Vithal Natu

1931 Shrimant Shridharrao Vithal Natu
Rao Bahadur Govind Mahadev Vaidya, M. B. E.

APPENDIX VIII

Auditors of the D. E. Society

1884 Waman Mahadeo Lele, Esq.

1898 Shivram Hari Sathe, Esq.

1912 Rao Saheb Keshav Janardan Patankar

1918 Krishnaji Bhaskar Chitale, Esq., L C E.

1927 Rao Bahadur Ganesh Narayan Khare, B. A.

APPENDIX IX

Non-life-member Members of the Council of the D. E. Society

(Years refer to the earliest year of election or co-optation)

1884 Sir William Wedderburn Bart.
*Dr. Ramkrishna Gopal Bhandarkar, M. A.
The Hon. Kashinath Trimbak Telang, M. A., LL. B., C. I. E.
Justice Mahadeo Govind Ranade, M. A., LL. B.
*Rao Bahadur Narayan Bhai Dandekar
*Principal Dr. Francis Guy Selby, M. A.

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* Member of the Governing Body D. E. S.

*Rao Bahadur Sitaram Vishwanath Patwardhan, B. A.
1888 Principal R. G. Oxenham
Rao Bahadur Khanderao Chimanrao Bedarkar, B. A., LL. B.
Rao Bahadur Dr. Vishram Ramji Gholley
*Rao Bahadur Vishnu Moreshwar Bhide
Rao Saheb Vishnu Balkrishna Sohoni
Rao Bahadur Hari Raoji Chiplunkar
1891 Rao Bahadur Yeshwant Moreshwar Kelkar
Rao Bahadur Vasudeo Bapuji Kanitkar
Rao Bahadur Balwant Narayan Joshi, B. A., LL. B.
1893 Sir Pherozeshah Merwanji Meheta M. A., LL. B., C. I. E., LL. D.
*Rao Bahadur Vithal Narayan Pathak, M. A.
*Prof. Abaji Vishnu Kathavate, B. A.
1894 Rahimtulla Muhammad Sayani, Esq., M. A., LL. B.
Rao Bahadur Shriram Bhikaji Jatar, C. I. E.
1895 *Rao Bahadur Ganpatrao Amrit Mankar, B. A., LL. B.
1899 Prof. Shivram Bapuji Paranjape, B. A.
1901 *Rao Bahadur Kashinath Balvant Marathe, B. A., LL. B.
Sir Chimanlal Harilal Setalwad, B. A., LL. B.
Justice Sir Narayan Ganesh Chandavarkar, B. A., LL. B.
Daji Abaji Khare, Esq., B. A., LL. B.
1903 *Diwan Bahadur Kashinath Ramchandra Godbole, B.A.,M.C.E.,C.B.E.
1906 Rao Bahadur Prabhakar Vithal Gupte, B. A., LL. B.
*Ali Akbar, Esq., M. Inst. C. E.
Dr. Harold Newman Allen, B. Sc., Ph. D.
Shet Narottam Morarji Gokuldas
1907 *Rao Bahadur Waman Mahadeo Kolhatkar
Sardar Nowroji Pudumji
1909 Dr. Harold Hart Mann, D. Sc.
Rao Bahadur Ganesh Janardan Agashe, B. A.
*Rao Bahadur Kashinath Ganesh Kelkar, B. A.
1910 Dewan Bahadur Vasudeo Mahadeo Samarth, B. A.
1911 Rao Bahadur Bapu Purushottam Joshi, B. A.
1913 Rao Bahadur Iccharambhai Bhagwandas, B. A.
1914 *Balkrishna Sitaram Kamat, Esq., B. A.
*Vinayak Trimbak Agashe, Esq., L. C. E.
Balak Ram, Esq., M. A. (Cantab.), I. C. S.
Sir Lallubhai Samaldas Mehta
1915 *Rao Bahadur Ramchandra Parashuram Godbole, B. A.
Sir Dinshaw Edulji Wachha

* Member of the Governing Body D. E. S.

1916 Vithalbhai Jivabhai Patel, Esq., Bar-at-Law.
1917 *Rao Bahadur Vishwanath Narayan Khopkar, B. A., LL. B.
1918 *Sir Mahadeo Bhaskar Chaubal, B. A., LL. B.
Dr. Yashwant Govind Nadgir, L. M. S., M. S.
Vishnu Narayan Vartak, Esq., M. A., L. C. E.
1919 Justice Lallubhai Asharam Shah, M. A., LL. B.
Vinayak Krishna Mainkar, Esq., B. A., LL. B.
Prof. Shankar Gopal Sathe, M. A., I. E. S.
1920 Mukundrao Ramrao Jaykar, Esq., Bar-at-Law.
Rao Bahadur Raoji Ramchandra Kale, B. A., LL. B.
Capt. Khanderao Ganpatrao Gharpure, I. M. S.
*Rao Bahadur Dr. Pandharinath Vasudeo Shikhare, L. M. S.
1921 Jagannath Ramchandra Gharpure, Esq., B. A., LL. B.
Dr. Vishwanath Chintaman Gokhale, L. M. S.
Prof. Shripad Laxman Ajrekar, B. A., I. E. S.
Govind Kashinath Gadgil, Esq., Bar-at-Law.
1924 Raghunath Pandurang Karandikar, Esq., Advocate.
Rao Bahadur Krishnaji Ganesh Joshi, B. A., I. E. S.
*Rao Bahadur Hanumant Venkatesh Chinmulgund, B. A., LL. B.
Rao Bahadur Ganesh Krishna Chitale, B. A.. LL. B.
1925 Rao Bahadur Dattatraya Laxman Sahasrabudhe, M. Ag., M. Sc.
Justice Sajba Shankar Rangnekar, Bar-at-Law.
Sir Mohammadbhoy Hajibhoy, K. C. I. E.
1926 Kashinath Shriram Jatar, Esq., C. I. E.
1927 Hari Ganpatrao Gharpure, Esq., I. C. S.
K. Natrajan, Esq., B. A.
*Prof. V. K. Rajavade, M. A.
1930 *Narsinh Chintaman Kelkar, Esq., B. A., LL. B.
Laxman Balvant Bhopatkar, Esq., M. A., LL. B.
Sir Cushroo Nowrosji Wadia, C. I. E.
*Sardar Govindrao Krishna Kale, B. A., LL. B.
1935 Prof. Govind Chimnaji Bhate, M. A.
Prin. Sitaram Ramji Tawde, M. A., T. Ed.
Hashambhai Premjee, Esq., J. P.
*Prof. Dinshah Dorabji Kapadia, M. A., I. E. S.
Dada Chintappa Pawte, Esq., M. A. (Cantab.)
Hon'ble Khan Bahadur Dhanjishah Bomanjee Cooper.

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* Member of the Governing Body D. E. S.

APPENDIX X

Principals of Fergusson College, Poona

1885 Prof. Vaman Shivram Apte, M. A.
1892 Prof. Gopal Ganesh Agarkar, M. A.
1895 Prof. Mahadeo Shivram Gole, M. A.
1902 Prof. Raghunath Purushottam Paranjpye, M. A. (Cantab.)
1921 Jan. Prof. Wasudeo Balvant Patwardhan, B. A.
1921 Nov. Prof. Keshav Ramchandra Kanitkar, M. A. (Ag.)
1924 Jan. Dr. Raghunath Purushottam Paranjpye, M. A., D. SC.
1924 Nov. Prof. Keshav Ramchandra Kanitkar, M. A.
1929 Nov. Dr. Ganesh Sakharam Mahajani, M. A., Ph. D.

APPENDIX XI

Principals of Willingdon College, Sangli

1919 June. Prof. Govind Chimnaji Bhate, M. A.
1926 July. Prof. Krishnaji Nilkanth Dravid, M. A. (Ag.)
1926 Oct. Prof. Govind Chimnaji Bhate, M. A.
1928 June. Prof. Bhalchandra Gangadhar Sapre, M. A.
1930 June. Prof. Parashuram Mahadeo Limaye, M. A.
1935 May Prof. Dattatraya Gopal Karve, M. A.

APPENDIX XII

Superintendents of the New English School, Poona

1880 Jan. V. K. Chiplonkar, Esq., B. A., (Head Master)
1880 Nov. Prof. V. S. Apte, M. A.
*1885 Nov. Prof. V. B. Kelkar, B. A.
*1886 Nov. Prof. M. S. Gole, M. A.
*1887 Nov. Prof. N. K. Dharap, B. A.
*1888 April Prof. P. N. Patankar, B. A.
*1888 Nov. Prin. V. S. Apte, M. A.
*1889 Nov. Prof. M. S. Gole, M. A.
*1890 Nov. Prin. V. S. Apte, M. A.
*1891 Nov. Prof. C. G. Bhanu, B. A.
*1892 Nov. Prof. G. K. Gokhale, B. A.
1893 June Prof. G. V. Lele, B. A.
1893 Nov. Prof. M. S. Gole, M. A.
1894 Nov. Prof. C. G. Bhanu, B. A.

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* Also Secretary of the D. E. Society

1897 July Prof. G. V. Lele, B. A.
1899 Nov. Prof. N. S. Panse, B. A.
1900 Nov. Prof. W. B. Patwardhan, B. A.
1901 May Prof. G. V. Lele, B. A.
1902 Nov. Prof. H. G. Limaye, M. A.
1906 April Prof. K. N. Dravid, M. A.
1907 May Prof. V. K. Rajwade, M. A.
1909 Jan. Prof. D. K. Karve, B. A. (Ag.)
1909 June Prof. V. K. Rajwade, M. A.
1913 June Prof. V. B. Naik, M. A.
1920 Oct. Prof. V. N. Kumbhare, M. A.
1921 Mar. Prof. G. V. Tulpule, M. A.
1924 June Prof. S. R. Kanitkar, M. A., S. T. C. D.
1933 April Dr. P. V. Bapat, M. A., Ph. D.

APPENDIX XIII

Superintendents of the New English School, Satara

1899	Dec.	Prof. S. G. Deodhar, B. A.
1920	March	Prof. G. V. Tulpule, M. A.
1921	March	Prof. V. N. Kumbhare, M. A.
1926	June	Prof. P. V. Bapat, M. A.
1928		Prof. C. R. Deodhar, M. A.
1929		Prof. R. P. Shintre, M. A.
1931		Dr. V. G. Paranjape, M. A., LL. B., D. Litt.
1933		Prof. S. R. Parasnis, M. A.

APPENDIX XIV

Superintendents of the Navin Marathi Shala, Poona

1904	Dec.	Prof. D. K. Karve, B. A.
1905	Jan.	Prof. G. C. Bhate, M. A.
1906	Dec.	Prof. W. B. Patwardhan, B. A.
1908	Jan.	Prof. G. V. Lele, B. A.
1909	May	Prof. V. B. Naik, M. A.
1912	Nov.	Prof. G. C. Bhate, M. A.
1914	Nov.	Prof. K. R. Kanitkar, M. A., B. SC.
1921	Nov.	Prof. V. K. Joag, M. A.
1932	Jan.	Prof. R. P. Shintre, M. A. (Ag.)
1932	June.	Prof. K. G. Pandit, M. A.

APPENDIX XV

Head Masters of the Navin Marathi Shala, Poona

1905 Mr. M. V. Sane (Trained 3rd year; Matric.)
1914 Mr. G. B. Chiplunkar (Trained 3rd year)
1916 Mr. B. V. Mahajan (Trained 3rd year)
1928 Mr. S. K. Deshpande (P. T. C.)

APPENDIX XVI

Superintendents of the New English School Hostel, Poona

1894 Jan. Prof. V. B. Bhate, B. A.
1895 Prof. G. V. Lele, B. A.
1899 (Closed on account of plague)
1901 Prof. G. V. Lele, B. A.
1902 „ H. G. Limaye, M. A.
1904 „ K. R. Kanitkar, M. A.
1905 „ N. S. Panse, B. A.
1909 „ K. N. Dravid, M. A.
1910 „ G. C. Bhate, M. A.
1912 „ G. V. Tulpule, M. A.
1916 „ S. B. Bondale, M. A.
1919 „ V. G. Paranjpe, M. A., LL. B., Ph. D.
1920 „ G. H. Kelkar, M. A.
1922 „ M. T. Patwardhan, M. A.
1924 „ V. A. Apte, M. A., L. T.
1927 „ C. R. Deodhar, M. A.
1928 „ P. V. Bapat, M. A.
1929 „ V. N. Kumbhare, M. A.
1930 May „ P. M. Limaye, M. A.
1930 June „ R. N. Joshi, B. Sc.

APPENDIX XVII

Head Masters of the M. M. E. School, Umbergaon and Dravid High School, Wai.

1919 G. N. Phatak, Esq., S. T. C.
1922 C. R. Dharap, Esq., S. T. C.
1923 N. Y. Dhavle, Esq., Matric.
1925 S. D. Mate, Esq., B. A., S. T. C.
1927 V. G. Gadgil, Esq., P. E., S. T. C.
1931 R. G. Gokhale, Esq., B. A., B. T.
1934 G. R. Kulkarni, Esq., B. A., B. T. (Offg. Head Master)

1910 H. S. Belvalkar, Esq., Matric
1910 N. S. Chitale, Esq., S. T. C.
1916 M. H. Gokhale, Esq., M. A., S. T. C.[1]
1919 G. V. Dhavlikar, Esq., M. A., S. T. C.

APPENDIX XVIII

FERGUSSON COLLEGE M. A.'S.

(Roman figure indicates the Class obtained.)

1899

Inamdar B. D.
Limaye H. G.

1903

Chapekar S. N.
Dravid K. N.

1904

Bhopatkar L. B.
Dave N. P.
Kanitkar K. R.
Kanitkar R. A.

1905

Naik V. B. II
Kale V. G.
Marathe G. S.
Moholkar G. M.

1906

Chiplunkar S. P. II

1908

waminarayan J. C. I
Ghotankar T. M.
Sane G. G.
Kanetkar G. G. II
Lagu R. K. II

1909

Paranjpe M. R. II
Bhave L. G.
Joshi K. K.
Khadilkar P. R.
Oza P. M.
Bhide H. B. II

1910

Gokhale S. G. II
Kelkar G. H. II
Chinmulgund J. H.
Karve R. D.

1911

Limaye D. B. II
Patwardhan R. J. II
Kurne K. G.
Modak M. G.
Bhate G. V.
Kripalani J. B.

1912

Bondale S. B. II
Gokhale V. D. II
Joshi M. K. II
Joshi S. V.
Khandekar S. G.
Mulay M. S.
Athale S. K.
Hukeri R. S.
Ranade V. G.
Vaidya G. V.

1913

Apte N. K.
Gharpure D. R.
Kanitkar S. R.
Kelkar K. V.
Phatak B. K.
Tilak D. B.
Kumbhare V. N.
Thosar R. B.
Hazari G. P.
Pawaskar H. V.

1914

Ranade R. D. I
Abhyankar K. V. II
Paranjpe V. G. II
Rajwade C. V. II
Godbole M. S. II
Gokhale M. H.
Jahagirdar R. A.
Bokil V. P.
Gurjar M. P.
Karandikar S. V.
Manke L. W.
Wagh W. G.
Bhate H. V.
Shaikh Gani Md. B.

1915

Padhye P. G. II
Jog V. K. II
Kotibhaskar M.G. II
Mate S. M.
Panse V. K.
Adhye K. P.
Mohoni D. K.
Sardesai V. N.
Sathe M. D.
Chandrachud A. G.
Udeshi M. G.

1916

Kamdar K. H. II
Limaye K. G. II
Joshi C. V. II
Kewalramani G. G. II
Kewalramani M. K. II
Thakur B. T. II
Datar S. N. II
Dhavlikar G. V.
Dighe Y. L.
Gujrathi B. L.
Pardeshi J. M.
Patwardhan B. R.
Joshi L. H.
Kulkarni V. V.
Bhide G. T.
Nawathe Y. D.
Bapat D. V.
Mavlankar S. V.
Mulay B. V.
Patwardhan N. M.
Hardikar T. B.
Shintre R. P.
Athavale N. M.
Chandrachud A. G.
Joshi R. V.
Mundlay R. B.
Malshe G. G.
Hardikar Tapibai

1917

Phadke N. S. II
Kolhatkar L. B II
Baichawal S. G.
Kale S. G.
Sathye G. V.
Bhagwat N. K.

Betsur M. N.
Josni S. G.
Joshi S. L.
Pandit P. N.
Kale G. V.
Nene H. N.
Deodhar D. B.
Indapurkar D. L.
Joshi Y. D.
Shanbhag M. M.
Apte V. A.
Deokar D. G.
Marathe S. S.
Yeolekar T. G.

1918

Beri S. G. II
Gode P. K.
Bhide M. R.
Divakar R. R.
Kelkar R. H.
Damle N. G.

1919

Pandit S. V. II
Bapat P. V.
Kulkarni K. P.
Dandekar S. V.

1920

Deodhar C. R. II
Lele B. C. II
Limaye P. M. II
Kulkarni K. R.
Desai S. S.
Parkhe D. V.
Bapat V. R.
Ponkshe S. Y.
Ruikar R. S.

1921

Patwardhan V. P. II
Sane G. K. II
Maydeo V. G.
Dhamdhere M. R.
Joshi D. G.
Md. Rahimuddin
Vaidya K. K.

1922

Watwe K. N. II
Palande M. R. II
Agashe Y. R.
Joshi N. G.
Belvi R. D.
Godambe G. A.
Datar S. M.
Londhe D. G.
Bagi B. B.

1923

Purandare N. H. II
Puranik G. H. II
Khandekar R. K.
Abhyankar G. V.
Jogdeo M. V.
Suru N. G. II
Kanade S. G.
Karve D. G. II
Rai Shyama Charan
Gogate V. S. II
Modak M. S. II
Jahagirdar G. R.

1924

Kinkar N. V. II
Kher S. A. II
Lal Shavak Ardeshir II
Bhagwat G. V. II
Barve P. H.
Deshpande P. Y.
Pradhan D. G.
Vidwans M. D.
Bapat D. V.
Phatak Y. R.

1925

Joag R. S. II
Kolhatkar Vimala II
Parasnis S. R.
Harnahalli A. S.
Agashe H. K.
Divekar D. V.
Shevde M. K.
Phadke V. R.
Sakalle B. K.
Bapat Shanta
Bhavsar H. G.

1926

Bhagwat G. V. I
Chandratreya M. L. I
Yerawadekar D. G. II
Wadekar R. D. II
Chakravarti Rangacharya II
Chiplonkar G. V. II
Gokhale S. G. II
Wadekar D. D. II
Panse Venu Narayan
Shaligram D. V.
Mokshagundam K.
Nene D. N.

1927

Joshi R. W. II
Kolhatkar Krishnabai II
Pol B. N. II
Bedekar V. M.
Kokil G. R.
Nandedkar B. M.
Bapat P. W.
Nene H. N.
Parasnis S. R.

1928

Kulkarni T. G. II
Wali M. P. II
Kanetkar B.M. II
Mulbagal M. II
Saraf A. S.
Nagarkar N. G.
Lavate K. B.

1929

Kelkar N. R. II
Apte D. V. II
Katti Sheshagiri Rao II
Palekar Hallappa Naik II
Karandikar G. K. II
Joshi S. V.
Kulkarni D. M.
Tadpatrikar S. N.
Nandigram Subba Rao

1930

Phadke N. H. I
Damodare S. G. II
Konnur H. B. II
Narasinha M. V. II
Hanbarhatty K. M. II
Joshi N. B. II
Agashe P. B. II
Bhalerao C. N.
Ambekar S. B.
Gharpure N. K.
Kanetkar S. K.
Karmarkar M. G.
Shekdar Malati
Syd. Md. Hafiz
Dhekne M. R.
Pavani V. R.
Shimpi H. Z.
Kenchappa K.
Paranjape L. M.

1931

Kaulgud R. R. II
Damle V. P. II
Gorhe B. M. II
Tukol T. K. II
Kashikar L. V. II
Likhite B. L.
Chimade N. I.

1932

Vaidya N. V. II
Parasnis N. R. II
R. Iyengar II
Shriniwas Rangacharya T. N.
Javaly S. II
Deshpande R. V.
Tanksale D. H.
Hosadurg C. S.
Javali S. C.
Upalekar S. M.
Uppal B. L.
Godbole L. K.
Limaye G. J.

1933

Pathak W. B. I
Deshpande M. K. II
Bhupalam R. P. II
Doddballapur S. G. II
Kashyap K. K. II
Ranade V. R. II
Bapat K. D.
Balchandani V. W.
Belalu T. U.
Bellur G.
Chandrashekar S. H
Md. Khalibullah
Nanjappa S.
Sansare S. D.
Deshpande C. V.

1934

Khawja B. II
Joshi G. M. II
Nirantar G. B. II
Wadparekh A. A. II
Vanikar V. S. II
Dani J. R. II
Deshpande D. T.
Gondhalekar S. B.
Kanetkar Kamala
Mauskar S. D.
Bellubi C.
Nagnoor M. G.
Smith L. E.
Kallapur S.

APPENDIX XIX.

FERGUSSON COLLGGE

FIRST CLASS B. A'S.

1903

Bhide M. V.

1908

Kelkar G. H.
Awati P. R.
Kuntay Y. K.

1909

Godbole Y. A.

1911

Godbole M. S.
Bhide V. S.

1912

Gujar V. R.
Kamdar K. H.
Devlalkar T. K.

1913

Kevalramani M. K.

1914

Bhide V. N.
Chandratreya M. L.
Shah N. M.

1916

Beri S. G.
Pandit S. V.

1917

Athavale R. B.
Bapat V. R.
Limaye P. M.
Nayak N. V.

1918

Bagi B. B.
Joshi P. N.
Shah T. M.
Vaidya P. L.

1919

Bokil D. K.
Damdhere M. R.
Dhopate B. W.
Guggali G. H.
Kale M. W.
Patwardhan B. M.
Lotlikar V. M.

1920

Mahajani G. S.
Phatak Y. R.
Sardesai S. G.
Patravali D. P.

1921

Bhagwat G. V.
Gadgil B. V.
Purandare N. H.
Wadekar R. D.

1922

Takle G. G.
Wadekar D. D.

1923

Nene D. N.
Chavan S. B.

1924

Karkhanis N. D.
Patwardhan S. G.
Bedekar V. M.
Kulkarni T. G.
Shah R. P.

1925

Mahajani V. S.
Nandedkar B. M.
Joshi R. W.

1927

Agashe P. B.
Bapat V. M.
Aragade S. K.
Shah S. M.

1928

Vaidya N. V.
Joshi D. S.
Palkar G. R.
Phadke N. H.
Tongaonkar G. R.

1929

Bhirud D. S.

1930

Laddu R. D.
Thawani V. D.

1931

Purandare T. D.
Gokhale R. D.
Ranade V. R.

1932

Bhat Lilavati Moreshwar

1933

Rayarikar D. R.

1934

Paranjpe K. D.
Barve S. G.
Kothurkar V. K.
Ingle N. B.
Muzumdar G. M.
Rudre V. N.
Zambre A. T.

APPENDIX XX

FERGUSSON COLLEGE: FIRST CLASS B. Sc.'s

1894

Paranjpye R. P.

1913

Sowani S. V.

1919

Kane V. V.
Karve D. D.
Joshi R. N.

1920

Kirloskar M. V.
Bokil D. K.
Ranade S. B.

1921

Damle N. R.
Sardesai S. G.

1923

Bokil K. V.
Nargund K. S.
Bhide D. L.

1925

Karkhanis N. D.
Pandit G. N.

1926

Deshpande K. N.
Paranjpye Shakuntala R.

1927

Deshpande B. B.
Athavale G. R.
Karmarkar D. V.

1928

Ketkar V. V.

1929

Inamdar G. R.
Oka N. G.
Bedekar G. W.

1930

Sukhatme A. V.
Dikshit K. R.

1931

Dikshit M. G.
Kelkar D. V.
Patel B. A.
Sane G. R.
Gothoskar V. W.
Kanetkar V. G.
Kelkar G. R.

1932

Mehta S. M.
Sukhatme P. V.
Shiveshwarkar S. W.
Supekar A. V.

1933

Palekar G. C.
Hebalkar G. K.
Shah M. H.
Gajera K. R.
Suryawamsi S. B.
Tongaonkar B. R.
Vani N. K.
Purandare G. N.

1934

Garde G. M.
Brahmbhatt B. B.
Joshi V. M.
Kamat A. R.
Pendharkar V. G.
Gharse M. S.
Gupte R. D.
Kelkar V. N.
Kulkarni D. A.
Kelkar C. G.

1935

Shirali S. S.
Patel R. B.
Joshi A. T.

APPENDIX XXI

WILLINGDON COLLEGE M. A.'S

1923

Gajendragadkar K. V.

1924

Gokhale D. L. I
Kashikar P. K. I

1926

Kampli G. D.

1927

Mate G. R.

1928

Khadilkar P. D.

1929

Patwardhan M. V. I
Chitale R. B. II
Dixit S. S. II
Bopardikar B. R.

1930

Upadhye A. N. I
Ogle S. L.
Phadke N. V.

1931

Karandikar G. A.
Kurlekar V. V.

1932

Soman R. V.

1933

Gokhale H. S.
Joglekar G. B.

1934

Bhate M. G. I
Nagarhalli V. H.
Patwardhan L. G.

APPENDIX XXII

WILLINGDON COLLEGE

FIRST CLASS B. A.'S

1926

Patwardhan M. V.

1927

Patil T. K.

1929

Dravid N. K. Marathe R. G.

1931

Mushrif M. P. Chaugule B. A.

1934

Bodas H. B.

APPENDIX XXIII

UNIVERSITY PRIZE WINNERS AND SCHOLARS FROM FERGUSSON AND WILLINGDON COLLEGES.

I Exra-Examination Scholarships and Prizes.

1 The Government of India Foreign Scholarship.

1896 Paranjpye, R. P. 1921 Mahajani, G. S.

1921 Vaidya, P. L. (Oriental)

2 The Sir Mangaldas Nathoobhoy Travelling Fellowship (Awarded to students going abroad for education).

1913 Kelkar, G. H., M. A. 1917 Kotibhaskar, M.G., M.A., B.Sc.

3 The Springer Research Scholarship.

1917 Paranjpe, G. R., B. Sc. 1928 Vaidya, P. L., M. A.

4 The Ashburner Prize (Awarded to the best essay on a subject connected with Indian Arts, Manufacture or Agriculture.)

1923 Damle, N. R., B. Sc.

5 The Homejee Cursetjee Dady Prize (For the best English essay on some literary or historical subject.)

1918	Bhagwat, V. K., B. SC.	1923	Datar, S. M., M. A. (An extra prize of Rs. 320.)

6 The Vishwanath Narayan Mandlik Gold Medal (For the best essay in Sanskrit.)

1900	Limaye, H. G. (M. A.)	1922	Dhamdhere, M. R. (M. A.)
1923	Devdhar, C, R. (M. A.)	1924	Lele, B. C. (M. A.)

7 The Narayan Mahadeo Paramanand Prize (For the best essay in Marathi or Gujarati).

1904	Sonavane, B. S. (Marathi)	1918	Phadke, N. S., M. A. (Marathi)
1924	Yerawadekar, D. G., B. A. (Marathi) Parasnis, S. R., B. A. "		

II M. A. Examination.

8 The Chancellor's Medal (For the highest marks in First Class at the M. A. Examination, by rotation among subjects.)

1914	Ranade, R. D.	1926	Chandratreya, M. L.

9 The Bhagwandas Purshottumdas Sanskrit Scholarship. (For the highest marks in Sanskrit at the M. A. Examination.)

1914	Abhyankar, K. V.	1920	Lele, B. C.
1925	Joag, R. S.	*1929	Patwardhan, M. V.

10 The Kashinath Trimbak Telang Gold Medal and Prize (For the highest marks in History or Philosophy at the M. A. Examination.)

1917	Phadke, N. S. (Phil.)	1919	Pandit, S. V. (Phil.)
1920	Limaye, P. M. (Hist.)	1921	Patwardhan, V. P. Sane, G. K. } (Phil.)
1922	Palande, M. R. (Hist.)	1923	Gogate, V. S. (Phil.)

11 The Sir Lawrence Jenkins Scholarship (For passing the M. A. Examination with the highest marks among applicants prosecuting law studies.)

1926 Yerawadekar, D. G.

* Willingdon College.

12 The Sir W. Wedderburn Memorial Scholarship (For passing the M. A. Examination with the highest marks in History).

1922	Palande, M. R.	1923	Karve, D. G.

13 The Sujna Gokul Zala Vedant Prize (For proficiency in Vedant, at the M. A. Examination).

1892 Deshpande, V. V., B. A.

III B. A. & B. Sc. Examinations.

14 The Sir James Fergusson Scholarship (For the highest marks at the B. A. or B. Sc. examinations in alternate years.)

1894	Paranjpye, R. P. B. Sc.	1917	Limaye, P. M. B. A.
1921	Bhagwat, G. V. B. A.	1935	Shirali, S. S. B. Sc.

15 The Duke of Edinburgh Fellowship (For the highest marks in First Class Honours at the B. A. Examination.)

1911	Godbole, M. S.	1914	Shah, N. M.
1920	Mahajani, G. S.	1928	Palkar, G. R.

1930 Thavani, V. D.

16 The Pragji Thackersey Moolji Science Scholarships (Awarded annually to the candidates standing highest in Science at the B. Sc. and B. A. Examinations in specified groups.)

1920	Ranade, S. B. (B. Sc.)	1924	Karkhanis, N. D. (B. A.)

1932 Shiweshwarkar S. W. (B. Sc.)

17 The Sardar Bhimrao Ramrao Akbarnavis Science Scholarship (For the highest marks in the principal subject at the B. Sc. examination to an applicant from Belgaum, Dharwar, Kolhapur or Sangli.)

1921	Damle, N. R.	1923	Datar, A. S.
1925	Gajendragadkar, N. G.	1929	Inamdar, G. R.

1933 Hebalkar, G. K.

18 The Gangadas Rangildas Scholarship (Awarded to a Hindu candidate for the highest marks at the B. A. Examination provided he does not secure the Duke of Edinburgh Fellowship or the Sir James Fergusson (Arts) Scholarship.)

1911	Bhide V. S.	1912	Gujar V. R.
1914	Bhide V. N.	*1929	Dravid N. K.

19 The Ellis Scholarship (For the highest marks in Compulsory English at the B. A. Examination.)

1913 Jog, V. K. 1921 Burgul, R. N.
1925 Nandedkar, B. M. 1934 Barve, S. G.

20 The Bhau Daji Prize. (For the highest marks in Sanskrit at the B. A. Examination with First Class Honours.)

1898 Kotibhaskar, A. S. 1904 Deshpande, A. R.
1908 Kuntay, Y. K. 1911 Abhyankar, K. V.
1917 Athavale, R. B. 1918 Vaidya, P. L.
1921 Purandare, N. H. 1928 Vaidya, N. V.
*1929 Dravid, N. K.

21 The James Taylor Prize (For the highest marks in History and Economics at the B. A. Examination).

1912 Gujar, V. R. 1917 Limaye, P. M.
1934 Barve S. G.

22 The Cobden Club Medal (For the highest marks at the B. A. Examination with Economics Honours.)

1921 Karve, D. G. 1934 Barve, S. G.

23 The Pralhad Sitaram Patwardhan Scholarship (For the highest marks in Mental and Moral Philosophy with Honours).

1912 Bhate, H. V. 1914 Phadke, N. S.
1917 Dandekar, S. V. 1919 Patwardhan, V. P.
1921 Karkhanis, V. D. 1923 *Kolhatkar, Vimala*
1931 Sansare, S. D.

24 The Narayan Vasudeo Scholarship (For the highest marks in Science at the B. A. Examination with Honours, in the specified group.)

1892 Sardesai, B. B. 1896 Jatkar, K. H.
1908 Awati P. R. 1911 Bhide, V. S.
1920 Sardesai, S. G. 1924 Shah, R. P.

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* Willingdon College.

IV

Inter Arts Examination.

25 The Bai Dayacore Morarbhoy Vrijbhukhandas Scholarship (Awarded to the candidate with the second highest marks in Sanskrit at the Intermediate Examination in Arts. Up to 1913 awarded to the highest candidate in Sanskrit at the Previous Examination.)

1897 Ghate, V. S. 1899 Bhide, M. V.
1904 Dandekar, K. S. 1905 Kuntay, Y. K.
1906 Godbole, Y. A.
1908 Abhyankar, K. V.; Apte, N. K. 1910 Bhadkamkar, B. V.; Chinchalkar, S. P.
1918 Mahajani, G. S. *1923 Adarkar, B. P.; Mahajani, V. S.
*1925 Dixit, W. J. *1926 Palkar, G. R.

26 The Bai Jaiji Pallonji Lalkaka, Scholarship. (To a female candidate passing highest at the Intermediate Examination).

1927 *Gokhale, Tara.*

27 The Dr. F. G. Selby Memorial Scholarship (For the highest marks in Logic at the B. A. Examination.)

1932 Kothurkar, V. R.

28 The Gangabai Bhat Scholarship (Awarded to a female unmarried Hindu Candidate obtaining the highest marks at the Inter Arts Examination; failing a female candidate awarded to a male; up to 1913 at the Previous Examination.)

1895 *Kelavkar, Krishnabai* 1897 *Navarange, Kashibai*
1900 Bhide, M. V. 1905 *Jadhav, Vithabai*
1914 *Pawar, Putalabai* 1918 *Dhopeshwarkar, Godu*
1924 *Karmarkar, Iravati G.* 1927 *Gokhale, Tara*

29 The Hughlings Prize. (For passing the Inter Arts with the highest marks in English; awarded at the Previous Examination up to 1913).

1891 Kelkar, K. H. 1899 Bhide, M. V.
1932 Barve, S. G.

30 The Ibrahim Rahimtulla Khoja Scholarship (Awarded to the Mohamedan Khoja candidate passing the Inter Arts Examination with the highest marks).

1927 Merchant, M. A.

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* Willingdon College.

31 The Shivchand Amarchand Talakchand Jain Literature Scholarship (For passing the Inter Arts Examination with the highest marks in Ardhamagadhi).

1909	Abhyankar, K. V.	1911	Karmarkar, R. D.
1918	Suru, N. G.	*1926	Abhyankar, V. A.
*1927	Pharate, A. T.	1928	Soman, G. R.
*1929	Chaugule, B. A.	*1930	Ekhande, S. B.
*1931	Nandrekar, N. A.	*1932	Shiyekar, S. A.
*1933	Gandhi, H. B.	*1934	Patil, B. D.

32 The Sir Frank Souter Scholarship (Awarded to the Mohamedan candidate obtaining the highest marks at the Inter Arts Examination).

1924 Saied. A. A.

33 The Varjivandas Madhavdas Sanskrit Scholarship (For the highest marks in Sanskrit at the I. A. Examination.)

1890	Datar, A. N.	1893	Joshi, M. M.
1894	Jog, S. B.	1895	Paranjape, G. B.
1900	Bhide, M. V.	1905	Bhide. H. B.
1906	Kuntay, Y. K.	1908	Bhide, V. S.
1909	Abhyankar, K. V.	1911	Karmarkar, R. D.
1918	Suru, N. G.	1919	Limaye, V. P.
*1924	Patwardhan, M. V.	1925	Khare, W. K.
*1926	Palkar, G. R.	*1927	Dravid N. K.

34 The Vinayekrao Jagannathji Sunkersett Prize (For the highest marks in Sanskrit at the I. Arts Examination; upto 1913 at the Previous Examination.)

1886	Patankar, N. P.	1887	Kelkar, N. K.
1888	Ghate, S. D.	1892	Joshi, M. M.
1893	Jog, S. B.	1894	Kale, N. R.
1897	Ghate, V. S.	1899	Bhide, M. V.
1904	Dandekar, K. S.	1905	Kuntay, Y. K.
1906	Godbole, Y. A.	1908	Abhyankar, K. V.
1908	Apte, N. K.	1910	Bhadkamkar, B. V. Chinchalkar, S. P.
1918	Suru, N. G.	1919	Limaye, V. P.
1924	Patwardhan, M. V.	1925	Khare, W. K.
1926	Palkar, G. R.	1927	Dravid, N. K.

* Willingdon College.

35 The Wordsworth Scholarship and Prize (For passing the Inter Arts Examination with the highest marks in Indian History and Administration. Upto 1913 for proficiency in History at the B. A. Examination.)

1908 Awati, P. R.
1912 Gujar, V. R.
1924 Janorkar, G. V.
1932 Barve, S. G.

V. I. Sc. Examination.

36 The Dr. Tribhowandass Motichand Shah Scholarship (Awarded to the Jain candidate passing the I. Sc. Examination with highest number of marks.)

1910 Vardya, B. K.

37 The Gibbs Prize. (For the highest marks at the I. Sc. Examination; upto 1913 at the Inter Arts Examination.)

1895 Paranjpye, R. P.
1904 Dandavate, P. G.
1907 Barve, V. N.
1913 Beri, S. G.
1921 Anantha Krishnamacharia, N. C.
1925 Aiyangar, N. G.
1926 Gurushahani, R. L.
1927 Navare, V. D.

38 The Moos Medal (For passing the Inter Science Examination with Distinction in a specified group).

1930 Kelkar, V. V.

39 The Satyawati L. S. Scholarship (For the highest marks at I. Sc. Examination to a Hindu female candidate.)

1927 *Gujar, Raju*
1929 *Chavan, Indira*
1933 *Bhat, Indumati*
1935 *Bhate, Pramila*

40 The Pestonji Hormasji Cama Scholarship (Awarded to a female candidate obtaining the highest marks at the Inter Science Examination in B Group).

1924 *Kapileshwarkar, Pramila S.*

41 The Sir Dinshaw Maneckjee Petit (First Bart) Science Scholarship (For passing the I. Sc. examination in the first class with highest marks).

1917 Gokarna, R. A.
1923 Pandit, G. N.
1924 Bapat, S. B.
1926 Ketkar, V. V.
1927 Bedekar, G. V.
1930 Shiveshwarkar, S. W.

APPENDIX XXIV

UNIVERSITY SCHOLARS AND PRIZE-WINNERS AT THE MATRICULATION EXAMINATION.

1 The Juggonnath Sunkersett Sanskrit Scholarship.

*1880 Arte, B. R.
*1881 Bodas L. C.
1882 Date, N. K.
*1883 Joshi, B. V. / Panse, N. S.
*1884 Paranjpe, S. M.
*1885 Patankar, N. P.
*1886 Namjoshi, R. A.
*1889 Karandikar, S. S.
*1890 Joshi, M. M.
*1892 Jog, S. B.
*1893 Datar, S. G.
*1895 Oka, J. V.
1896 Naik, L. V.
*1897 Gokhale, D. R.
*1900 Bapat, P. P.
*1901 Lele, M. G.
*1906 Nijsure, V. H. / Dharmadhikari, D. M.
*1907 Abhyankar, K. V. / Bhagwat, P. M.
1909 Deshpande, D. N.
*1911 Tambe, D. V.‡ / Redkar, A. S.
1912 Vaidya, P. L.
1916 Suru, N. G.
1917 Purandare, N. H.
*1925 Tarkunde, V. M. / Shikhare, D. P.
1927 Tongaonkar, P. R
1929 Kaduskar, S L.
1930 Bhadbhade, M. S.

2 The Dosabhai Framji Cama Scholarship (Awarded annually to the candidate who passes the Matriculation Examination with the highest number of marks, provided it is not awarded to a Parsee candidate, standing among the first ten).

1900 Bapat, P. P.
1906 Dharmadhikari, D. M.
1925 Tarkunde, V. M.

3 The Ellis Prize for proficiency in an Oriental Language.

1899 Kulkarni, B. A.
1907 Joshi, N. G.
1917 Sathe, K. B.

4 The Bai Manekbai Byramjee Jeejeebhoy Prize for proficiency in English, History or Mathematics.

1926 Deshpande, M. V.
1927 Bal, N. V.

5 The Sir Frank Souter Scholarship (For the highest marks in Persian awarded to a Muhammedan candidate.)

1923 Shaikh, Abdus Sayid Abdul.

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* 1st Scholarship.

‡ N. E. S. Satara.

6 The Diwan Bahadur Laxman Jagannath Vaidya Scholarship (Awarded to the highest candidate of Kayastha Prabhu community).

1896 Kulkarni, S. A. 1918 Deshmukh, G. K.
1927 Dixit, S. G. 1930 Gupte, R. D.

7 The Vallabdas Valji Scholarship (Awarded to a Bhatia candidate obtaining the highest Marks in Sanskrit or in English,)

1923 Bhatia, J. S. 1930 Asher, P. T,

8 The Narayan Mahadeo Parmanand Prize (For the highest marks in any Vernacular.)

1911 *Gharpure Kamalabai*
1912 *Hivargaonkar Dwarkabai*

9 The Chatfield Scholarship (Awarded to the highest among the sons and daughters of teachers of Vernacular Schools).

1922 } Joshi, G. M.
Deshpande, S. K. (N. E. S. Satara)

10 The Miss Yamunabai Dalvi Scholarship (Awarded to a female candidate for the highest marks in Sanskrit.)

1909 *Hardikar, Tapibai,* 1910 *Dongre, Thakubai.*
1919 *Hivargaonkar Dwarkabai*

11 The Mrs. Gangubai R. V. Dhamankar Scholarship (Awarded to the Maratha female candidate obtaining the highest marks.)

1910 *Pawar Radhabai.*

APPENDIX XXV

College Fellows and Prizemen.

(a) Dakshina Fellows, Fergusson College.

1896

Paranjpye, R. P. (B. SC.)
Patwardhan, D. M. (B. A.)
Chandrachud, N. B. (B. A.)
Garde, M. B. (from Oct. to Dec.)

1897

Limaye, J. D.
Sathaye, P. V. (B. A.)
Sant, S. B. (B. A.)

1898

Sathaye, P. V. (B. A.)
Jatkar, K. H. (B. A.)
Sant, S. B. (B. A.)

1899

Limaye, H. G. (B. A.)
Kotibhaskar, A. S. (B. A.)
Kulkarni, S. P. (B. A.)

1900

Limaye, H. G. (M. A.)
Deshpande, V. V. (B. A.)
Mutalik Desai, D. L. (B. A.)

1901

Deshpande, V. V. (B. A.)
Karandikar, S. V. (B. A.)
Kanitkar, K. R. (B. A., B. Sc.)

1902

Kanitkar, K. R. (B. A., B. Sc.)
Mhaiskar, A. Y. (B. A.)
Naik, V. B. (B. A.)
Kulkarni, M. R.

1903

Naik, V. B. (B. A.)
Limaye, D. R. (B. A.)
Kanitkar, R. A. (B. A.)

1904

Kanitkar, R. A. (B. A.)
Karve, R. D. (B. A.)
Bhide, M. V. (B. A.)

1905

Kale, V. G. (B. A.)
Chiplunkar, P. S. (B. A.)
Phatak, M. N. (B. A.)

1906

Chiplunkar, P. S. (B. A.)
Joshi, N. V. (B. A.)
Khare, K. G. (B. A.)

1907

Khare, K. G. (B. A.)
Kanetkar, G. G. (B. A.)
Dandawate, P. G. (B. A.)

1908

Kanetkar, G. G. (B. A.)	Bhide, H. B. (B. A.)
Firode, K. S. (B. A.)	

1909

Kuntay, Y. K. (B. A.)	Kelkar, G. H. (B. A.)
Awati, P. R. (B. A.)	Sathaye, S. V. (B. A.)

1910

Kelkar, G. H. (B. A.)	Godbole, Y. A. (B. A.)
Bhate, B. K. (B. A.)	

1911

Gokhale, V. D. (B. A.)	Gharpure, D. R. (B. A.)
Gokhale, B. K. (B. A.)	

1912

Godbole, M. S. (B. A.)	Bhide, V. S. (B. A.)
Apte, N. K. (B. A)	Abhyankar, K. V. (B. A.)

1913

Deolalkar, T. K. (B. A.)	Chandrachud, A. G. (B. A.)
Kamdar, K. H. (B. A.)	

1914

Sovani, S V. (B. SC.)	Kewalramani, M. K. (B. A)
Joag, V. K. (B. A,)	

1915–16

Shah, N. M. (B. A.)	Bhide, V. N. (B. A.)
Chandratreya, M. L. (B A.)	Kewalramani, G. G. (B. A.)

1916–17

Beri, S. G. (B. A)	Dev, R. R. (B. SC.)
Bodas, P. K. (B. A.)	

1917–18

Limaye, P. M. (B. A.)	Nayak, N. V. (B. A.)
Athawale, R. B. (B. A)	Bapat, V. R. (B. A.)

1918–19

Guggali, G. H. (B. A.)	Dhamdhere, M. R. (B. A)
Joshi, R. N. (B. SC.)	

1919-20

Shah, T. M. (B. A.)
Joshi, P. N. (B. A.)
Bagi, B. B. (B. A.)

1920-21

Mahajani, G. S.
Sardesai, S. G.
Phatak, Y. R.

1921-22

Bhagvat, G. V. (B. A.)
Gadgil, B. V. (B. A.)
Purandare, N. H. (B. A.)

1922-23

Takale, G. G. (B. A.)
Deshmukh, G. K. (B. A.)
Wadekar, D. D. (B. A.)

1923-24

Nene, D. N. (B. A.)
Bokil, K. V. (B. A.)
Chavan, S. B. (B. A.)
Joag, R. S. (B. A.)

1924-25

Kulkarni, T. G. (B. A.)
Patwardhan, S. G. (B. A.)
Karkhanis, N. D. (B. A.)

1925-26

Mahajani, V. S. (B. A.)
Joshi, R. W. (B. A.)
Nandedkar, B. M. (B. A.)

1926-27

Miss Paranjpye Shakuntala (B. SC.)
Mrs. Karve, Irawati, (B. A.)
Deshpande, K. N. (B. SC.)
Kanetkar, B. M. (B. A.)

1927-28

Agashe, P. B. (B. A.)
Shah, S. M. (B. A.)
Athawale, G. R. (B. SC.)
Karmarkar, D. V. (B. SC.)

1928-29

Ketkar, V. V. (B. SC.)
Tongaonkar, G. R. (B. A.)
Vaidya, N. V. (B. A.)

1929-30

Bedekar, G. V. (B. SC.)
Inamdar G. R. (B. SC.)
Bhirud, D. S. (B. A.)
Thakar, R. V. (B. SC.)

1930–31

Thawani, V. D. (B. A.)
Laddu, R. D. (B. A.)
Sukhatme, A. V. (B. Sc.)

1931–32

Purandare, T. D. (B. A.)
Patel, B. A. (B. Sc.)
Ranade, V. R. (B. A.)

1932–33

Shiweshwarkar, S. V. (B. Sc.)
Sukhatme, P. V. (B. Sc.)
Miss Leela, Bhat (B. A.)
Supekar, A. V. (B. Sc.)
Kulkarni, D. G. (B. Sc.)
Phansalkar, S. L. (B. Sc.)

1933–34

Hebalkar, G. K. (B. Sc.)
Rayarikar, D. R. (B. A.)
Palekar, G. C. (B. Sc.)

1934–35

Barve, S. G. (B. A.)
Kothurkar, V. K. (B. A.)
Joshi, V. M. (B. Sc.)
Kamat, A. R. (B. A.)

(b) College Fellows, Willingdon College.

1923–24

Kampli, G. D. (B. A.)
Soman, R. V. (B. A.)

1924–25

Mate, G. R. (B. A.)
Samant, R. G. (B. A.)

1925–26

Dixit, S. S. (B. A.)
Jog, N. G. (B. A.)

1926–27

Patwardhan, M. V. (B. A.)
Kulkarni, N. P. (B. A.)

1927–28

Patil, T. K. (B. A.)

1928–29

Upadhye, A. N. (B. A.)
Ogale, S. L. (B. A.)

1929–30

Dravid. N. K. (B. A.)
Marathe, R. G. (B. A.)

1930–31

Ogale K. V. (B. A.)

1931–32

Mushrif M. P. (B. A.) Chaugule, B. A. (B. A.)

1932–33

Ekhande S. B. (B. A.)

1933–34

T. Shamanna, (B. A.)

1934–35

Bodas H. B.

Takale, G. G. (B. A.)

(c) THE SIR JAMES FERGUSSON PRIZE

(Awarded to the student standing highest at the First Year in Arts Examination; up to 1913 awarded at the Previous Examination.)

1887 Jogalekar, S. R.
1889 Pendse, N. B.
1891 Sapre, N. V.
1893 Jog, S. B.
1896 Vaidya, P. R.
1898 Abhyankar, L. R.
1900 Karve, R. D.
1902 Khare, K. G.
1904 Bhide, H. B.
1906 Kuntay, Y. K. (Inter Arts)
1908 Godbole, M. S.
1910 Bhadkamkar, B. V.
1912 Agashe, S. K.
1914 Bhide, B. V.; Guggali, G. H.
1916 Lotlikar, V. M.
1918 Limaye, V. P.
1920 Bhosekar, G. V.
1922 Agarwale, C. B.
1924 Khare, V. K.
1926 Tarkunde V. M.
1928 Tongaonkar, P. R.
1930 Hebalkar, G. K.
1932 Rajwade, S. G.
1934 Abhyankar, G. K.

1888 Namjoshi, R. A.
1890 Bhide, G. C.
1892 Paranjpye, R. P.
1894 Kale, N. R.
1897 Bendre, K. G.
1899 Bhide, M. V.
1901 Deshpande, A. R.
1903 Khare, K. G. (Inter Arts)
1905 Kuntay, Y. K.
1907 Godbole, Y. A.
1909 Bapat, S. V.
1911 Chandratreya, M. L.
1913 Gore, M. V.
1917 Bhagwat, G. V.
1919 Ganu, B. V.
1921 Karkhanis, N. D.
1923 Pradhan, D. R.
1925 Tongaonkar, G. R.
1927 Marathe, S. C.
1929 Deodhar, V. S.
1931 Barve, S. G.
1933 Shah, J. V.
1935 Gharse, V. S.

(d) "THE HARI GOVIND LIMAYE PRIZE"

(To be given from year to year for the best essay in History or Economics, entered for competition)

1925	Janorkar, G. V.	1926	Bhalerao, C. N.
1927	Bhalerao, C. N.	1928	Limaye, D. H.
1929	Shidore, D. V.	1932	Mysore, V. N.
1933	Pardeshi, C. G.	1934	Kogekar, S. V.

(e) "THE SIR WILLIAM WEDERBURN PRIZES"

(For the first two best essays on History, Economics, Politics or Sociology to be competed for, by any undergraduate student of the Fergusson college)

1925	*Janorkar, G. V.	1931	*Gadgil, V. V.
1926	*Janorkar, G. V.	1932	*Borwankar, Y. G.
1927	*Vaidya J. G.	1932	§Pardeshi, C. G.
"	§Khatawkar S. M.	1933	*Pardeshi, C. G.
1928	*Dhekne M. R.	"	§Joshi, K. G.
"	§Khan, H. K.	"	§Purandare, G. N.
1929	*Joshi, S M.	1934	*Barve, S. G.
"	§Dhekne, M. R.	"	§Kogekar, S. V.
"	§Paithankar, D. M.		

(f) THE DR. R. P. PARANJPYE PRIZE

(For the best essay on a pure or applied mathematical subject)

1926	Mahajani, V. S.	1928	Palkar, G. R.
1929	Kulkarni, S. K.	1929	Kaparekar, D. R.
1930	Oke, N. G.	1931	Chandratreya, G. L.
1932	Mokashi, U. S.	1934	Joshi, V. M.

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* 1st Prize. § 2nd Prize.

APPENDIX XXVI

(a) The Kagal Prize (Awarded to the highest among successful Matriculates from the School).

1885	Patankar, N. P.	1886	Namjoshi, R. A.
1887	Mehendale, B. R.	1888	Datar, A. N.
1889	Karandikar, S. S.	1890	Sapre, N. V.
1891	Deshpande, K. V.	1892	Jog, S. B.
1893	Bapat, V. B.		
1894	Gokhale, D. G.	*1895	Oak, J. V.
1896	Naik, L. V.	1897	Naik, K. V.
*1898	Kanitkar, R. A.	*1899	Karve, R. D.
*1900	Bapat P. P.	1901	Oka, S. R.
1902	Sathye, G. D.	1903	Joshi, V. R.
1904	Muzumdar, M. A.	1905	Bhate, B. K.
*1906	Dharmadhikari, D. M.	1907	Bhagwat, P. M.
1908	Bhate, G. K.	1909	Bhadkamkar, B. V.
1910	Bhide, V. N.	1911	Redkar, A. S.
1912	Pandit, B. A.	1913	Apte, A. R.
1914	Lotlikar, V. M.	1916	Khisti, S. G.
1917	Limaye, H. G.	1918	Gune, B. V.
1919	Bhide, M. P.	1920	Maideo, A. G.
1921	Tarkunde, B. M.	1922	Joshi, G. M.
1923	Shaikh, Abbas, A. H.	1924	Joshi, D. S.
*1925	Tarkunde, V. M.	1926	Kale S. V.
1927	Tengaonkar, P. R.	1928	Dixit, S. G.
1929	Luktuke, R. G.	1930	Barve, S. G.

* Highest in the Matriculation Examination.

1931 Rajwade, S. R. 1932 Godbole, D. G.
1933 Jaeel, K. D. 1934 Gharse, W. S.

(b) The Lord Reay Prize (For Good Conduct, to a successful candidate of the Matriculation Class).

1895 Sahasrabudhe, P. R. 1896 Naik, L. V.; Bhide, L.V
1897 Bhate, G. C. 1898 Kanitkar, R. A.
1899 Joshi, N. M.; Karve, R. D. 1900 Nene, D: R.
1901 Ghanekar, S.W.; Dhavale, N.Y. 1902 Oka, M. K.
1903 Chhatre, G. N. 1904 Kanitkar, S. R.
1905 Kale, M. G. 1906 Mavalankar N. R.
1907 Pavaskar, H. W. 1908 Mohoni, D. K.
1909 Cholkar, G. R. 1910 Nene, H. N.; Ajinkya, G. N.
1911 Virkar, S. N. 1912 Gore, M. V.
1913 Shrotriya, V. G. 1914 Lotlikar, V. M.
1916 Khandekar, R. K.; Pardeshi, B. L.
1917 Deshpande, G. A., Patwardhan, V. A.
1918 Bapat, R. V.; Deshmukh, G. K.
1919 Bhide, M. P.; Bhosekar, G. V.
1920 Karve, D. V.; Athale, R. S.
1921 Apte, D. V.; Barve, C. V.
1922 Phatak, T. G.; Gadgil, M. G.
1923 Manohar, N. Y. 1924 Gokhale, G. D.
1928 Dixit, S. G. 1929 Dhavale, V. N.
1930 Sapre, G. V.; Bhadbhade, M. S.
1931 Rajwade, S. R. 1932 Tatke, V. W.
1933 Deshpande, V. G.; Pradhan, M. R.
1934 Athale, P. S.

APPENDIX XXVII

Total number of Students in different institutions year by year.

Year.	N E School Poona 1	Fergusson College 2	Navin M. Shala 3	N. E. School Satara 4	M. M. E. School Umbergaon 5	Willingdon College 6	Wai Dravid High S. 7	Grand Total.
1880	336	...	...	...	...	...	...	
1881	501	...	...	...	...	...	...	
1882	593	..	...	...	...	...	...	
1883	732	...	...	...	...	...	...	
1884	1009	...	...	...	...	...	...	
1885	955	99	...	...	...	...	...	1054
1886	1072	133	...	...	...	...	...	1205
1887	1027	94	...	...	...	...	...	1121
1888	939	116	..	...	...	...	...	1055
1889	995	150	...	...	...	...	...	1145
1890	1056	240	..	...	...	...	...	1296
1891	1108	199	.	...	...	...	...	1307
1892	1029	243	...	...	...	...	...	1272
1893	901	276	...	...	...	...	...	1177
1894	891	281	...	...	...	...	...	1172
1895	889	292	...	...	...	...	..	1181
1896	990	213	...	...	...	...	...	1203
1897	316	348	...	...	.	...	...	664
1898	180	149	...	..	...	...	...	329
1899	227	282	110	...	...	...	...	619
1900	389	243	100	95	...	...	...	827
1901	320	267	108	215	...	...	...	910
1902	227	243	159	198	...	...	...	827
1903	172	263	75	145	...	...	...	655
1904	336	305	160	166	...	...	...	967
1905	488	369	213	202	...	...	...	1272
1906	686	470	385	238	...	...	...	1779
1907	722	500	415	182	...	...	...	1819
1908	741	527	369	226	...	...	...	1863

Year.	N. E. School Poona 1	Fergusson College 2	Navin M. Shala 3	N. E. School Satara 4	M. M. E. School Umbergaon 5	Willingdon College 6	Wai Dravid High S. 7	Grand Total.
1909	821	499	434	223	...	...	...	1977
1910	1138	610	530	236	...	...	...	2514
1911	1268	730	586	215	...	...	...	2799
1912	993	787	477	254	...	...	...	2511
1913	1484	953	685	300	...	...	...	3422
1914	1452	1188	700	300	...	...	...	3640
1915	1287	1046	521	342	...	...	...	3196
1916	1454	1440	472	350	...	...	...	3716
1917	1489	1241	462	402	...	...	...	3594
1918	1482	1078	387	450	...	...	...	3397
1919	1516	1171	463	523	...	...	...	3673
1920	1490	1096	514	539	69	219	...	3927
1921	1504	1058	572	522	66	215	...	3937
1922	1635	988	577	575	82	228	...	4085
1923	1487	926+29 Girls	537	628	70	427	...	4014
1924	1759	983+37 ,,	535	569	61	465	...	4409
1925	1835	1117+37 ,,	536	610	58	451	...	4644
1926	1760	1151+52 ,,	619	671	62	464	...	4779
1927	1927	1208+53 ,,	607	711	58	386	...	4950
1928	2012	1129+47 ,,	614	770	58	284	...	4914
1929	2001	1050+54 ,,	567	735	65	208	...	4680
1930	1924	1154+59 ,,	530	764	67	260	...	4758
1931	1876	1205+51 ,,	483+93 Girls	739	70	243	...	•4760
1932	1702	1500+53 ,,	509+116 ,,	784	74	380	...	5118
1933	1785	1374+54 ,,	524+121 ,,	807	95	328	...	5088
1934	1724	1189+76 ,,	448+135 ,,	805	109	359	336	5181
1935	1653‡	*1201+93 ,,	427+150 ,,	869§	126	400†	356	5275

‡ includes 78 girls.

* The total number (1294) includes 94 post graduate students.

§ includes 61 girls.

† includes 74 post graduate students.

APPENDIX XXVIII.

List of Donations, Endowments and Gifts, of the value of Rs. 1000 or more received since 1884.



(The Year refers to the time, when payment of the First One Thousand Rupees was completed.)

Name of the Donor.	Total Amount received.	Year
AHMEDABAD		
Sir Chinubhai M. Ranchhodadas, Bart.	3,000	1915
Lady Sulochana Chinubhai, O. B. E.	5,000	1922
Mrs. Ramabai Vartak	5,000*	1918
AHMEDNAGAR		
Lt. Col. Khanderao Ganpatrao Gharpurey, I. M. S.	1,100	1917
AKALKOT		
Shrimant Shahajirao Malojirao Bhonsale, Chief of Akalkot	1,000	1892
Akalkot Durbar	1,500	1925
AMALNER		
Shet Motilal Manekchand alias Pratapshet	2,000	1916
AMRAOTI		
Mrs. Manikbai Bhide	1,000	1932
Pralhad Narayan Jog, Esq.	1,000	1894
Sir Moropant Vishvanath Joshi, B. A., LL. B.	3,200	1893
Rao Bahadur Rangnath Narsinh Mudholkar, B. A., LL. B.	1,400	1903
ATHNI		
Krishnaji Pandurang Joshi, Esq.	38,100*	1912
AUNDH		
Shrimant Bhavanrao Shrinivasrao Pandit Pant Pratinidhi, Ruler of Aundh	1,500	1910

* Endowment.

Name of the Donor.	Amount.	Year.
BADLAPUR		
Narayan Govind Chapekar, Esq. B. A., LL. B.	1,000*	1914
BALAGHAT		
Rao Bahadur Narayan Krishna Kelkar	3,350	1909
BANGALORE		
Sir V. P. Mhadavrao.	1,000	1915
BARODA		
His Highness Maharaja Sir Sayajirao Gaekwar, G. C. S. I., G. C. I. E., L. L. D.	12,000	1889
Prince Dhairyasheelrao Gaekwar	1,500	1927
Sardar Narsingrao Babasheb Ghorpade (Bedagkar)	2,000	1915
Rao Bahadur Raghunath Mahadeo Kelkar	2,500*	1913
Dewan Bahadur Vasudev Mahadev Samarth	1,050	1912
BAVDA		
Shrimant Mahadeo Moreshvar Pandit Pant Amatya Hukmat Panha	1,500	1925
BELGAUM		
Tamannacharya V. Athanikar, Esq.	1,000	1935
Dattatraya Vyankatesh Belvi, Esq. B. A., LL. B.	1,200	1921
Vishwanath Vishnu Natu, Esq.	2,000 (Books)	1924
BENARES		
Raja Sir Motichand, C. I. E.	1,000	1901
BHAVNAGAR		
His Highness Maharaja Takhatsinhji, Thakoresaheb of Bhavnagar	8,000	1891
H. H. Maharaja Sir Bhavsinhji, K. C. S. I.	2,500	1902
H. H. Maharaja Shri Krishna Kumarsinhji	2,500	1922
Sir Prabhashankar Dalpatrai Pattani, Kt. C. I. E.,	2,000	1908
Seth Vithaldas Samaldas	1,000	1907
BHOR		
His Highness Shankarrao Chimnajirao Pandit Pant Sachiv, Chief of Bhor	1,000	1909
Shrimant Raghunathrao Shankarrao alias Babasaheb Pandit Pant Sachiv, Raja of Bhor	11,500	1923

* Endowment.

Name of the Donor.	Amount.	Year
BIJAPUR		
Krishnaji Ganesh Ajrekar, Esq. B. A., LL. B.	1,000 (Land)	1932
Pandurangrao Anant Desai Esq. B. A., LL. B.	1,150	1927
Shankarrao Pandurang Desai Esqr. I. C. S.	1,000	1933
BOMBAY		
Seth Amarchand Madhavji	1,000	1920
Balkrishna Shridhar Apte & Bros.	2,400	1918
Master Manhar Barve	1,000	1923
Balaji Pandurang Bhalerao, Esq. Solicitor	6,000	1884
Haribhau Babaji Bhapkar Esq.	1,100*	1914
Dr. Sir Bhalchandra Krishna Bhatawdekar	{ 500 1,000*	1892
S. R. Bomanji, Esq.	1,000*	1917
Sir Shapurji B. Broacha	12,000	1908
Dr. H. M. Chowna	1,500	1924
Sir Currimbhoy Ibrahim, Bart.	1,500	1925
Bhulabhai J. Desai, Esq. M. A., LL. B.	1,500	1912
Narayan Anant Desai, Esq.	1,500	1924
Framroz Edalji Dinshaw, Esq. Solicitor	1,000	1916
Seth Dharamsi Morarji Gokuldas	1,000	1893
Seth Dwarkadas Dharamsi	1,000	1908
Seth Dwarkadas Laxmidas	4,521*	1920
Vinayak Wasudeo Gogte, Esq.	5,200†	1916
Raja Bahadur Govind Shivlal	1,500	1916
Seth Gulabchand Deochand Javeri	1,000	1921
Seth Jivandas Vallabhdas	1,500	1930
Rao Bhadur Manaji Rajuji Kalewar	1,500	1925
Messrs Kalidas Dharamsi & Co.	1,000	1893
Dr. Sadashiv Vaman Kane	11,146	1903
Khan Saheb Karmali Ibrahim	1,500	1925
Bai Kesarbai W/o Seth Koerji Haridas	25,000	1923
Seth Kilachand Devchand	1,000	1923
Seth Kishordas Purshottamdas	1,500	1924
Seth Lalji Naranji	2,200	1920
Seth Laxmidas Khimji	1,000	1894
Sir Gajanan Dinanath Madgaonkar, Kt. I. C. S.	1,000	1911

* Endowment.

† Conditional Endowment.

Name of the Donor.	Amount.	Year.
Seth Madhavji Hariram	5,000	1918
Seth Maganlal Prabhudas	1,000	1923
Narayan Vishwanath Mandlik, Esq. B. A., LL. B.	50,000 (Books)	1906
Mrs. Anandibai Marathe	2,600*	1925
Seth Purshottam Vishram Mavji	1,200	1903
Sir Lallubhai Samaldas Mehta	4,300	1895
Seth Mohamedbhoy Hajibhoy	1,500	1925
Seth Morarji Mulraj Khatav	1,500	1924
Seth Mulji Haridas	1,101	1916
Seth Narottam Morarji Gokuldas	6,000	1907
Vinayak Narayan Nene, Esq.	2,000†	1903
Seth Nyahalchand Lalluchand	1,001	1923
Rao Bahadur Sitaram Ganesh Paranjpe, J. P.	6,300†	1931
V. P. Pendharkar Esq. Tutorial Press	1,000	1920
Sir Dinshah Manekji Petit, Bart.	2,000	1894
Miss J. D. Petit (Mrs. J. K. Mehta)	3,860	1916
Messrs. Pragji Soorji and Co.	5,001	1916
Seth Premchand Tribhuvandas	1,000	1920
Seth Ratansi D. Morarji	1,000	1916
Jacob Sassoon, Esq.	1,000	1908
Hiralal Amritlal Shah, Esq. B. A.	1,000	1920
Seth Shantidas Askuran	1,000	1915
Messrs. Shapurji Ratanji and Co.	1,000	1908
Mahadev Ramchandra Tambe, Esq. B.A.,L.C.E.	1,000	1928
Sir Dorabji J. Tata, Kt.	1,500	1926
Jamshetji N. Tata, Esq.	1,000	1892
Sir Ratanji J. Tata, Kt.	5,000	1909
Ratan Tata Charities	1,000	1926
Hon'ble Mr. Justice Kashinath Trimbak Telang	1,000	1884
Girjashankar B. Trivedi, Esq. B. A.	1,000	1921
Shet Tukaram Javji,	1,000	1908
Seth Tulsidas Tejpal,	45,000	1915
Seth Vasanji Khimji	1,000	1894
Seth Vrijbhukandas Atmaram	1,500	1893
Seth Vithaldas Liladhar	1501	1916
Messrs. Vishnu Ballal & Co.	1,101	1925
Tulsidas Mohanraj Vora, Esq.	1,000	1922

* Endowment.

† Conditional Endowment.

Name of the Donor.	Amount.	Year.
Sir Cusrow N. Wadia, Kt. C. I. E. } Sir Ness N. Wadia	1,63,300	1925
Jehangir Ardeseer Wadia, Esq.	1,000	1928
Trustees of N. M. Wadia Charities	25,000	1911
N. N. Wadia Esq.	1,000	1894
Secretary, Western India Turf Club	10,000	1924
BUDHGAON		
Shrimant Laxmanrao Harihar Patwardhan, Chief of Miraj (Junior)	5,000	1891
Shrimant Madhavrao Harihar alias Babasaheb Patwardhan, Chief of Miraj (Jr.)	11,500	1920
Dr. Krishnaji Pandurang Bapat, L. M. & S.	2,000*	1922
	100	1925
CUTCH		
His Highness Maharajadhiraj Maharao Shri Khengarji of Cutch	1,500	1902
DEWAS (Senior)		
His Highness Maharaja Sir Tukoji Rao Pawar, K. C. S. I.	1,500	1925
DHAR		
His Highness Maharaja Sir Udaji Rao Pawar, K. C. S. I.	3,000	1925
DHARWAR		
Vishvanath Narayan Jog, Esq. B.A., LL. B.,	1,150	1927
DHRANGADHRA		
His Highness Sir Ghanashyamji Ajitsinhji Maharaja, G. C. I. E.,	2,500	1922
DHULIA		
Ganesh Ramchandra Bapat, Esq.	7,400*	1915
GONDAL		
His Highness Maharaja Sir Bhagvatsinhji Thakore-saheb of Gondal, G. C. I.E., D. C. L.,LL.D.	20,000	1884

* Endowment.

Name of the Donor.	Amount.	Year
GWALIOR		
His Highness Maharaja George Jiwaji Rao Scindia, Alija Bahadur	12,000	1925
Dr. Major Vinayak Mahadev Phatak	1,000*	1924
Major General Sardar Rao Raje Ganpatrao R. Rajwade, C. B. E.	2,500	1927
Sardar Sir Appajirao Shitole, K. B. E., C. I. E.	3,750	1926
Sardar Malojirao N. alias Babasaheb Shitole,	3,000	1925
HUBLI		
Shankar Raoji Apte, Esq.	1,450*	1912
HYDERABAD (Deccan)		
Raja Partapgirji Narsingirji	2,200	1928
Mr. Justice Keshavrao Koratkar	2,350	1910
Wamanrao Ramchandra Naik, Esq.	1,200	1916
ICHALKARANJI		
Shrimant Narayanrao Govindrao alias Babasaheb Ghorpade, Chief of Ichalkaranji	18,500	1891
	44,640*	1908
INDORE		
His Highness Maharaja Sir Shivaji Rao Holkar	1,000	1892
His Highness Maharaja Sir Savai Tukoji Rao Holkar	20,000	1915
Indore Durbar	1,000	1925
Shrimant Savitribaisaheb Holkar	2,200	1917
Shrimant Sardar Madhavrao V. Kibe	1,000	1930
Rao Bahadur Vinayak Krishnaji Mulay, Esq.	1,000	1913
Rai Bahadur Sir Swarupchand Hukumchand, Kt.	1,000	1917
JAMKHANDI		
Shrimant Ramchandrarao Gopalrao Patwardhan, Chief of Jamkhandi	1,000	1884
Shrimant Parashuramrao Ramchandra alias Bhausaheb Patwardhan, Chief of Jamkhandi	33,500	1904
Shrimant Shankarrao Parashramrao alias Appasaheb Patwardhan, Raja of Jamkhandi	2,000	1926
Raghunath Keshav Kale, Esq.	1,450*	1928

* Endowment.

Name of the Donor.	Amount.	Year
JATH		
Shrimant Ramrao Amritrao Dafle, Chief of Jath	6,500	1924
Shrimant Vijayasinhrao Ramrao alias Babasaheb Dafle, Chief of Jath	1,000	1933
JAWHAR		
Shrimant Vikramshah Patangshah, Raja of Jawhar	4,000	1892
JUNAGAD		
His Highness Bahadurkhanji Mahabatkhanji, Nawab of Junagad	3,000	1886
His Highness Sir Mahabatkhanji Rasulkhanji, G. C. I. E., Nawab of Junagad	3,000	1922
KAGAL		
Shrimant Jayasingrao Abasaheb Ghatge, Chief of Kagal	5,500	1886
KALYAN		
Narhar Raoji Beedkar, Esq.	5,000†	1928
KARAD		
Ramchandra Vishnu Bhagvat, Esq.	1200*	1893
KIRLOSKARVADI		
Laxmanrao Kashinath Kirloskar, Esq.	1,000	1926
KOLHAPUR		
His Highness Sir Shri Shahu Chhatrapati Maharaj, G. C. S. I.	10,000	1891
His Highness Sir Shri Rajaram Chhatrapati Maharaj, G. C. I. E., G. C. S. I.,	33,000	1925
Shrimant Udaji Rao Abasaheb Chavan	1,000	1925
Dr. Damodar K. Kale	3,400*	1917
Shet Govindrao L. Korgaonkar	1,000	1927
Dr. Chintaman Mahadeo Limaye	1,500*	1912
Krishnaji Dhondo Marathe, Esq., B. A.	6,000	1927
Vasudeo Anant Nimkar, Esq.	4,250*	1909

* Endowment.

† Conditional Endowment.

Name of the Donor.	Amount.	Year
Messrs Shirgaonkar Bros.	1,950	1922
Shet Pandurang Shivram Uplekar	1,000	1927
KURUNDWAD		
Shrimant Bhalchandrarao Chintaman alias Annasaheb Patwardhan, B. A., Chief of Kurundwad (Sr.)	11,000	1911
Shrimant Vinayakrao Harihar alias Nanasaheb Patwardhan, Chief of Kurundwad (Jr.)	1,200	1923
Dewan Bahadur Laxman Pandurang Kulkarni, M.A.	1,000	1929
LIMBDI		
Limbdi Durbar	1,500	1909
Maharana Shri Sir Daulatsinhji Jaswantsinhji, Thakoresaheb of Limbdi, K. C. I. E.	1,500	1922
MAHAD		
Vinayak Hari Dongre, Esq.	9,000*	1925
	8,000†	1930
	8,000§	1930
Mrs. Radhabai Oka	2,000†	1925
Surendra Govind Tipnis Esq.	1,000 (Books)	1926
MIRAJ		
Shrimant Sir Gangadharrao Ganesh alias Balasaheb Patwardhan, Chief of Miraj (Sr.)	11,000	1891
	50,000 (Books & apparatus)	1919
Ramchandra Bhikaji Gokhale, Esq.	2,000*	1894
Mrs. Jankibai Shripatrao T. Jamadar	1,000	1925
Shrimant Girjabaisaheb Patwardhan	1,500	1904
Miraj Public	5,042	1925
Shet Harinarayan Pannalal Sarda,	1,000	1925
Mrs. Bhagirthibai Ganesh K. Sohoni	1,000	1925
MUDHOL		
Shrimant Venkatrao Balwantrao Raje Ghorpade, Raja of Mudhol	10,000	1894

* Endowment.

† Conditional Endowment.

§ Conditional donation.

Name of the Donor.	Amount.	Year
Shrimant Sir Malojirao Venkatrao Raje Ghorpade, K. C. I. E. Raja of Mudhol	12,000	1925
NAGPUR		
Shrimant Laxmanrao Manajirao Raje Bhosle	1,000	1910
Shrimant Gopalrao Booty	1,000	1902
Rao Bahadur Wamanrao Mahadeo Kolhatkar	1,075	1913
Shrimant Rambhajirao Mahadik	6,000*	1892
NASIK		
Sardar Trimbak Ganesh Chandwadkar	2,700	1909
NERAL		
Mrs. Laxmibai Chandwadkar	4,000†	1931
PANDHARPUR		
Dr. Dattatraya Sitaram Purohit	15,000†	1934
	5,000§	1934
PANVEL		
Ramchandra Krishna Puranik, Esq.	1,000	1925
PATAN		
Seth Chotalal Kilachand	1,000	1922
PHALTAN		
Shrimant Malojirao Mudhojirao alias Nanasaheb Naik Nimbalkar, Chief of Phaltan	4,500	1923
POONA		
His Highness Sir Sultan Mohamedshah Aga Khan, G. C. S. I., G. C. I. E., G. C. V. O.	5,700	1912
Agarkar Memorial Fund	3,100	1908
Mahadeo Chimnaji Apte, Esq. B. A., LL. B.	1,000	1892
Vaman Shivram Apte Memorial Fund	2,000*	1922
Vishnu Narayan Apte, Esq.	1,000*	1892
Mrs. Gangabai Trimbak Bal	800†	1933
	200§	1933

* Endowment.

† Conditional Endowment.

§ Conditional Donation.

Name of the Donor.	Amount.	Year.
Balak Ram, Esq., I. C. S.	4,775	1910
Rao Bahadur Khanderao Chimanrao Bedarkar	10,000	1905
Dr. Sir Ramkrishna Gopal Bhandarkar	1,200	1912
Trustees of Mrs. Savitribai Bhat	1,400	1926
Mr. Justice Mahadeo Vishnu Bhide, I. C. S.	1,000	1922
	1,000*	1924
Mrs. Radhabai Bhide	3,500*	1930
Ramchandra Kashinath Bhide, Esq. B. A.	9,000§	1921
Narayan Balkrishna Brahme, Esq.	15,000*	1912
	15,000*	1914
Executor of Dr. Krishnaji Baburao Bullel, M. D.	2,200	1908
Sir Mahadeo Bhaskar Chaubal,	4,300	1912
Kerunana Chhatre Memorial Fund	5,000	1895
Krishnaji Bhaskar Chitale, Esq.	1,000	1912
Trustees of Krishnaji Bhaskar Chitale, Esq.	5,000§	1919
Hari Ganpatrao Gharpure, Esq., I. C. S.	2,200	1908
Trustees of Rao Bahadur G. G. Godbole	1,000*	1903
Dewan Bahadur Kashinath Ramchandra Godbole, B. A., M. C. E., C. B. E.	1,200	1912
	10,000*	1912
Chinto Kashinath Gokhale, Esq.	1,680*	1935
	2,300	"
Rao Bahadur Ichharambhai Bhagwandas	1,000	1910
	5,000*	1915
Ramchandra Bhikaji Joshi, Esq.	1,000	1925
Mrs. Yashodabai Narhar Joshi (Tokekar)	1,500*	1935
Ramchandra Govind Kanade, Esq.	1,000*	1918
Balkrishna Martand Kangle, Esq.	1,000	1906
Gopal Bhaskar Kelkar, Esq.	800†	1933
	200§	
Mahadeo Shridhar Kulkarni, Esq.	1,000	1915
Trustees of Yashwant Krishna Kuntay, Esq.	2,250*	1921
Damodar Krishna Limaye, Esq., B. E.	1,000*	1932
	200	"
Secretary, H. G. Limaye Memorial Fund	1,200*	1921
Rao Bahadur Ganpatrao Amrit Mankar	4,000*	1905
Kalurambhau Mansaram Esq.	1,000	1910
Sidram Anna Manurkar Esq.	1,000*	1918
Mrs. Laxmibai Natu	2,500*	1933

* Endowment

† Conditional Endowment

§ Conditional Donation

Name of the Donor.	Amount.	Year
Shrimant Shridharrao Vithalrao alias Balasaheb Natu	1,000	1916
Rao Saheb Keshav Janardan Patankar	1,100*	1924
Rao Bahadur Sitaram Vishvanath Patwardhan	4,500*	1905
	1,500	1912
Hon'ble Mr. Justice Mahadeo Govind Ranade	1,000	1894
Trustees of Mr. Justice Ranade	1,000	1905
V. R. Ranade & Bros. Contractors	1,700	1924
Mrs. Gangabai W/o Govind Meghashyam Sathaye	2,000§	1924
Rao Bahadur Balaji Gangadhar Sathe	5,400*	1916
Mahadeo Rajaram Tarkunde, Esq.	1,000*	1919
Messrs. Radhoba and Mahadeo Baloba Wagh	1,500	1925
PORBANDAR		
His Highness the Maharana of Porbandar	2,500	1924
RAHURI		
Dhondo Moreshvar Modak, Esq.	1,005	1919
RAJKOT		
Sitaram Narayan Pandit, Esq. BAR-AT-LAW	1,000	1894
RAMDURG		
Shrimant Ramrao Venkatesh alias Raosaheb Bhave, Chief of Ramdurg	10,000	1921
Shrimant Venkatrao Yogiraj Bhave, Chief of Ramdurg	5,000	1891
RATNAGIRI		
Mrs. Ramabai W/o Dattatraya P. alias Balasaheb Godbole	1,000	1926
SANGLI		
Shrimant Dhundiraj Chintaman alias Tatyasaheb Patwardhan, Chief of Sangli	6,000*	1884
His Highness Sir Chintamanrao Dhundiraj alias Appasaheb Patwardhan, K.C.I.E., Raja of Sangli	77,500	1921
Her Highness Soubhagyavati Saraswatibai Patwardhan, Rani Saheb of Sangli	8,000	1932

* Endowment.
§ Conditional Donation

Name of the Donor.	Amount.	Year.
Ganesh Ramchandra Apte, Esq.	1,700*	1919
Rao Bahadur Ramchandra Sadashiv Athavale, B.A.	1,480	1921
Shrimant Payappa Jakhappa Desai, Hangandikar	1,200	1922
Dr. Vasudev N. Desai, L. M. & S.	1,000	1922
Prof. Gangadhar G. Kanetkar, M. A.	1,000	1920
Hari Ganesh Karmarkar, Esq.	1,100	1922
Pandurang R. Khadilkar, Esq., M. A., LL. B.	1,500*	1920
Gangadhar Ramkrishna Kirane, Esq. State Engineer,	1,500*	1884
Dattatraya Krishnaji Kulkarni, Esq.	19,700*	1926
Vinayak Krishna Mainkar Esq., B. A., LL. B.	1,000	1927
Rao Saheb Vishvanath Narayan Sathaye, B. A.	1,700	1923
Shet Chatur Pitambar Shah	1,000	1920
SATARA		
Vasudeo Ramchandra Bhurke, Esq.	1,000*	1918
Pandurang Vishnu Chitale, Esq.	1,800*	1930
Govind Ramchandra Kale, Esq. B. A.	6,050	1908
Krishnaji Govind Kale, Esq.	1,000	1916
Rao Bahadur Raoji Ramchandra Kale, B. A., LL. B., Advocate	3,200	1915
Mrs. Sitabai Ramchandra Kanhere	1,000*	1918
Raghunath Pandurang Karandikar, Esq. Advocate	1,500	1909
D. D. Majgaonkar Esq.	1,500	1934
Superintendent, N. E. School, Satara	1,700*	1923
SHAHAPUR (Sangli)		
Gundo Babaji Tilve,	5,000	1924
TASGAON		
Mrs. Satyabhamabai Govid Joag	6,000*	1921
TERDAL		
Vishnu Yashwant Deshpande, Esq. Landlord	1,000	1919
THANA		
Ramchandra Trimbak Acharya, Esq.	1,000	1909
UMBERGAON		
Mrs. Dewakabai, wife of Seth Mowji Madhawji	11,200*	1918
Seth Mowji Madhawji	3,000	
Seth Dwarkadas Madhawji	1,000 (High School Building.)	1918

* Endowment.

Name of the Donor.	Amount.	Year.
VENGAON (Thana)		
Krishnaji Balvant Thatte, Esq.	6,000*	1916
VISHALGAD		
Shrimant Abajirao Krishna Pandit Pant Pratinidhi	3,000	1894
WADHWAN		
Thakursahib Joravarsinji Jaswantsinhji	1,500	1925
WANTAMURI		
Raja Laxmangauda Basavprabhu Sardesai	2,000	1911
YEOTMAL		
Rao Bahadur Bhikaji Vyankatesh Dravid	45,000 (High School Building.)	1933
	5,500*	Wai 1908
Rao Bahadur Bhikaji Vyankatesh Dravid (Executor of the will of V. S. Dravid)	6,000*	1932
Ganesh Vyankatesh Dravid, Esq.	6,000*	1911
	30,000*	1919
ENGLAND		
Sir James Fergusson, Bart.	1,250*	1884
Lord Harris	1,000	1892
Lord Northcote	1,000	1903
Lord Reay	1,000*	1890
Sir William Wedderburn	1,000	1885
Trustees of Sir William Wedderburn	3,100*	1924
Sir Leslie Wilson	1,500	1924

APPENDIX XXIX

TERRITORIAL DISTRIBUTION OF FERGUSSON COLLEGE STUDENTS.

	Place	Year 1885	Year 1910	Year 1935
1	Poona	48	192	413
2	Satara	6	44	79
3	Sholapur	1	19	77

* Endowment.

	Place	Year 1885	Year 1910		Year 1935
4	Ahamednagar	1	26		61
5	Nasik	6	15		34
6	Khandesh	3	18	(East) (West)	69 37
7	Thana	1	10		23
8	Kolaba		20		34
9	Ratnagiri	3	33		12
10	Bombay	1	5		44
11	Belgaum	16	38		36
12	Dharwar	1	29		13
13	Kanara	...	14		13
14	Bijapur	...	20		16
15	Deccan States	...	...		13
16	S. M. Country States	6	72		28
17	Berar	2	8		38
18	Gujrat, Baroda and Kathiawar	4	10		97
19	Mysore and Madras	...	11		11
20	Nizam's dominions	...	15		16
21	Sindh	...	7		9
22	Other Places	...	4		27
		99	610		1200§

APPENDIX XXX

Distribution of Fergusson College Students According to Caste and Religion.

			1910	1935
1	Konkanastha Brahmins		256	381
2	Deshastha	„	197	260
3	Karhada	„	57	55
4	Saraswat	„	16	57
5	Devrukhe	„	...	6
6	Prabhus		13	61
7	Marathas		11	70
8	Kunbis, and Kolis		...	17

§ Exclusive of 94 post graduate students.

		10	1935
9	Sonars and Shimpis	...	18
10	Depressed Classes	...	7
11	Gujratis	6	74
12	Sindhis	7	6
13	Other Hindus	23	44
14	Jains	...	69
15	Lingayats	13	32
16	Mahomedans	7	14
17	Parsees	...	19
18	Christians	4	6
19	Anglo Indians.	...	4
		610	1200§

APPENDIX XXXI

TOTAL AMOUNT OF CONTRIBUTIONS AND ENDOWMENTS RECEIVED BY THE D. E. SOCIETY FROM YEAR TO YEAR

	Contributions	Endowments
1882	1200	
1883	...	500
1884	...	1300
1885	9100	8000
1886	3800	1000
1887–89	4000	...
1889–90	6200	1300
1890–91	...	...
1891–92	31125	...
1892–93	16740	7000
1893–94	17640	1200
1894–95	57330	1200
1895–96	9285	...
1896–97	1196	2500
1897–98	...	...
1898–99	190	...
1899–1900	...	...
1900–01	250	...

§ Exclusive of 94 post graduate students.

	Contributions	Endowments
1901–02	...	...
1902–03	14403	...
1903–04	19670	1720
1904–05	12700	...
1905–06	17185	10085
1906–07	13922	1000
1907–08	22732	...
1908–09	35760	5400
1909–10	30341	4705
1910–11	10343	14871
1911–12	29976	8840
1912–13	47086	20950
1913–14	25389	2700
1914–15	9418	18875
1915–16	60358	10707
1916–17	28065	19111
1917–18	17952	3675
1918–19	22757	26251
1919–20	28703	6000
1920–21	63213	6521
1921–22	45855	23025
1922–23	32750	...
1923–24	65557	1300
1924–25	67078	11404
1925–26	120042	13100
1926–27	38746	5900
1927–28	20392	21320
1928–29	103422	40650
1929–30	88876	1700

	Contributions		Endowments	
1930–31	16471	...	16500	...
1931–32	13030	...	22393	
1932–33	21598		8300	
1933–34	16304		4432	
1934–35	16059		23835	
	Rs. 13,34,209		3,79,270.	

APPENDIX XXXII

Government Grants Received by Institutions.

Institution	Years	Equipment & Building Grants.	Efficiency Grants.	Tota
(1) Fergusson College, Poona	1885–1935	2,94837	6,55946	9,50783
(2) New English School, Poona	1885–1935	61310	6,11883	6,73193
(3) New English School, Satara	1905–1935	990	1,93691	1,94681
(4) Navin Marathi Shala, Poona	1903–1935	1,25150	1,46077	2,71227
(5) Willingdon College, Sangli	1925–1935	73442	11200	84642
(6) M. M. English School, Umbergaon	1919–1935	...	23243	23243
(7) Dravid High School, Wai	1933–1935	...	7583	7583
		Rs. 5,55,729	16,49,623	22,05,352.

APPENDIX XXXIII (A).

Scale of Fees.

Institution.	Year	Rate.
		per term.
Fergusson College	1885	Rs 24/- „
	1891	„ 30/- „
	1922	„ 40/- „
	1928	„ 50/- „
	1934	„ 60/- „
		Per month Std. VII to Std. I
New English School Poona	1880	Rs 2- 0-0 to Re 0-12-0
	1912	Rs 2-12-0 to Re 1- 0-0
	1925	„ 4- 1-0 to Re 1-10-0
	1928	„ 4- 8-0 to Rs 2- 0-0

The Gymkhana fee at the rate of Rs 2 per term began to be charged to College students from 1896, soon after the College was shifted to the New Building on the Chatursingi plain. Until that time, college students used to pay a Library fee at the rate of 1 anna per month along with students of Standards VI and VII of the New English School. The Library fee was introduced in 1887 for the first time, and play-ground fee (only for school boys) in 1905. The Magazine fee at 8 annas per year was charged from 1910.

The special Library fee of Rs. 2 per term was introduced after the Bai Jerbai Wadia Library Building was opened in 1929.

To begin with, room rent was Rs. 10 per term for each student in a two-seated room. Rent for each single room was Rs. 15/- per term in 1915, when the New Block of single rooms was constructed.

APPENDIX XXXIII (B).

Scale of Salaries.

(a) Life-members.

1884 Rs. 40 per month.
1886 Rs. 75 per month.
1902 Rs. 75—5/3—100.
1911 Rs. 100—5/3—125.
1918 A monthly allowance of Rs. 25 added.
1920 The allowance raised to Rs. 40 p. m.

Lifemembers have ever since 1902 contributed their promotions (of Rs. 5 every three years) to the Lifemembers' Private Fund.

(b) Other Teachers:

A regular scale for permanent teachers was for the first time adopted in 1912. Temporary teachers started on the same salary as permanent teachers of similar qualifications, but their promotion was ⅔ of that fixed for permanent teachers.

Qualification	Salary
Matric	Rs. 20 to 30
P. E.	„ 25 „ 45
I. E.	„ 30 „ 50
B. A. or B. Sc.	„ 40 „ 60
M. A.	„ 50 „ 75
2nd Grade Arts	„ 15 „ 30
3rd Grade Arts	„ 20 „ 40
Teacher's Certificate	„ 25 „ 45
Drill Teacher	„ 10 „ 15
Qualified Drill Teacher	„ 15 „ 30

A teacher who passed the N. E. School Teachers' Examination was to get Rs. 5 more than a teacher of the same University Qualification, who had not passed that examination; one with S. T. C. was to get Rs. 10 more than a teacher of the same University Qualification, but in the case of a Matric Teacher this difference was to be Rs. 15 instead of Rs. 10.

In 1920 certain modifications in the allowances for special teaching qualifications were introduced, the allowance for the newly instituted B. T. degree being fixed at Rs. 15 p. m. The following scale for vernacular teachers was also adopted.

Vernacular Final Examination	Rs. 20 to 25	in 20 Years.
First Year Certificate	Rs. 25 to 40	in 20 Years.
Second „ „	Rs. 30 to 50	in 20 Years.
Third „ „	Rs. 40 to 60	in 20 Years.

An allowance of 25 p. c. was sanctioned in 1918 on account of the high cost of living caused by the War and famine. In 1918 the allowance was raised to 40 p. c., and in 1920 it was made permanent at that rate.

APPENDIX XXXIV (A).

List of Life-Members, D. E. Society, Poona.

(As on 1st August 1935.)

Serial No.	Name	Year of admission	Year when active connection with the Society ceased
* 1	Vishnu Krishna Chiplonkar, B. A.	Founder of N.E S.Poona	1882
§ * 2	Bal Gangadhar Tilak, B. A., LL. B.	1884	1890
† * 3	Mahadeo Ballal Namjoshi	"	1894
* 4	Vaman Shivram Apte, M. A.	"	1892
* 5	Gopal Ganesh Agarkar, M. A.	"	1895
* 6	Vasudeo Balkrishna Kelkar, B. A.	"	1895
‡ * 7	Mahadeo Shivram Gole, M. A.	"	1904
‡ * 8	Narayan Krishna Dharap, B. A.	"	1893
§ * 9	Parshuram Narayan Patankar, B. A.	1886	1890
‡ *10	Gopal Krishna Gokhale. B. A.	"	1904
‡ *11	Chintaman Gangadhar Bhanu, B. A.	"	1911
‡ *12	Gangadhar Vaman Lele, B. A.	1891	1911
*13	Parshuram Raghunath Limaye, B. A.	"	1898
*14	Dinkar Trimbak Chandorkar, B. A.	"	1900
‡ 15	Dhondo Keshav Karve	1892	1915
‡ *16	Krishnaji Pandurang Limaye, L. C. E.	1894	1919
‡ *17	Narayan Sakharam Panse, B. A.	"	1916
‡ *18	Sitaram Ganesh Deodhar, B. A.	"	1924
‡ 19	Govind Chimnaji Bhate, M. A.	1895	1933
*20	Wasudeo Balwant Patwardhan, B. A.	"	1921
*21	Moti Bulasa, B. A.	"	1900
‡ 22	Vaijanath Kashinath Rajwade, M. A.	1896	1916
‡ 23	Raghunath Purushottan Paranjpye, B.Sc. (Bom.) M A. (Cantab) D.Sc.	"	1927
*24	Hari Govind Limaye, M. A.	1901	1919
‡ 25	Keshav Ramchandra Kanitkar, M.A., B.Sc.	1903	1932
‡ *26	Krishnaji Nilkantha Dravid, M. A.	1904	"
‡ 27	Vaman Govind Kale, M. A.	1907	"
28	Vishwanath Balvant Naik, M. A.	"	
29	Gopal Balkrishna Kolhatkar, M. A.	1908	
*30	Pandurang Damodar Gune, M. A., Ph. D.	"	1922
31	Dhundiraj Laxman Dixit, B. A.	1909	
† 32	Gopal Vishnu Tulpule, M. A.	1910	1932
† *33	Krishnaji Keshav Joshi, M. A., Ph. D.	"	"
§ 34	Mahadeo Ramchandra Paranjpye, M. A., B. Sc.	1911	1917

‡ Retired.
† Compulsorily retired.
§ Resigned.
* Dead.

Serial No.	Name	Year of admission	Year when active connection with the Society leased:
‡ 35	Ganesh Hari Kelkar, M. A. (Cantab)	1912	1933
36	Mahadeo Krishnaji Joshi, M. A.	1914	
§ 37	Vishnu Dattatreya Gokhale, M. A.	1915	1917
§ 38	Ramchandra Dattatreya Ranade, M. A.	"	1924
† 39	Shridhar Bhikaji Bondale, M. A.	"	1932
‡ 40	Shankar Ramchandra Kanitkar, M. A.	"	1934
41	Vasudeo Gopal Paranjpe, M.A., LL.B., D.Litt	"	
§ 42	Krishnaji Mahadeo Khadye, M.A. (Cantab)	1916	1930
43	Vishnu Narayan Kumbhare, M. A., S. T. C.	"	
† 44	Vishwanath Keshao Joag, M. A.	"	1932
† 45	Trimbak Govind Yeolekar, M. A.	1918	"
*46	Bhalchandra Gangadhar Sapre, M. A.	"	1930
§ 47	Madhav Trimbak Patwardhan, M. A.	1919	1925
† 48	R. Sadashiv Aiyer, M. A.	"	1932
49	Vishwanath Atmaram Apte, M. A., L. T.	1920	
50	Narhar Ganesh Damle, M. A.	"	
51	Purushottam Vishwanath Bapat, M.A., Ph.D.	"	
52	Ramchandra Purushottam Shintre, M. A.	"	
53	Parashuram Mahadeo Limaye, M. A.	1921	
54	Chintaman Ramchandra Deodhar, M. A.	"	
55	Ramchandra Narayan Joshi, B. Sc.	"	
56	Ganesh Sakharam Mahajani, M. A., (Cantab) Ph. D. (Cantab)	"	
¶ 57	Parashuram Laxman Vaidya, M. A., Ph. D.	"	1932
58	Dattatreya Gopal Karve, M. A.	1924	
¶ 59	Narhar Govind Suru, M. A.	"	1932
60	Parashuram Bhikaji Sathaye, M. A.	1925	
61	Dinkar Dhondo Karve, M. Sc., Ph. D.	1926	
62	Keshav Gopal Pandit, M. A.	1928	
63	Raghunath Vinayak Barve, M. Sc.	1933	
64	Damodar Gopal Dhavle, M. Sc.	"	
65	Kamalakant Vaman Kelkar, M. Sc.	"	
66	Shripad Ramchandra Parasnis, M. A.	"	
67	Madhav Vasudev Patwardhan, M. A.	"	
68	Vasudeo Vishwanath Gokhale, B.A., Ph.D.	1934	
69	Devidas Dattatreya Vadekar, M. A.	"	
70	Manohar Govind Bhate, M.A., B.Sc. (Lond.)	"	
71	Vinayak Krishnarao Gokak, M. A.	"	
72	Ramchandra Shripad Joag, M. A.	"	
73	Shripad Ram Sharma, M. A.	1935	

‡ Retired. ¶ Left service without permission.
† Compulsorily retired.
§ Resigned.
* Dead.

APPENDIX XXXIV (B).

LIST OF PERMANENT TEACHERS OF THE SOCIETY.

(*Retired and deceased*)

Serial No.	Name	Year of Admission.	Year when active connection with the Society ceased.
1	Abhyankar Vasudeo Shastri	1892	1930
* 2	Ambardekar Shriram Atmaram	1908	1930
‡ * 3	Amdekar Hari Trimbak	1883	1900
‡ 4	Apte Shivram Trimbak	1914	1934
‡ 5	Athale Sadashiv Krishna	1905	1933
‡ * 6	Bapat Nagesh Jivaji	1881	1905
* 7	Belvalkar Narayan Sitaram	1912	1919
* 8	Bhide Bapu Kashinath	1918	1919
‡ 9	Chiplunkar Ghanashyam Balkrishna	1905	1927
*10	Chitale Nilkanth Shankar	1904	1930
‡ *11	Damle Hari Krishna	1881	1891
‡ 12	Datar Subrao Venkatesh	1912	1933
§ 13	Deodhar Bapu Vishvanath	1916	1924
‡ 14	Deva Ramchandra Sidheswar	1901	1924
‡ 15	Dharap Chintaman Ramchandra	1912	1932
‡ *16	Dixit Gangadhar Govind	1880	1905
*17	Gadgil Vishnu Balvant	1901	1931
‡ 18	Jog Nagesh Keshav	1910	1928
‡ 19	Joshi Hari Ramchandra	1910	1934
‡ *20	Joshi Ramchandra Bhikaji	1882	1918
*21	Kanitkar Chintaman Wasudeo	1910	1919
‡ 22	Karandikar Vinayak Shridhar	1909	1934
‡ 23	Kinare Krishnaji Govind	1907	1927
‡ 24	Mahajan Bhikaji Vithal	1908	1932
*25	Masurkar Sitaram Mahadeo	1915	1925
‡ 26	Munshi Abdul Subhan Razak	1891	1914
‡ *27	Munshi Mohamadkhan	1887	1925
‡ *28	Nandurgikar Gopal Raghunath	1880	1905
§ *29	Oka Krishnaji Govind	1890	1903
‡ *30	Oka Mahadeo Pandurang	1904	1926
*31	Phansalkar Dattatraya Hari	1921	1924
§ 32	Pappu Subbaji Tamaji	1925	1932
‡ 33	Patwardhan Hari Vinayak	1892	1917
‡ 34	Patwari Venkatesh Ramchandra	1910	1934
*35	Sane Mahadeo Vishnu	1903	1924
‡ *36	Vaze Ganesh Sakharam	1886	1917

‡ Retired. § Resigned. * Dead.

APPENDIX XXXV (A).

Percentage of Married Students.

Average for Quinquennium.		Std. VII, New English School, Poona.	Fergusson College.
Ending	1890	76	...
„	1895	62	...
„	1900	56	...
„	1905	36	...
„	1910	30	46
„	1915	20	44
„	1920	13	38
„	1925	10	27
„	1930	4	22
„	1934	2	15

APPENDIX XXXV (B).

Percentage of Intermediate and Backward Class Students.

Poona New English School.

Average for Quinquennium

Ending	1890	8	Ending	1915	22
„	1895	16	„	1920	26
„	1900	26	„	1925	24
„	1905	25	„	1930	32
„	1910	23	„	1934	35

APPENDIX XXXVI (A).

Total approximate number of students, who at one time or another have attended the Society's Institutions.

Fergusson College	17,500
Willingdon College	3,000
Navin Marathi Shala	9,400
New English School, Poona	29,000
New English School, Satara	6,300
M. M. High School, Umbergaon	800
Dravid High School, Wai	500
Grand Total ...	66,500

APPENDIX XXXVI (B)

FERGUSSON COLLEGE M. Sc.s.

1921	Athavle, V. B.	(Math.)
1924	Gurjar, G. V.	(Math.)
	Patwardhan, V. G.	(Chem.)
1929	Bokil,K. V.*	(Chem.)
	Pathak, V. G.*	(Bot.)
1930	Kelkar, K. V.*	(Geo.)
	Ketkar, V. V.*	(Math.)
	Chaudhari, R. R.	(Math.)
	Ghaswalla, R. P.	(Chem.)
1931	Mehta, C. C.	(Math.)
1932	Thakar, R. V.*	(Math.)
	Bhatt, N. M.*	(Math.)
	Sukhatme, A. V.	(Math.)
1933	Paranjpe, S. A.	(Math.)
	Ghotankar, S. T.	"
	Kavalgikar, S. N.	"
	Khokhawala, A. S.	"
	Patel, A. B.	"
1934	Mulay, V. L.	,

* Passed with distinction.

APPENDIX XXXVII.

(a) Certificate of Registration of the Deccan Education Society (Facing page 55, Part I.) :—

CERTIFICATE of REGISTRY of the MEMORANDUM
of ASSOCIATION and COPY of the RULES of the
Deccan Education Society Poona
under Act No. XXI of 1860 of the Legislative Council of India.
I certify that the above Society
has this day been duly Registered pursuant to the provisions of
the above named Act.

Dated at Bombay the Thirteenth day of August 1885.

Seal of the Registrar
of Joint Stock Companies,
Bombay.

Cadarbhoy
Registrar of Joint Stock
Companies,
Bombay.

* * * *

(b) Letter of Affiliation of Fergusson College (Facing Page 55, Part I.) :—

No. 1443 of 1884-85.
Office of the University Registrar
Bombay, January 23, 1885.

To

Sir William Wedderburn, Bart
Chairman Provisional Council
of the Deccan Education
Society, Poona.

Sir,

With reference to your letter No. 5 of 1884, I have the honour to inform you that at a meeting of the Senate held on the 13th December last, the following Resolution was unanimously adopted :—

"That the new College at Poona called "The Fergusson College" be recognized in the Faculty of Arts for the purposes of the Previous Examination for three years from the current Term".

I have the honour to be
Sir,
Your most obedient servant
P. PETERSON.
University Registrar

(In the margin, in Sir William Wedderburn's hand: Please circulate to Council. 26-1-85. W. Wedderburn),

(c) Circular about admission of Gokhale to Life-membership (Facing page 118, Part I) :—

Members of the managing Board are informed that the Life Assurance Company ("The Oriental Government Security") has accepted the lives of Messrs. Parashram N. Patankar and Gopal Krishna Gokhale and the latter is, therefore, in accordance with a resolution of the Managing Board passed at the meeting held on 7th June 1886 declared to be duly elected a Life-member of the Deccan Education Society, Poona.

Poona,
Managing Board's Office,
26th July 1886.

Vasudev B. Kelkar,
Secretary.

V. S. Apte Esq.
G. G. Agarkar Esq.
B. G. Tilak Esq.
M. B. Namjoshi Esq.
V. B. Kelkar Esq.
M. S. Gole Esq.
N. K. Dharap Esq.
P. N. Patankar Esq.
G. K. Gokhale Esq.

(All the above-named persons have put their signatures on the Circular against their names).

* * * *

(d) Apte's letter about opening of B. A. Class in Fergusson College (Facing page 118, Part I) :—

Members of the Managing Board of the Deccan Education Society are requested to assemble in the New English School at 5 P. M. (M. T.) to-day to settle the arrangements with regard to the First B. A. Class of the Fergusson College to be opened in January next. The telegram received from the University Registrar is hereto appended for the information of members.

19th December
1889

V. S. Apte.

N. B. :—The business being of a very urgent nature I did not wait for the usual formalities.

(e) Agarkar's letter (Facing page 119, Part I).

To,

C. G. Bhanu Esq.
Secretary, M. B., D. E. S.,
Poona.

Sir,

Since Mr. B. G. Tilak has by his late conduct in connection with Holkar's grant of Rs. 700 to the Life-Members for dresses, shown serious distrust of me, I beg to resign my seat in the Executive Committee, and hope that the Board will at an early meeting ask Mr. Tilak to explain why he behaved in the manner he has behaved.

Poona
26th Dec. 1888.

Yours obediently
G. G. Agarkar.

* * *

(f) Tilak's letter of Resignation (Facing page 119, Part I):—

Poona
14th Oct. 1890.

My dear Colleagues,

From the vote that has been passed against me now I do not think I could be true to myself and the Body at the same time. I may hereafter send you a detailed statement of my reasons to withdraw from the body. But in the meanwhile you will please accept this resignation of my duties as a life-member of the Body. Thanking you for the courtesy you have shown me hitherto

I remain
Yours Sincerely,
Bal Gangadhar Tilak.

* * *

(g) Dr. Paranjpye's letter (Facing page 185, Part I):—

Vice-Chancellor's Lodge
Lucknow
7–3–35.

My dear Limaye

Many thanks for your letter. I am sorry I have been very busy these days and have not yet been able to write my section. I have got four or five days' holidays from 17th to 21st and I shall do it then, and

send it on to you. I hope this will not cause great inconvenience to you. A copy of my most recent photograph is in my house in Poona. Please ask my nephew Wasu for it. There will also be a group photograph of our family when Shaku left for England in 1926. You can get it from him or from my brother. It contains besides us three my two brothers and mother-in-law.

As regards my pledge, Gokhale wrote to me soon after my passing as Senior Wrangler that Mr. E. Giles, the then D. P. I. let him know that Govt. would be glad to take me in the I. E. S.* and also that the lifemembers would be prepared to let me off the pledge if I wanted it. I immediately wrote in reply from Cambridge that I did not want to be released and intended to join as a lifemember on my return. Gokhale wrote back expressing great satisfaction at my decision. I may say that some other common friends were also pressing with Gokhale and myself to change my mind.

Yours Sincerely
R. P. Paranjpye.

* There was so far no Indian in the I. E. S. at that time except possibly Dr. J. C. Bose.

* * *

(h) Social Gathering Group of Fergusson College, 1894 (**Facing page 152, Part I**).

1st Row, Sitting:—(1) Vastad (2) B. V. Nagarkar, (3) Dandekar, (4) S. N. Chapekar, (5) Gopujkar, (6) Ghanekar, (7) Pimpalkhare, (8) Ghanekar, (9) Gokhale, (10) Dugal, (11) G. R. Gogate.

2nd Row, in Chairs:—(1) Profs. D. K. Karve, (2) G. K. Gokhale, (3) C. G. Bhanu, (4) Vasudeoshastri Abhyankar, (5) D. T. Chandorkar, (6) G. G. Agarkar, (7) V. B. Kelkar, (8) M. S. Gole, (9) P. R. Limaye, (10) V. B. Bhate, (11) G. V. Lele.

3rd Row, Standing :—(1) G. G. Dixit (Drill Master), (2) X, (3) V. R Gupte, (4) K. R. Kanitkar, (5) V. B. Joglekar, (6) Talashikar, (7) R. P. Paranjpye, (8) V. R. Shinde, (9) G. R. Abhyankar, (10) Gangal, (11) X, (12) X (13) S. B. Sant, (14) S. D. Pavte, (15) X.

4th Row, Standing :—(1) Limaye, (2) Natu, (3) Bivalkar, (4) V. V. Karandikar, (5) C. G. Marathe, (6) X, (7) P. V, Sathaye, (8) M. B. Garde, (9) V. M. Datar. (10) H. S. Bhide, (11) Dongre, (12) Dongre, (13) B. S. Moghe, (14) V. K. Mainkar, (15) Kane, (16) M. K. Hasabnis.

5th Row, Standing :—*First space between pillars* : (1) Chiplunkar (2) Peon, (3) Karandikar, (4) S. G. Gogate (5) L. J. Apte. *Second Space* : (6) X, (7) Vaishampayan, (8) G. B. Patwardhan, (9) S. P. Parkhi, (10) Oke, (11) Marathe. *Third Space* : (12) Kalekar, (13) L. R. Pangarkar, (14) Sholapurkar.

6th Row, Standing :—*Third space between pillars* : (1) V. B. Bapat, (2) Bhide. (3) S. R. Marathe.

* * *

(i) TEACHING STAFF OF FERGUSSON COLLEGE (FACING PAGE 17, PART II).

Ist Row, Sitting :—Profs. (1) R. K. Khandekar, (2) M. K. Deshpande, (3) T. M. Joshi, (4) R. V. Barve.

2nd Row, In Chairs :—Profs. (1) K. V. Kelkar, (2) D. G. Karve, (3) R.N. Joshi, (4) P.V. Bapat, (5) V.G. Paranjpe, (6) M. K. Joshi, (7) G. B. Kolhatkar, (8) Principal G. S. Mahajani, (9) Vice-Principal R. P. Shintre, Profs. (10) S. N. Chapekar, (11) D. L. Dixit, (12) D. D. Karve, (13) C. R. Deodhar, (14) N. G. Damle, (15) K. G. Pandit.

3rd Row, Standing :—(1) Dr. R. D. Gholap, Profs. (2) V. K. Gokak, (3) N. K. Gharpure, (4) V. V. Ketkar, (5) N. V. Vaidya, (6) G. G. Khare, (7) R. D. Godbole, (8) R. N. Dandekar. (9) V. V. Gokhale, (10) D. D. Vadekar, (11) D. D. Samarth, (12) V. V. Apte, Messrs. (13) J. R. Palande, (14) S. N. Kavalgikar, (15) M. R. Dhekney, (16) Prof. D. S. Jog. (17) Mr. V. N. Kelkar, (18) Prof. D. D. Kosambi,

4th Row, Standing:—Messrs. (1) G. V. Pandit, (2) N. V. Dhavale, (3) B. N. Joshi, (4) A. G. Pradhan, (5) Prof. S.R. Sharma, Messrs (6) S. K. Kanetkar, (7) V. D. Rajadhyaksha, (8) G. G. Kolhatkar, (9) P. K. Lohogaonkar, (10) P. V. Sane, (11) K. R. Jog, (12) V. L. Pradhan, (13) G. D. Ambekar, (14) D.R. Joglekar, (15) K. V. Nulkar, (16) R. V. Dixit, (17) R. D. Gupte, (11) T. S. Mahabale, (19) V. K. Kothurkar, (20) A. R. Kamat.

5th Row, Standing :—Messrs. (1) Y. G. Joshi, (2) S. B. Shinde, (3) B. G. Deshpande, (4) K. K. Dole, (5) Y. G. Gogte; (6) D. S. Patankar, (7) N. C. Tapaswi, (8) N. G. Soman, (9) C. P. Gadgil, (10) V. V. Bapat, (11) R. K. Ambekar, (12) R. M. Dhumal, (13) T. B. Barve, (14) R. S. Parkhi, (15) G. N Bhade, (16) S. B. Nisal, (17) K. V. Karandikar.

6th Row, Standing:—Peons: (1) S. B. Khule, (2) V. S. Dhagle, (3) L. N. Bhame.

* * *

(j) Willingdon College Staff, (Facing page 24, Part II).

1st Row, In Chairs :—Profs. (1) B. R. Pandit, (2) D. G. Dhavle, (3) P. B. Sathaye, (4) V. N. Kumbhare, (5) P. M. Limaye, (6) V. A. Apte, (7) M. V. Patwardhan, (8) R. S. Joag, (9) M. G. Bhate.

2nd Row, Standing :—(1) Mr. K. T. Gupte, Profs. (2) G. H. Ranade, (3) B. M. Gorhe, (4) R. S. Mugali, Messrs. (5) R. G. Marathe, (6) P. R. Joglekar.

3rd Row, Standing :—(1) Mr. T. Shamanna, (2) Prof. R. V. Ghanekar (3) Mr. H. B. Bodas.

(k) TEACHING STAFF OF NEW ENGLISH SCHOOL POONA.
(FACING PAGE 37, PART II)

1st Row, Sitting:—Messrs (1) R. V. Lele. (2) H. G. Joshi. (3) B. G. Marathe. (4) S. K. Walimbe. (5) R. G. Gokhale. (6) M. G. Karmarkar. (7) K. N. Gogate.

2nd Row, In Chairs:—(1) Prof. R. N. Dandekar. (2) Prof. R. K. Khandekar. (3) Mr. M.H. Gokhale. (4) Prof. R.V. Barve. (5) Dr. N. K. Gharpure. (6) Mr. G. B. Chiplunkar. (7) Mr. S. K. Athale. (8) Dr. P. V. Bapat (9) Mr. K. G. Kinare. (10) Mr. K. B. Apte. (11) Dr. V.V. Gokhale. (12) Prof. M.K. Deshpande. (13) Mr. G. K. Modak. (14) Prof. D. D. Wadekar. (15) Mrs. Vimalabai Kulkarni.

3rd Row, Standing:—(1) Dagadu Dhaigude. Messrs (2) G. M. Joshi. (3) S. B. Gondhalekar. (3) D. K. Zanjale. (5) N.Y. Dhavale. (6) M. G. Bapat. (7) P. K. Walimbe. (8) V. G. Gadgil, (9) Mahamad Ibrahim. (10) R. V. Deshpande. (11) D. H. Arole. (12) S. N. Phatak. (13) G. N. Phatak. (14) G. B. Datar. (15) D. J. Bokil. (16) R. B. Potekar. (17) P. S. Vartak. (18) Y. G. Joshi. (19) M. J. Nagarkar. (20) D. S. Risbud.

4th Row, Standing:—Messrs (1) V. N. Oak. (2) V. M. Gokhale. (3) A. A. Kulkarni. (4) D. R. Sathe. (5) V. N. Naravane. (6) S. V. Bhave. (7) N. N. Karandikar. (8) R. S. Athale. (9) V. S. Bhagwat. (10) P. K Pradhan. (11) R. G. Gokhale. (12) N. V. Tungar. (13) M. H. Kulkarni. (14) D. P. Khadilkar. (15) G. S. Vaidya. (16) S. M. Joshi. (17) G. R. Thakur. (18) N. V. Joshi. (19) K. G. Joshi. (20) Mhapu Tupe.

5th Row, Standing:—Messrs. (1) K. D. Joshi. (2) N. B. Gokhale. (3) R. M. Bhat. (4) V. P. Kolhatkar. (5) K. D. Bapat. (6) M. V. Damle. (7) G. S. Joshi. (8) G. R. Shinde. (9) G. H. Bhide. (10) R. R. Bhide. (11) S. K. Koparkar. (12) K. G. Ghanekar. (13) D. K. Pathak. (14) S. A. Ambardekar. (15) R. S. Prabhune. (16) V. A. Parkhi. (17) J. R. Thakar. (18) G. V. Bhide.

6th Row, Standing.—(Peons, etc.) (1) Sivasahay Bhayya. (2) Sattu Tupe. (3) Baban Thorat. (4) Mahadu Kadam. (5) Sitaram Lade. (6) Sambhu Kunkule. (7) Sadhu Savant. (8) Ramu Vaghule. (9) Pandu Amrale. (10) Shankar Nalavade. (11) Babaji Kunkule. (12) Gangaram Palaskar. (13) Sukhayya Bhayya. (14) Bhide. (15) S. V. Chandrachud.

* * *

(1) TEACHING STAFF OF NEW ENGLISH SCHOOL, SATARA.

(FACING PAGE 52, PART II)

First Row, In chairs:—Messrs. (1) G. V. Gujar, (2) K. N. Matange, (3) H.R. Joshi, (retired) (4) K.K. Sahasrabuddhe (5) Prof. S. R. Parasnis (Superintendent) (6) L. G. Mehendale (Asstt. Superintendent) (7) G. S. Dixit, (8) W. H. Kshirasagar (9) S. L. Kalgaonkar.

Second Row, In chairs:—Messrs. (1) J. S. Kanhere (clerk) (2) D. K. Sukhatankar, (3) G. K. Bhide (4) V. S. Athalye (5) S. D. Mate (6) D. R. Paranjpye (7) W. S. Chitale (8) D. J. Pendse (9) S. G. Gupte (10) H. V. Malse.

Third Row, Standing:—(1) Ganapat, (peon) Messrs. (2) S.K. Deshpande (3) G. R. Vartak (4) J. G. Kulkarni (5) G. N. Agate (6) S.P. Dhavale (7) D.B. Bhide (8) D. M. Kulkarni (9) G. P. Kirane (10) Shankar (peon).

Fourth Row, Standing:—Messrs. (1) S. G. Bhate, (2) S. R. Shevde (3) R. R. Nandedkar (clerk) (4) B. L. Joshi (5) V. E. Kulkarni (6) M. V. Sane (7) S. M. Limaye (8) A. R. Gokhale.

APPENDIX XXXVIII

BYE-LAWS OF THE POONA MANAGING BOARD OF THE DECCAN EDUCATION SOCIETY.

(Adopted by the Managing Board on 1st July 1886.)

Life-members.

1. No person can become a Life-member of the Society unless his election has been proposed and seconded at a meeting of all the Life-Members, and carried unanimously; and unless, after such election, he signs a declaration to the effect that he is willing and promises to work according to Rule X of the Society, and to observe the conditions named therein.

2. Every Life-Member shall do such work connected with the institutions or objects as may be assigned to him by the Local Managing Board.

3. If the Life-Member at a centre to whom any work is assigned under Bye-law 2, refuse to perform the same, his conduct will be considered at a meeting of all the Life-Members working at the centre, and if, after hearing him in full, his conduct be found unreasonable. by a majority of at least three-fourths of such members other than himself, a memorandum of such decision shall be entered in a confidential book to be kept at each centre and may, if necessary, be relied upon as a ground for declaring such person unfit under Bye-law 17.

4. A Life-Member, working at a centre, may be fined by the unanimous consent of all the Life-Members other than himself working at the centre, at a meeting duly convened, for any serious breach of duty on the part of such member, who shall, however, be entitled to a full hearing before such a meeting. A record of such fines shall be kept in a confidential book to be kept at each centre, and the fact of his being so fined may be relied upon for declaring the person so fined unfit under Bye-law 17.

5. The proceedings under Bye-laws 3 and 4 shall be confidential.

6. The life of every Life-Member shall be assured from the current funds in favour of the secretary of the Managing Board for such sums as the state of funds at the time may permit, the sums assured being equal for all. But if the life of any Life-Member be not accepted for assurance by a Life-Assurance Company, he shall have to accept such arrangement as the Managing Board may deem fit to make for him.

7. On the death of a Life-Member, whose life has been assured, the sum recovered on such policy shall be paid to the direct male heir or heirs of the body of the deceased, or his widow, or unmarried daughters, or parents, or brothers under the age of 21 years, in the order of their mention, or to any, some or all of them as the Managing Board may deem fit, unless the deceased has specified by will of any, some or all of these persons for such payment or unless he has specified by will any person or persons for such payment to hold the sum in trust for any some or all of the heirs named above, in which case the Managing Board shall pay the sum to the person or persons so specified: Provided that in the absence of such specification by will, the Managing Board itself may appoint the trustee or trustees and pay to him or them the sum recovered on the policy in trust and for the benefit of any, some, or all the heirs named above. In the case of the failure of all the heirs deceased named above, the sum so recovered on his life-policy shall be at the disposal of the Board.

8. The Managing Board shall decide from time to time what amount shall be paid monthly to any Life-Member, by way of salary, and it shall also have the power of granting gratuities at discretion either monthly or in lump sums in addition to monthly pay or pension.

9. Except in cases of gratuity named in Bye-law 8, the scale of salary shall depend upon seniority, all seniors receiving equal salaries.

10. Members admitted after the end of December 1887, shall serve in the institutions of the Society for five years before they become entitled to be regarded as seniors or to receive a senior's pay; but Members, admitted before that date, shall be regarded as seniors from the date of their admission. In the case of the distribution of the grants-in-aid money, the same proportion between the shares allotted to senior and junior Life-Members will be observed as that between their salaries.

11. The salaries of such Junior Life-Members shall be incresed at the end of such five years of service by an amount equal to one-fifth of the difference between the salary of a Senior and Junior Life-Member. Except the distinction in salaries so caused, there shall be no other distinction between a Senior and a Junior Life-Member.

12. After a service of twenty years, if a Life-member be unwilling or unable to continue to serve the Society, he shall be entitled to a pension, the amount of which will be determined by the Managing Board for the time being.

13. In reckoning the period of service of the present Life-Members (i. e. those who joined the Deccan Education Society on 24th October 1884), the period, for which they may have served in the New English School before the formation of the Deccan Education Society, shall be reckoned as a part of service.

14. When a Life-Member retires under Bye-law 12, he shall cease to be a member of the Managing Board, but shall retain his seat in the Council of the Society.

15. If, from any cause, a Life-Member be disabled either physically or mentally before he has completed 20 years' service, he shall be entiled to a gratuity, the amount of which shall be determined by the Managing Board for the time being. Such gratuity shall be in addition to the benefits of the life-policy under Bye-law 7, if the member have served the Society for not less than 15 years before he is so disabled. In all other cases under this Bye-law, it shall be at the discretion of the Managing Board to decide whether such gratuity shall or shall not be in addition to the benefits secured by the Life-policy.

16. If a Life-Member be unwilling to serve the Society in accordance with his promise and leave the service of the Society before he has completed 20 years' service, he shall cease to be a Life-Member, and he and persons, enumerated in Bye-law 7, shall cease to have any right or claim against the Managing Board of the Society under that Bye-law or any other Bye-laws.

17. If any Life-Member shall from any cause appear to the other Life-Members to be unfit to continue to be a Life-Member, such other Life-Members may, after having heard and recorded all that such Life-Member has to say on the matter, by their unanimous vote, deprive him of all his rights as a Life-Member of the Society and he shall cease to be connected therewith, and he and other persons enumerated in Bye-law 7 shall cease to have any right or claim against the Board or Society under that or any other Bye-Law or Bye-laws. In all such cases the voting shall be conducted by ballot or some other secret method.

Meeting of Life-Members.

18. A meeting of Life-Members is distinct from a meeting of the Local Managing Board.

19. The Secretary of the Managing Board shall give at least a week's clear notice to all the Life-Members of such meeting and of the business to be transacted thereat.

20. The Members shall elect the Chairman from amongst them for the transaction of business, but such chairman shall have no casting vote.

21. A Life-Member unable to attend the Meeting may vote either by proxy or in writing; but if he does not attend the meeting nor votes in either of the above ways, or attends the meeting and refuses to vote such absence or unwillingness or refusal to vote shall not in any way vitiate the proceedings of the Meeting.

Local Managing Board.

22. The Local Managing Board at any centre shall consist of all the Life-Members working at the centre.

23. If the number of Life-Members at that centre be greater than five they may appoint an Executive Committee of not more than three such Members for the transaction of ordinary routine business.

24. At the end of each year, the Member who has served longest on the Committee (or where all or some have been for equal time on the Committee, the one selected by lot if he cannot be otherwise selected) shall retire, and his place shall be filled by a new Member in such order of rotation as shall be fixed by the Local Managing Board; Provided that where there is a School or College of the Society at the same centre and the Excutive Committee consists of three persons two of them must be working in the School.

25. The Executive Committee shall act under the general orders of the Managing Board. It shall supervise the Society's Institutions at the centre by appointing a Superintendent of the School from amongst its own Members, shall keep accounts and records, shall carry on ordinary correspondence, prepare annual reports, monthly account sheets etc., and shall submit the annual report and the monthly account-sheets to the Local Managing Board for its approval.

26. Not withstanding Bye-laws 23, 24 and 25, where there is a School and College at the same Centre, the Executive Committee shall look only to the external management of the College, in connection with which all other work shall be carried on by the Principal of the College.

27. The Executive Committee shall not spend in a single month more than 25 Rupees beyond ordinary expenditure, except with the previous sanction of the Local Managing Board.

28. The Excutive Committee may fine a teacher for a breach of duty and report the case to the Managing Board.

29. The Executive Committee may distribute the ordinary routine business and correspondence amongst its own Members as it may find convenient.

30. The acts of Executive Committee shall be liable to be vetoed or censured by the Managing Board. And on such a veto or censure, any or all of the Members of the Executive Committee may resign their seats on the Committee, in which case the vacancy or vacancies shall be filled according to Bye-law 24.

31. The Executive Committee shall supply, from amongst its own Members, a Secretary to the Managing Board, and it shall be his duty to be present at all the meetings of the Managing Board to issue all notices convening the meetings of the Board, to carry on the correspondence on behalf of the Board to represent the Board in legal proceedings and to perform such other duties as the Managing Board may require him to do.

Conduct of Business.

32. The Local Managing Board shall every year elect a Chairman who shall not be a member of the Executive Committee if there be one; such election to be by a majority of votes and in cases of equality of votes, by lot.

33. Two-thirds of the Members of a Local Managing Board shall constitute a quorum.

34. If the Chairman be not present at any meetings of the Local Board, the Members present may elect a Chairman for the time being from out of their number for the transaction of business.

35. Two clear days' notice of a meeting of the Board specifying the time and place of such meeting and the business to be transacted thereat shall be given to every member of the Board; and no proposition shall be discussed at such meeting except on such notice.

36. In cases of emergency the Chairman, if he thinks fit, may summon a meeting of the Board or introduce a proposition at a meeting of the Board without the usual notice required by Bye-law 35.

37. Whenever it appears to the Chairman that it is not necessary to convene a meeting, he may ask the Secretary to obtain the opinions and votes of the Members by circulating the papers to them. The decision in such cases shall be by a majority of votes recorded, except when any three Members desire to have a meeting convened; in which case such business shall be brought before the next meeting in the usual way.

38. No Proposition shall be considered by the Board unless it be proposed by one Member and seconded by another.

39. All questions before the Board shall be decided by a majority of votes except when otherwise specified; the Chairman having a casting vote, in addition to his having a vote as a Member, in cases of equality of votes only.

40. Any Member of the Board wishing to bring a proposition or business before a meeting of the Board, shall give due notice in writing of such proposition or business to the Secretary, who shall then enter it in the next list of business to be circulated.

41. Any three members of the Local Managing Board shall have the power of requiring the Secretary to convene a meeting of the Board, at a particular time.

42. The Managing Board shall meet at least once a month.

Teachers.

43. There shall be two classes of teachers in the institutions of the Society, viz, Permanent and Temporary.

44. Any one, not a life-member, who promises to work in the Institutions of the Society for twenty years at least shall be considered to be a Permanent Teacher, provided the Local Managing Board accept him as such by the unanimous vote of all its Members.

45. A Permanent Teacher may be recommended by the Managing Board to the Council of the Society for an honorary fellowship in consideration of valuable and approved service.

46. Bye-Law 13 shall, *mutatis mutandis*, apply to permanent Teachers.

47. The Managing Board shall from time to time decide what salary each Permanent Teacher shall receive per month, and the decision shall generally depend upon seniority, the nature of the work assigned to him, and the capacity of the individual. The Board shall also have the power of granting gratuities to Permanent Teachers in urgent or extreme cases..

48. A Permanent Teacher, if unwilling or uanble to work after an approved service of Twenty years, shall be entitled to a pension of not less than one fourth of his average monthly pay for the last five years. The approval of the service and the determination of the amount of pension rest with the Local Managing Board.

49. The Executive Committee shall keep a separate confidential book for the entry of gross breaches of duty on the part of Permanent Teachers.

50. A Permanent Teacher, if unwilling or unable to work after an approved service of Fiteen years, shall be entitled to a gratuity not less in amount than his last twelve months' pay. The exact amount of any such gratuity shall be settled by the Local Managing Board.

51. If a Permanent Teacher wish to leave the service of the Society for any reason except physical or mental disability brought on by some unforeseon accident, before the completion of 15 years' service, he shall be liable to pay damages to the Society amounting to not more than his previous three months' pay. The question of incapacity and the amount of damages to be exacted shall be settled by the Local Managing Board.

52. A Permanent Teacher cannot be dismissed by the Local Managing Board without the sanction of the Council of the Society. (*Vide 32*, (0) of Society's Rules).

53. In cases of fine by the Executive Committee the Permanent Teacher shall have the right of appeal to the Managing Board.

Powers to make changes in the Bye-laws

54. The Managing Board shall have full powers of altering, amending, modifying or otherwise varying any or all of the above Bye-laws from time to time and also of suspending the operation of any of the Bye-laws for any length of time; provided that nothing so done affect the rights of the then existing Permanent Teachers as regards gratuity and pension.

INDEX OF PART I.